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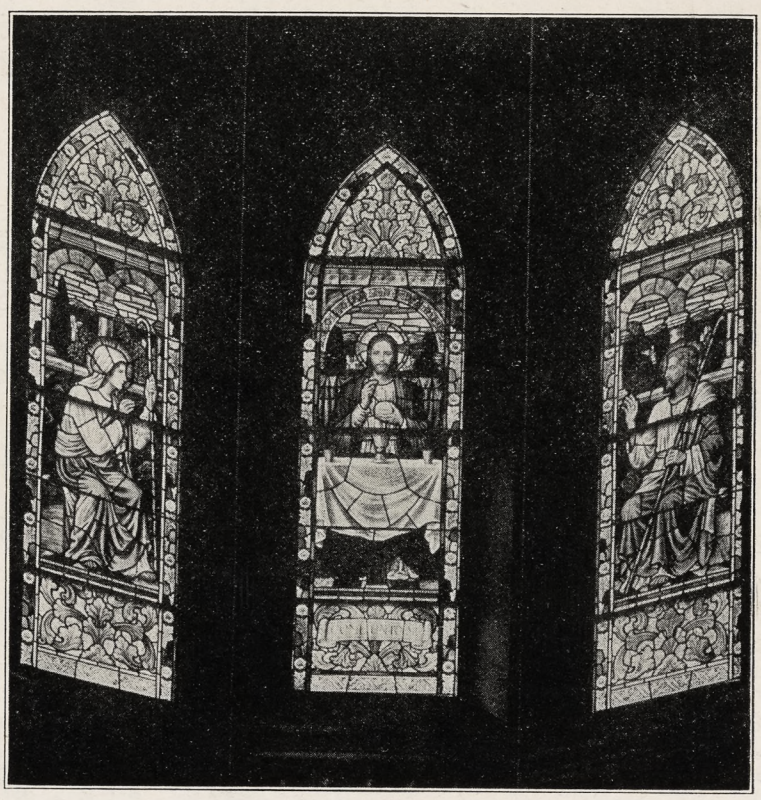
THE ADVENTURE OF LIFE—Studdert-Kennedy

The WITNESS

CHICAGO, JANUARY 6, 1927



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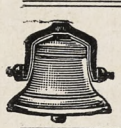
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THE WITNESS

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DILUTING CHRISTIAN VIRTUES

A New Year Self Inspection

BY BISHOP JOHNSON

THIS is a religious organ, representing religious people. It is difficult for a paper having this background to refrain from criticising non-religious people and secular institutions.

That is apt to be the stock in trade of religious journalism and as we review the files of THE WITNESS, we plead guilty to the charge.

Let us start the New Year from another angle, and accept the world's criticism of our witness to Christ.

To the South of us, the great State of Mexico has so repudiated religion that it cannot abide the clerical uniform and forbids the wearing of ecclesiastical symbols in the street.

Is this attitude due solely to the hatred of the Church's virtues, or largely to impatience with her vices?

A large share of the laboring people in all countries have turned against the Church and are rather violent in their accusation of her failure to sympathize with the poor.

In our own land, it is quite the thing for college professors to hint, and their pupils to broadcast, an attitude of cultural superiority to religious obligations.

Probably forty per cent of an adult population never enter a church and resent any and every appeal to identify themselves, charm the Church never so wisely.

At least a third of the children in the United States receive no religious instruction whatsoever, and another third a negligible amount.

Again I ask, is it all due to the hostility of the sinner against the virtues of religion, or it is equally due to the fact that the saints in the Church are not impressive?

Unquestionably people whose chief motive in life is the indulgence of their lusts, the satisfying of their greed, or the exaltation of their ego will not only despise the Church, but they will hate it all the more for the virtues that it manifests.

The Christian may ignore such criticism as negligible, and even rejoice that it exists.

But one may not assume that the evidence is so one-sided. I am inclined to think that the people who are perplexed by the failure of Christians to have any real light is as great as the number who are vexed at virtue itself.

Of course, a Christian may fall back upon the perfectly reasonable assumption that he is no more responsible for the failure of other Christians than a musician is responsible for the discordant notes of other musicians. People do not give up musical aspirations because multitudes are out of tune.

And I really believe that moral censors, whether Christian or anti-Christian, will get cold comfort in the Day of Judgment.

The Judge will scarcely accept the plea of the evader that he refused to fight because so many soldiers were cowards. One scarcely establishes his own courage by such a puerile plea.

The Christian morale has never been established by its critics, but rather by that small remnant who have served sincerely in spite of slackers within and scorners without.

Yet, there is something to be said of our failure as witnesses of Christ to send out our light in a more effective way.

It is not merely that Christians en masse fail to be luminous; it is that certain qualities which pass muster in a pagan setting are rather intolerable in a Christian background.

One cannot be indifferent to the fact that to be a soldier of Christ demands certain militant qualities that are not expected of non-combatants.

There is no question in my mind that the average morality of Christians in America is much higher than that of non-Christians.

It makes more noise for one Christian to enter the penitentiary than it does for ten non-Christians to be enrolled there and the percentage of active Church members in our prisons is not large.

If one were to divide the nation into two groups of fifty millions each, Christians would not need to be ashamed of their average in ordinary morality. Its superiority would be overwhelming. But there are offenses in a military corps which are noticeable there, which would not be conspicuous in a mob, but are inexcusable in an army.

It is not in the ethics of the world that Christians fail, but in the ethics of Christ. There are certain peculiar virtues which Christ requires in His disciples, the absence of which are at once noted, and the contrast between realization and expectation are immediately broadcasted.

And this peculiarly Christian emphasis is not, I believe, that which is popularly assumed.

When a man's Christian devotion is measured by the absence of certain petty vices, the gospel of Christ is caricatured, and belittled, for the Christian emphasis is on certain magnanimous virtues, without which the mere absence of petty vices leaves a vacuum to be admired.

It is this mistaken emphasis which the public assumes to be the official mark of Christian virtues which seriously handicaps the seeker after righteousness. He is repelled rather than attracted by this highly advertised dilution of Christian character. He is like the man who has been buncoed with phoney mining stock, and afterwards is suspicious of liberty bonds.

Religion, like bonds, must have something more behind it than oratorical assurances, and it has depended too much upon this kind of

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advertising, which has not discriminated between nice looking and negotiable paper.

Let us note certain large virtues which the Church should derive from her Master without question, and in my judgment the absence of these virtues is that which gives occasion for the ungodly to blaspheme.

1. The Church may not be pro-labor or pro-capital, but it must be no respecter of persons, for that was the peculiar characteristic of her Master. The Church suffers incalculably from those who feel that Christ is the great apostle of culture. He is not. With Him the rich and poor meet together and the Lord gives to both the same measure of His grace. Those who represent Him in the ministry have no right to minister to a class, however delightful that class may be.

2. The Church may not be mercenary in its attitude toward society.

No amount of Apostolic jurisdiction will absolve any branch of the Church which thinks that the sacramental gifts of God can be distributed for money. The same hand that drove the money changers from the temple will repudiate commercialism in the Holy Catholic Church. He always has.

This mercenary proclivity may be the same kind of a thing in a Church bazaar as it is in an arrogant heirarchy.

It is as hateful to God as a covetous Christian has always been.

3. The Church may not function merely as a group of academic theologians, or executive secretaries. It must relate itself to real life and not merely to theoretical problems.

It must have other contacts than ecclesiastical puzzles, and the U. S. mail. There is no system, however valuable it may be (and is for other purposes) which can take the place of the human voice and the human hand in the ministering to human need.

The Church must have a ministry which is verbally articulate to the perplexed, and has an intimate contact with the poor.

4. The Church must not be ecclesiastically hide-bound and humanly unsympathetic. When St. Paul speaks of building upon one foundation and no other, he justifies us in our conviction that the Church is a divine institution, entirely different from a lodge, or a club or a cult. Therefore, we may be intensely loyal to what we believe Christ established.

One is suspicious of the loyalty of those who say that one wife, or one home, or one Church is as good as another.

The anaemic absence of loyalty to the institution is no virtue but a vice. But on the other hand bigotry is the perversion of loyalty and is equally pernicious.

St. Paul discriminates between the things God's children think and do, and the persons of those children.

We may build with gold and silver, or we may build with hay and stubble.

The fire may intensify or destroy the value of our little efforts, but the children themselves are different. They shall be saved, though the things they admire are burned.

Opinions are the furniture of life; and in the great conflagration they may not be fire-proof, but the persons of God's children are sacred, and Christ expects us to make the same distinction between fallacious opinions and misguided children.

The bigot never senses this distinction which Christ emphasized in His attitude toward Samaritans—in distinction from the zeal of the Apostles who wanted fire sent down from Heaven to destroy those who held erroneous opinions.

Force is never effective in the bestowel of the grace of Him Who always scorned to use it.

The Church has it own atmosphere.

Evil men will always hate it as they hate Christ; but men who are perplexed are looking for the Church to be kindly, generous, impartial and magnanimous.

It is our failure in these qualities which prevents the Church from being more attractive to those who hunger and thirst after righteousness.

And the failure is ours, not His. He has honored us by calling us to be His witnesses. We are in the witness stand. We are there to reflect His Gospel in His way; and we may not lay our failure to any ecclesiastical system but to our own perverseness, for whether we are Papist or Puritan, Catholic or Protestant, Atheist or Agnostic, we are prone to manifest the same vices of intolerance, covetousness, and self-assurance, unless we are willing to reflect His wonderful tenderness in our ministrations to all the sons of men.

It is one thing to be orthodox; it is quite another thing to translate our dogmas into life.

And we fail just in proportion as we substitute our own little candles for the light of the world. And we wonder why the light we give is not more luminous to those who walk in darkness.

It is His light and not our own that He has bidden us to send forth.

One is not surprised that men resent the audacity of our attempt, because they do not share with us in the confidence of our belief, that where we fail, His grace will suffice.

THE ADVENTURE OF LIFE

Materialism and Happiness

BY REV. G. A. STUDDERT KENNEDY

"I BELIEVE in materialism. I believe in all the proceeds of a healthy materialism—good cooking, dry houses, dry feet, sewers, drain-pipes, hot water, baths, electric lights, automobiles, good roads, bright streets, long vacations away from the village pump, new ideas, fast horses, swift conservation, theatres, operas, orchestras, bands. I believe in them all for everybody. The man who dies without knowing these things may be as exquisite as a saint and as rich as a poet, but it is in spite of, and not because of, his deprivation."

This frank confession of faith comes, I believe, from America. I am a Christian, and yet I think I could say that creed.

I believe in these things; some of them appeal to me more than others, but take it all round, I believe in them all for everybody. And yet I believe, too, with all my heart, that "man's life consisteth not in the multitude of things that he possesses."

All these things are good things to have if you have something more, but without that something more they are always a danger, and may be the very devil.

Christ never said it was impossible for a rich man to enter into the Kingdom of God; He said it was difficult, but that all things were possible with God. And that's just it. For a rich man or a rich people there are many more ways of going to the dogs or the devil than there are for poor men and for poor people, and, therefore, their need for God is more desperate.

THE SUPREME TEST

That is why, if we only knew it, we modern men need even more than our fathers to lay firm hold on God, that loving Him in and above all things we may obtain His promises, which exceed all that we can desire.

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For all of us the standard of life has gone up. It is not true to say that since the industrial revolution and the coming of machinery the rich have grown richer and the poor have grown poorer; both rich and poor are better off in the material sense than they have ever been at any period in the history of the world. The poorest amongst us can command things which our forefathers would have looked upon as luxuries. And therein lies the great adventure of modern life.

Our fathers stood the test of poverty; we are called upon to stand the test of wealth, and Christ was right when He regarded that as the supreme test of all. Christianity all down the ages has set its face against the teaching that material things are an evil in themselves, and that the only way to get to heaven is to despise the earth and all that earth affords.

When Possessions Become Curses

For special people and for special reasons it may be a good thing to sell all that you have, give to the poor, and set forth in the strength of your naked personality to follow the ascetic way.

There have always been heroes who did this, and the world owes them much; but it is not, and it is not meant to be, the ordinary way of life. It is not even of necessity the highest way of life, though it may very well be the way that individual men and women are called upon to take.

It certainly is not in every case the hardest way of life. Christ saw that clearly, and warned men that to accept gifts at God's hands made it absolutely necessary, if they were not to prove a curse rather than a blessing, that they should be received on bended knee and with heartfelt gratitude.

The command of material things opens up a wider range of choice 'twixt good and evil, and reveals to man a higher heaven and a deeper hell, and the awful choice between them. It remains true, deadly true, that no amount of material possessions, however great, can ever satisfy the ultimate needs of the human soul.

Can Wealth Lead to Happiness?

The reasons for this are not really far to seek. The possession of material power and wealth only opens out for man the road to gratify his natural desires, and if, like the animal, his nature was such that his natural desires were in harmony and did not conflict with one another, he could thereby attain happiness.

But man's natural desires are not in harmony with one another, and if he seeks to gratify them all to the full, they lead not to that inward peace which is the essence of happiness, but to a perfectly appalling conflict which tears his personality to pieces.

This is just an inevitable fact, and there is no possible way of getting out of it. Both soul and body are tough, and will stand a lot of misuse before the inevitable penalty falls, but sooner or later it must fall by a law as immutable as the law of gravity.

The crash may be long postponed, but it is bound to come at last, both for the individual and for society; the conflicts which rend society are merely the conflicts which rage in the individual soul, writ large.

That wise old man, St. James, saw that as clear as crystal:—

"From whence come wars and fighting among you? Come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."

That is old-fashioned language, but it is a psychological truth that modern knowledge shouts at us from a thousand bloody battlefields, from every doctor's consulting room, from the modern palaces of pain, our great hospitals and infirmaries, and from every simple shrine where sinners come to lay their burden down and find the only peace.

Wealth — not only money — must either be a stern disciple or it becomes a deadly disease. Moreover, if I believe in these things and believe in them all for everybody, I know beyond all possibility of doubt that I cannot get them for everybody unless I get the something more, which is the love of God.

So long as the majority of men and women are without that something more, and live not in the Father's home where all wealth is a family possession and the sign of the Father's love, life remains a struggle of swine round a trough until man finds the higher wealth that alone can satisfy the raging hunger of his heart.

I am not bound by my Christian creed to give up all I have and follow Christ, but I am bound to recognise and acknowledge in the depths of the inmost me that everything I possess I owe to God and to my fellowmen, and therefore that material things are to be used with reverence which is the only source of true refinement.

Blessed Are the Poor in Spirit

The attainment of that refinement which is based upon gratitude and reverence is the only way to peace and righteousness. Only the poor in spirit who clearly see themselves as they are — beggars standing naked and with empty hands before the God Who made them and the vast family of humanity that keeps them —can hope to see the Kingdom of God.

All those who stand upon their pride, believing that by their own merit and their own power they have and mean to hold their material, earthly possessions, are standing on a rotten lie, and underneath them are the depths of hell. These are strong words, but true.

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Our Cover

BISHOP INGLEY, coadjutor of Colorado, recently dedicated three stained glass windows which have been installed in the sanctuary of St. Matthew's, Kenosha, Wisconsin, the Rev. Malcolm J. Van Zandt, rector. They portray our Blessed Lord breaking the Bread of Life and offering it to humanity. The side character windows are representative of humanity accepting and receiving this gift. The artist was Mr. William Glasby of London, and the donor was Dr. N. A. Pennoyer, who gave them as a memorial to Mrs. Pennoyer and his sister, Miss Alice.

A series of articles for boys starts next week. See the announcement on page ten; then order your bundle. Three cents a copy; sell for a nickle.

Let's Know

By Rev. Frank E. Wilson

EASTWARD

THE CUSTOM of praying toward the east is one of the very old customs coming from various religious origin. In early times, before the introduction of electric lights and "great white ways," it had something to do with the rising of the sun, which in those days was an event of no little importance. Like many other habits of general religious acceptance, it was taken over by the Christians and invested with its own Christian significance.

The "Apostolical Constitutions," a very early treatise on Christian customs of worship, directs that the whole congregation "rise up with one consent, and looking to the east, pray to God eastward." St. Clement of Alexandria indicates the prevalence of the custom when he says that

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"prayers are made looking towards the sunrise in the east." And other ancient writers bear him out.

St. Clement says that "the east is the image of the day of birth—the day of the knowledge of truth has dawned on those immersed in darkness." The early Christians loved to speculate on the inferences to be drawn from the description of our Lord as the "day-spring from on high" and the "light of the world." The Old Testament reference to the "Sun of Righteousness" was considered to be prophetic of the Messiah. It was also understood that our Lord on His cross faced the west, so that Christians turning to the east offered their prayers to Him face to face. Candidates for baptism used to turn from the west, which was the place of darkness, and face the east as the source of light—to symbolize the truth of their spiritual illumination received in the sacrament.

All of this symbolism is back of the turning toward the altar by choir and clergy when the "glorias" (special hymns of praise) are sung in Church or when the creed is recited as a special proclamation of the faith of the Church. For the same reason the priest faces the altar when the elements are consecrated in the Holy Communion. For the altar is traditionally supposed to stand in the east end of the Church. As a matter of fact, due to sundry problems of real estate, it is not always possible to build modern churches east and west, with the altar in the east end. Therefore, irrespective of the actual geography, the altar and sanctuary are spoken of as the ecclesiastical east of the Church building. So the symbolism is retained even tho the Church may be at some variance with the points of the compass.

It is, of course, a matter of secondary moment. Nevertheless attitudes and postures in Church do have a reflex upon the spiritual state of the worshipper. A change of position emphasizes certain parts of the services. To sit stolidly thru prayer, praise, and instruction is not conducive to the best spiritual results with human beings who are made of body, mind and soul. Worship is not merely an intellectual exercise; it is the offering of the whole of us. "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies." The eastward position is one way of telling the story.

Ten Years Ago

TEN YEARS ago the following news item appeared in THE WITNESS: The Rev. Irving Peake Johnson, rector of Gethsamane Church, Minneapolis, Minnesota, was consecrated Bishop Coadjutor of Colorado on the Feast of the Circumcision, January 1, 1917. The consecration took place in St. John's Cathedral, Denver. The sermon was preached by the Rt. Rev. Arthur L. Williams, Bishop of Nebraska.

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THE MARRIAGE CANON OF 1868

An Indictment

BY THE REV. WALKER GWYNNE

General Secretary Sanctity of Marriage Association

BY FAR the most important matter for consideration by the General Convention, to assemble in Washington in 1928, will be the report of the Joint Commission on Canon 43 as appointed last year. The fundamental question to be settled is that of the revolutionary "Exception and Proviso" concerning the "innocent party," which was introduced into the canon in 1868 for the first time in more than a thousand years of Anglican Church history. Most providentially, a verbatim report of the debates of the House of Deputies was ordered by that body, which shows conclusively the inadequate consideration, the haste, and the almost total absence of scholarship which this vital question received.

This was the first canon on marriage which the American Church adopted as its own. For 261 years she had been under the canon law of the Church of England, which always had, and still has, no canonical allowance for remarriage after divorce for innocent or guilty, and recognizes no possible divorce from the bond, *a vinculo*. Strange to say, the proviso was looked upon as a very minor matter in the Convention, and received no attention until the sixteenth day of the session.

Only two men of learning made brief objections to the novel proposal. These were Dr. Christopher Wyatt of California, and that robust Evangelical, the venerable Dr. Daniel R. Goodwin of Pennsylvania, who made the most strenuous protest against it, the prophetic voice of a seer who foresaw the present outcome from this seemingly small beginning. Without further consideration the novel and false exception was adopted by both Houses, and so it remains to this day.

Our indictment is based on the following facts: The action was (1) Contrary to the spirit and plain intent of Article X of the Constitution, which requires the joint approval of two successive General Conventions for "alteration" of the Prayer Book, with whose doctrine and discipline this "exception" is in direct conflict; (2) Contrary to the solemn promise and declaration of the Preface to our Prayer Book, that "This Church is far from intending to depart from the Church of England in any essential point of doctrine or discipline" (p. vi); (3) Contrary to the doctrine and discipline, not only of our own Prayer Book but of every other Prayer Book in the Anglican communion; (4) Contrary to the doctrine and discipline of the whole Western Church from the beginning; (5) Contrary also to the doctrine and discipline of the un-divided Church of the first three centuries, to which the English reformers always appealed for the final interpretation of any disputed question in the New Testament as to "the mind of Christ." It was of this "exception" to a moral law of the first magnitude that the learned Old Catholic historian and theologian, Dr. Dollinger, wrote that it *goes against language, history, and logic.*

To continue to reject such cumulative testimony involves tremendous responsibility. The historical and *logical* result of the blunder is seen today in the action of our forty-eight legislatures in permitting, besides our single exception of adultery (which is the easiest of all causes to commit, or, as our courts show, to prove), fifty-one other causes; many of them perhaps of even greater gravity, and possessing greater justification, than a sin of passion such as adultery. And the verdict of this American experiment is simply the verdict of all previous history, namely, the eventual destruction of the unit of civilized society, the family.

The story of the adoption of this canon in 1868 by a Convention (at which I was present as a youthful student) is an amazing one. It would be incredible but that the House itself provided the verbatim indictment of its own shame. For in spite of the utter lack of a reali-

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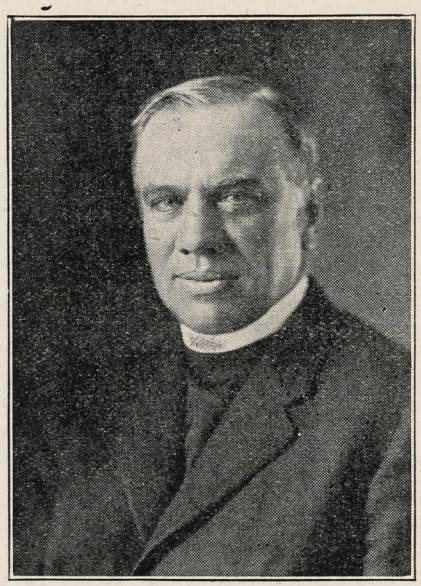
zation of the importance of the question, of the total absence of critical and historical preparation by the speakers (thirteen clerical and eight lay), and of the refusal to appoint a commission to study and report to the next Convention, or even to refer to any committee of the House other than the crowded and technical Committee on Canons; nevertheless, this radical error was inflicted on the American Church with all its poisonous result to both Church and Nation, after only a brief discussion on the sixteenth and seventeenth days of the session. Out of 208 pages of the whole report less than seven are all that are required to tell this tale.

The story, moreover, is all the more astonishing when it is remembered that within twelve years the whole question had been thoroughly threshed out in England by theologians, scholars, and statesmen, notably by Mr. Gladstone, in relation to the movement in Parliament for a new court for matrimonial causes, set up in 1857, in which the Christian law of marriage was abandoned, though it had been the law of the state for 850 years.

Divorce with remarriage 250 years ago was practically unknown in America, but the census showed there was one divorce to every 17.30 marriages in 1887. In 1924 this had risen to the enormous proportion of one divorce to 6.89 marriages; or, if we leave out the twenty million Roman Catholics among whom (though very questionable cases of nullification are not uncommon) there is only a negligible number of divorces with remarriage, the proportion is as high as one divorce to every 5.50 marriages. The incomplete record for 1925 points to a proportion of even one divorce to every 5 marriages for the non-Roman population. In several of our greatest states in 1924 the record was as high as one to 4.21 and even to a still lower number. Yet the official report for Canada in this same year showed only one to every 121 marriages! At this rate of degradation in the United States it is easy to calculate what it will be in the days of our children and our children's children.

These are some of the stern facts that the Joint Commission must face and weigh, and which the Church in General Convention must act upon, before the storm breaks, or the cancer kills. There are also other matters demanding settlement, as concerning the merciful discipline to be accorded to persons married in ignorance of the law of Christ, or whose marriage is null from the beginning, yet whose only relief is by divorce. *But this "exception" with its dread inevitable consequences to the nation is fatal.* There are only two alternatives. As a *natural* state "from the beginning of the creation," and also a "*holy* estate" restored by Christ, marriage is either (1) a permanent relation, or else (2) it is a mere contract subject to change at will. It cannot be both at once.



BISHOP JOHNSON
Has a Quiet Anniversary

Cheerful Confidences

By Rev. George Parkin Atwater

COME ACROSS

YOU are planning your trip to New York. Good! It is one of the greatest cities of the world. You know what plays you want to see, and what streets and what buildings. You know the hotel which you prefer, and you have an idea that you may drop in at the Five-and-Ten-Cent Store, or perhaps some where else, and do a little shopping. Excellent. And you are to spend Sunday in New York. And of course you will want to attend the afternoon services at the Cathedral of St. John the Divine.

But what about Sunday morning? Of course there are many churches in New York, some of them famous. And if you go you will find them filled with fellow travellers, for New York has a constant hotel population of several hundred thousand people, and the near-by churches get their quota on Sunday morning.

But may I whisper a word to the wise. New York is not bounded by Twenty-third Street on the south, and Central Park on the north, with Fifth Avenue and adjacent territory as the central domain. Honest, it isn't. There are some things worth seeing and knowing about elsewhere.

A traveller who discovers something pleasant likes to tell his friends about it, and I am seriously asking you to consider a trip to Brooklyn on Sunday morning. You have heard that Brooklyn lies across East River, and that the famous Brooklyn Bridge connects the two cities. There possibly your information ends.

But will you believe me when I tell you that directly across the East River, from the southern tip of Manhattan Island lies a little strip of the city that is unique in all Greater New York. It is known as Brooklyn Heights. It is about ten blocks long and five blocks wide, and lies along the water front. Here you may see a section of New York that gives one a notion of the city as it was. It is old-fashioned and quaint. Its streets are quiet and interesting. In this section lies the church made famous by Henry Ward Beecher. Here are the homes of the early settlers. Here is the place that is like a bit of old London in a new world. As one New Yorker said, "Brooklyn Heights has the gentle charm of Baltimore, the spruce fastidiousness of Philadelphia, the crisp flavor of Boston and the settled atmosphere of London."

From Brooklyn Heights you may see a panorama of Manhattan Island, and of the harbor, that is unparalled in the world for grandeur. Even as from Murren in the Alps you may see Nature's gigantic works, so from Brooklyn you may see man's mountainous creations. When in New York you fail to see this great sight. Even from New York's high buildings you fail to get this view. But the skyline of New York, the harbor with its vessels, and the great bridges are all visible from Brooklyn. It is worth the trip.

So on Sunday morning take a downtown subway, and in a few minutes you will go under the East River and arrive at Borough Hall, Brooklyn. The express trains from the Grand Central Station make the trip in fifteen minutes.

Then to Church at 11 A. M. After alighting at Borough Hall you go to church. Go to Holy Trinity, about a minute's walk. See this massive old church. Hear Dr. Melish, a brilliant speaker and a charming man. Tell him I sent you.

Or go to St. Ann's, a block or two from Borough Hall. You will enjoy the new rector, Dr. Dorrance.

Or come to Grace Church, about five minutes' walk. Come along Remsen Street to the Hotel Bossert, and Grace Church is half a block to the south. I shall be glad to greet you there.

Or you may easily find many other attractive Episcopal Churches near at hand.

Why go with the crowd when you

(Continued on page 15)

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Do You Know What Your Children Read?

Questionnaire Discloses That Students In Southern High School Are Poorly Informed

GIRLS LIKE SCANDAL

There is human interest in the following story even if it is not religious news. Someday we must prepare a set of questions for a Church group . . . say for a picked group of informed Church people such as attend a Church Summer Conference. It is quite possible that we would be able to draw the conclusion from the answer that the Church papers should be more generally read. Anyway here is the story:

The importance of reading the newspapers was proved conclusively in an information test conducted in Tennessee. That the present-day newspaper is indispensable to assure a well-rounded and complete education that will enable a young man or woman to cope properly with the problems of life and that a course in newspaper reading, if added to the curriculum of the schools today, would produce a better informed and more efficient group of young people, is demonstrated by the results of the test held at the Knoxville High School. The outstanding features of the test show that:

Out of a questionnaire of twenty-five simple, everyday questions, the answers of which are immediately known to any consistent reader of the newspapers, not a perfect list of answers was received.

Of the 1,407 students who turned in answers to the questionnaires, at least 97 per cent read crime news and the more sensational stories.

At least 50 per cent of the students were unable to tell the location of the District of Columbia. Among answers to that question were: "A small portion of land between Delaware and West Virginia"—"Off coast of West Virginia"—"Northwest part of United States" — "Between Maryland and New Jersey"—"A part of Canada."

The test shows that girls are prone to read the scandal stories. This was evidenced in replies received as to the identity of Mary Roberts Rinehart. Dozens of students, especially girls, confused the author with Mrs. Alice Rhinelander in the sensational Rhinelander divorce case.

The sophomore class rolled up an average of approximately 70 per cent, making the highest average of all of the four one-year groups. The seniors' answers ran only about 50 per cent correct.

The test was conducted by the Knoxville Sentinel, daily newspaper, and among the questions and some of the replies, were:

"Who is Billy Mitchell?" — "Labor leader," "football star," "aviator who flew to north pole," "baseball player."

"Who wrote the 'Star-Spangled Banner?'"—"Scott Frances," "Keys," "Keith," "Sir Walter Scott," "Edward Scott." Two said "Poe."

"What is an electoral college?"—"A college where electricity is taught," "Take what you want," "Take all different kinds of work," "It's a college where you elect what you take." The question baffled at least 95 per cent of the students in the senior group. Scores declined to answer that question.

"Where is the Golden Gate?"—"Heaven," "Florida," Statue of Liberty," "Graystone National Park," "Colorado River," "In New York City," "In Washington."

"What is the Fourth Estate'?"—"Peasants," "An estate given a fourth heir," "The poorer class," "The lower class," "Poorest class of people in Europe," "Law."

"Who is Miriam Ferguson?"—"Governor of Kansas," "Governor of Oklahoma," "Singer recently admitted to grand opera," "Football player," "Baseball player," "Author," 'Writer," "Movie star," "A Senator," "Husband of Governor of Texas," "Author of some story."

"Who is vice president to President Coolidge?"—"Davis," "Secretary of Treasury," "Hughes," "None."

"Who was Floyd Collins?"—"Character in music," "Murderer," "Mine explorer," "Cave man."

"What member of royalty is noted for his inability to ride his horse?"—"Roosevelt," "Paul Revere," "Gen. Spence." Five said "Prince of Wales."

"Who is Henry L. Mencken?"—"Prominent political figure," "Senator," "A German excavating in S. A.," "Steel magnate."

"Who is Mary Roberts Rinehart?"—"Opera singer," "A woman getting a divorce," "On trial with husband." Nine said "Noted actress."

"Who wrote 'Main Street'?"—"Gerald Chapman," "O'Henry," "A. S. M. Hutchinson," "Churchill," "Mary Roberts Rinehart." Another says "I saw the picture but don't know who wrote it."

"What is a county court?"—"Court for country people," "The court that handles marriage licenses."

Bishop Paddock, former Bishop of Eastern Oregon, is still too ill to take up work after his breakdown of five years ago. He is making such progress toward full recovery that he hopes to be able to engage in active work in another year, and to that end is spending this winter in India.

A Reorganization At St. Stephen's College

Plan To So Equip the College That Twice as Many Students May Be Enrolled

SEEK FUNDS

A public statement has been issued by the Trustees of St. Stephen's College announcing certain changes in the policy of the institution. First, from now on students will be selected with no denominational or racial preferences, but primarily on the ground of intellectual ability and character. Heretofore Episcopalians have been given preference. Second, only those students will be retained in the junior and senior years who have shown in the first two years definite intellectual ability and enthusiasm for learning. Third, to enlarge its facilities and endowment so that it may accept 250 students. The present enrollment is about half that number.

Accompanying the statement is a letter signed by a committee of the trustees, Mr. Haley Fiske, Mrs. Edward F. Albee and the Rev. Bernard I. Bell, president of the college, which contains the following paragraph: "We would call your attention to the fact that in making these changes, the college is in no sense secularizing itself. It will still remain, as nearly in its organization and probably much more in its religious connection, a Church college than any of the other Church colleges, except the University of the South and possibly Kenyon. The college has no desire to go back upon its belief that religion and education go together and no desire to repudiate its connection with the Episcopal Church. By this new organization the Church is able to make a much larger contribution to education than has hitherto been the case; and that is the purpose of the reorganization."

The Rev. H. P. J. Selinger, rector of Grace Church, Chadron, Nebraska, is having a series of Dramatic evenings on the Sundays of January and February. Among the plays to be discussed are Ibsen's "The Master Builder" and "The Enemy of the People"; Channing Pollock's "The Fool"; Bernard Shaw's "Joan"; Maeterlinck's, "St. Anthony"; Drinkwater's "Abraham Lincoln."

* * *

Mrs. Irving Peake Johnson, wife of our editor, after two attempts to enter Mexico to relieve Deaconess Newell as the head of Hooker School, has been refused admission to that country.

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Dean Inge Says That Conversion Is Slow

The Red Priest of Delabole Gets Himself in Bad With English Churchmen

DEATH OF DR. LOWNDES

By Rev. A. Manby Lloyd

"I consider it a slanderous and libelous document."

This is the reply of the Bishop of Truro to a memorial, signed by 1,929 churchmen of his diocese and 116 from the Devon border, drawing attention to the teaching of the Rev. J. C. Bucknall, curate-in-charge of St. John's, Delabole (Cornwall), known as the "Red Priest of Delabole."

The Bishop adds: "The petition is full of misrepresentation, and contains statements that are demonstrably false. I am forwarding a copy to Mr. Bucknall in order that he may consider whether or not he will take legal action in the matter."

Mr. Bucknall's political views and his denunciation of the Union Jack threw his parish into a ferment, and some parishioners set up a rival church of their own in a local hall.

* * *

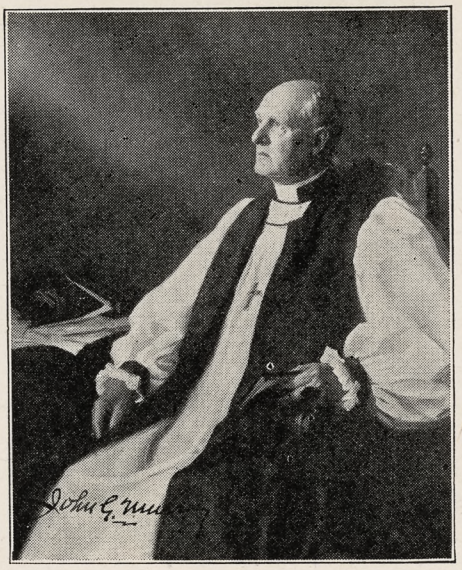
Members of the Glass Sellers' Company and of the Painter-Stainers' Company attended service at St. James' Church, Garlick-hill, last Sunday, when Dean Inge preached. Taking as his text the words, "Behold, the Kingdom of God does not come with observation, but the Kingdom of God is within you," he said that in the inner life of individuals the Kingdom of God came quietly. It was too genuine to be rabid, too deep to be noisy, too natural to be startling. In saying that he knew he ran counter to a considerable body of Christian experience in which conversion was sudden, palpable, and startling. It was important to know whether those experiences were normal or not. Certainly among his own family and friends he had never met a case even remotely resembling sudden conversion. That was different from John Wesley's experience, and a great deal seemed to depend upon what people were led to expect.

* * *

We can thank God that Christmas 1926, will not find us sitting by empty grates, for the miners are rushing back to work to save their jobs. It is reckoned that 20 per cent will not be taken back and will be thrown on the dole. In the old days we told ghost stories over the glowing embers; today too many ghosts already stalk the land—the ghosts of revolution, Bolshevism, class-war, etc. Perhaps they are only white sheets over broom-sticks; a pumpkin with a lighted candle inside. Let us get back to the Faith of our Fathers, for bogeys could not frighten them.

In the beauty of the lilies Christ was born across the sea
With a glory in His bosom that transfigures you and me;
As He died to make men holy, let us die to make men free!
While God is marching on.

Under that banner your English Church correspondent wishes all his patient readers a most Happy New Year.



BISHOP MURRAY
"Church Is Democratic"

News Paragraphs Of The Episcopal Church

Churches Throughout the Country Were Crowded with Worshippers at Christmas Services

THE CRUSADE

By Rev. William B. Spofford

Here is a message to you from the Presiding Bishop of the Church, the Rt. Rev. J. Gardner Murray: "On Jan. 9th the Bishops' Crusade begins. Three hundred bishops, priests, laymen and women of the Church are to carry to the people throughout the land, a call to rededication to Christ and renewal of allegiance to His Cause.

The Crusade is a spiritual movement. It unites the whole Church in pursuit of a single aim: that our own people may put Christ first in their lives and come to 'know the love of Christ which passeth all knowledge,' and 'be filled with all the fullness of God.'

"The General convention conceived and authorized the Crusade; the National Commission on Evangelism planned it; diocesan commissions have organized it locally; Crusaders are going forth to carry its message; results now depend upon all the people of the Church.

"The Crusade will succeed if the people will prayerfully seek, not only that it may do something for them, but that *through* them 'the work of God should be made manifest' to others.

"May the whole Church rally to the

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colors! May all of us desire and earnestly strive, by prayer and personal effort, for the 'renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour'."

* * *

New York papers are ballyhooing right now about Dr. Harry Emerson Fosdick's four million dollar church to be built on Riverside Drive, the New York thoroughfare for one room elevator apartments that house the successful folks of the city at $250 a month up. The writers are comparing it to the Cathedral of St. John the Divine. One notable difference to the discerning; one is Dr. Fosdick's Church, the other is the Cathedral of St. John the Divine.

* * *

Dean Robbins of New York was the speaker the other evening at the dinner for the presentation of the $25,000 Woodrow Wilson Peace Prize to Mr. Elihu Root.

* * *

On Christmas day the United States marines landed in Nicaragua to put down the Liberal Government of that country at the request of American citizens with "interests" in that country. The same week the Rev. John Nevin Sayre, one of our clergy, was prevented from speaking on Peace at the University of Oklahoma by reserve army officers. The German kaiser ought to get a laugh out of that.

* * *

Preaching at St. James', New York, Bishop Murray said that the Protestant Episcopal Church was "the greatest democracy on earth."

* * *

Bishop Darlington of Harrisburg took part in a service at the Church of the Heavenly Rest, New York, on Christmas. With him were the rector of the parish, the Rev. Henry Darlington, the treasurer of the American Bible Society, the Rev. Gilbert Darlington, and a third son, also ordained, who is a student at the Philadelphia Divinity School. Hope mother was in the congregation.

* * *

This by the Rt. Rev. William T. Manning, Bishop of New York, from the pulpit of the Cathedral of St. John the Divine on Christmas:

"A power greater than any other that this earth has known came into the world at Christmas; but why has it not changed the world more completely than it has?" he said. "That new power which came into this world at Christmas did completely change the men and women of the New Testament. It changed absolutely the lives of St. Peter and St. John and the others. It made an almost incredible change in the life of St. Stephen, whose feast we are keeping today. Read that short account of Stephen's life and death in the Acts of the Apostles and you will see how this new power of the Christian Gospel had transformed him. Why is it that this power which Christmas brought into the world, which seems to lay so little hold on the lives of many of us, was able to work that amazing change in the life of St. Stephen?

"I will give you two reasons for this: The first reason is that St. Stephen really believed in our Lord Jesus Christ. If all of us who profess to believe in Christ did really believe in Him, as Stephen did, our faith would change the world. Think what the effect would be in New York tomorrow if all the people in this city who call themselves Christians were to show the same faith in Christ that we see in St. Stephen!

"Second, St. Stephen's faith was



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THE WITNESS

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not merely in the teachings of Christ nor in the abstract principles and ideals of Christ. It was something far more wonderful and far more simple which made that marvelous change that we see in him. St. Stephen believed in Christ Himself. He believed in the Christ of whom Christmas tells us; Christ who has power to bless and save and uphold because He reigns on the throne of God.

"It was this faith which changed and glorified Stephen's life and gave him a strength which nothing could overcome. Dear friends, let us never think that we shall help the world or ourselves by bringing the Gospel down to merely human levels. When we do that we lose the very life and power out of it. The very meaning of the Gospel is that it was God Himself who came to Bethlehem to seek and save us."

* * *

The Rev. James H. Bishop, rector of St. Luke's, Kalamazoo, Michigan, reports a confirmation class of 116 this year, and further says that the average has been over a hundred a year for the past five years. That's a new record. Who is to beat that?

* * *

At St. Luke's, Scranton, Pa., Rev. Robert P. Kreitler, rector, they have a Christmas carol service each year. This year the carols were the old carols of all nations, with an American-Russian Choir singing a number of carols unaccompanied, as is their custom. The service was attended by over 700 people.

* * *

Times change. This item is printed as it was received at this office:

"When the Y. P. S. L. of the Church of the Redeemer was told by Mrs. C. E. Peters, founder of the Peter's Mission, Houston, Texas, that one of the principles she is trying to inculcate in the girls of the Mission is modesty, the boys in the League sat up and took notice. Mrs Peters continued, saying that it was understood in the Mission that a girl's knees should never be shown. Also that if they should be in evidence some other girl was to tell her or quietly to cover them for her. 'I feel,' said Mrs. Peters, 'that if I can teach my girls to be modest that I will have taught them a lesson that will mean more to them in life than almost any other virtue.' Whereupon the boys applauded."

* * *

The building of the Fairwold Industrial School for delinquent Negro girls was destroyed by fire on the morning of December 20th. Immediately Bishop Finlay, of the Diocese of Upper South Carolina, placed at the disposal of those in charge and of the seventeen girls in the school, the property of St. Mary's Mission for colored people. They will remain there until provision can be made for them.

Fairwold was established and is supported largely through the activities of the State Federation of Negro Women's Clubs. It serves in a public capacity, taking girls committed by the courts. No state appropriation has ever been made for its

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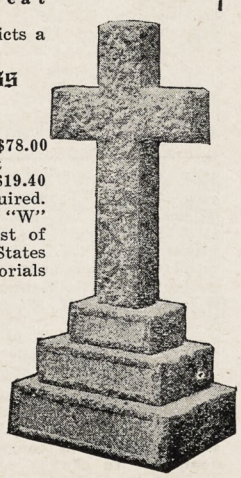

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———o———

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———o———

LET YOUR NEXT WINDOW BE MADE BY

Mr. William Glasby

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support. Bishop Finlay has repeatedly appeared before the legislative Ways and Means Committee in an effort to get such an appropriation, along with others who are interested in the work. A further attempt will now be made to obtain help from the state for this most important work so worthily carried on by the Negro women for the girls of their own race.

* * *

We have received about fifty-seven reports of Christmas services from all over the country. Here they are: "St. (fill in the name of your church), beautifully decorated with evergreen, was filled with worshippers on Christmas at the eleven o'clock service (Catholic parishes substitute the world 'mass' for 'service'). The music was beautifully rendered by a choir of —— voices; the rector preached an inspiring Christmas sermon, and the offering, for parish support, was the largest in the history of the parish."

* * *

Bishop Darst, head of the Bishops' Crusade, received an anonymous postal card the other day on which was written, "You are not fooling anybody, the object is $ $ $ $." The Bishop's comment is as follows: "One anonymous postal card is a thing of little importance, but it does emphasize the necessity of getting to all the people of the Church the truth that the Bishops' Crusade is a spiritual movement, an effort for the rededication of Church people to Christ and His service. If the gentleman (but why pick on the man, Bishop) who lacked the courage to sign his name to his communication aids the National Commission in impressing upon clergy and people everywhere that this is the vital theme to be stressed, he will merit the hearty



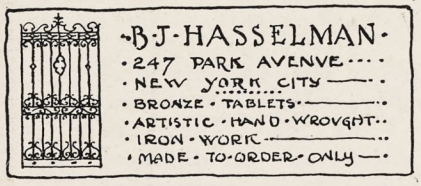
BISHOP DARLINGTON
He Has Three Parson Sons

thanks of all who are engaged in the enterprise."

* * *

Good idea paragraph. Or it might be if someone would try it. It comes from the Rev. Thomas R. Alleeson, rector of St. Andrew's, Tacoma, Washington:

"Let some reliable publishing house print on separate leaflets the Order of Morning and Evening Prayer with a dozen or so carefully selected psalms, also the Order of the Holy Communion. In a ministry of eighteen years spent entirely in Western work I am convinced that the Prayer Book, as it is commonly used, is a hindrance in our work. The stranger usually gives up after a first attempt, and while some interested churchman or woman may assist in finding places they do not usually do so; and I doubt if that is the best way to solve the problem. Then there is the question of expense. The prayer books in the pews soon get into a state of disrepair and a missing leaf destroys the value of the book for the stranger and how many prayer books in the pews have missing leaves! Further-



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The Pawling School of Pawling, N. Y., for boys, which was founded in 1907 by Dr. Frederick L. Gamage, has recently completed a new chapel to be known as the Depew Memorial Chapel. The building was designed by Alfred Hopkins, architect. The interior furnishings are from the studios of Irving & Casson-A. H. Davenport Co., of New York. These are of dark oak with polychrome ornaments. The rood beam is particularly interesting with its beautiful figures. The sanctuary walls are hung in red velvet, giving to this section a restful and harmonious setting.

more, it would be very much better for the communicants of the church to own and bring to church their own prayer books, and they might be encouraged to do this if the parish did not provide books. Then a supply of such leaflets might be kept on hand for use of strangers. Inasmuch as the work of revising these offices has been completed this would seem to be an opportune time to issue such leaflets. Why should a small parish or mission go to the expense of furnishing its church with prayer books which contain all the offices of worship, sacraments, rites, ordination services and a complete psalter when rarely more than two or three of these are used? When the stranger enters the church let us give him a leaflet with the service printed thereon—not a complicated book of various offices—and a hymnal with music score, then there will be some hope of his trying it again."

The Rev. W. S. Slack, rector at Alexandria, La., had a visitor last Sunday. After the service the stranger followed him back into the church to the chancel, his overcoat over his arm, and his cap stuck tightly on his head.

"I'm a stranger here and have no claim on you except that I am a member of this Church. I am on my way to Arizona and need help."

"You are an Episcopalian," asked Mr. Slack.

"Yes, I am a member of this Church."

"And you walk all the way down the central aisle with your hat on your head. You certainly were not properly trained."

"Oh! I forgot where I was for a moment. I haven't been in Church much of late."

"No, I thought not. Where are you from?"

"Louisville," replied the stranger, as he took from his pocket a note book containing names. But being without his glasses he could not read them.

"What church did you attend in Louisville?" asked Mr. Slack.

This was a poser. For a moment the stranger scratched his head, and then with inspiration written on his face came the answer; "I have not been going much of late, but I used to go to *The First Church.*"

"Oh, no you didn't. There is no First Church, Episcopal, in Louisville, or in any other place in the world. I have nothing for you."

And out he walked, the sole mem-

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Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 11 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.
Rev. Frederic C. Fleming
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. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. 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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.
Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.
Dean B. D. Dagwell
Rev. J. Watson Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

ber of The First Church, Episcopal, of Louisville, Kentucky.

* * *

Many notables have visited the Chapel of St. John the Divine at the University of Illinois, reports the chaplain, the Rev. John Mitchell Page. Early in the college year came the Lord Bishop of London, who filled the entire university with the spirit of Christ. A few days later the Rev. Jerry Wallace, of Springfield, Illinois, was the preacher, and before October was over Bishop White made his annual visitation. During November Bishops Anderson and Griswold of Chicago preached in the chapel, the former also meeting with a large number of students for a conference on religion. All of the visitors have been much impressed with the beauty of the new chapel, being built, but still far from completed.

* * *

The little French church of St. Sauveur, Philadelphia, for many years a gathering place for the French speaking people of Philadelphia, is to be torn down to make room for a modern office building. The church was founded by the Rev. Charles F. B. Miel, who served his novitiate in the Jesuit order of the Roman Church and later took Anglican orders. For many years the church had a very large membership, but the number of communicants dwindled in recent years due to changing conditions in the neighborhood.

* * *

The Revs. William H. Dunphy, Arthur F. Gibson and William R. McKean were ordained to the priesthood by Bishop Garland in the Church of the Good Shepherd, Rosemont, Pa., on December 21st. The sermon was preached by the Rev. Father Burton, superior of the Society of St. John the Evangelist (Cowley Fathers), while the rector of the parish, the Rev. Charles Townsend assisted the Bishop with the service. Mr. Dunphy is curate at the Good Shepherd; Mr. Gibson is assistant at St. Simeon's, Philadelphia, and was presented by the rector, the Rev. George H. Toop; and Mr. McKean, presented by the Rev. Frederick D. Ward, is an assistant at Old Christ Church, Philadelphia.

* * *

A series of articles for boys starts next week. See the announcement on page ten; then order your bundle. Three cents a copy; sell for a nickle.

* * *

Mrs. Kingman Robins, president of the Woman's Auxiliary in Western New York, Bishop Freeman of Washington, Bishop Manning of New York, and Dr. Frederick C. More-

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Cathedral of St. John the Divine, New York.
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The Incarnation, New York.
Rev. H. Percy Silver, S.T.D.
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Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.
Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
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Holy Days and Tuesdays, 9:30.
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Rev. E. Reginald Williams
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house of Milwaukee are to be the speakers at a Bishops' Crusade Mass Meeting to be held in New York this week.

* * *

The men at the Marine Hospital in San Francisco get good care enough but they are without that most necessary contributor to recovery, a real friend. So the Seaman's Church Institute came along ten years ago and established a recreation room, which is now the most popular spot around the place. Mrs. Nelson, in charge, is a real mother to the boys . . . "Mother" Nelson.

* * * .

Rev. T. A. Simpson was ordained to the priesthood in All Saint's, Valley City, N. D., by Bishop Tyler. The Rev. C. H. Collett, rector of St. Paul's, Grand Forks, preached. Mr. Simpson is in charge of the mission at Valley City.

CHEERFUL CONFIDENCES

(Continued from page 7)

can come to beautiful churches where you will receive an individual welcome. Perhaps some one from your home town will be there.

After church take dinner at the Bossert, or the Hotel Margaret, or the Standish Arms, and go to the roof of these hotels, and see New York as you have never seen it before. Then stroll about the streets. You can reach the Brooklyn Bridge, and in a few minutes walk across to the City Hall, where a subway will take you to your hotel, or to the Cathedral, where you may want to attend the afternoon service.

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Clerical Changes

COMPSON, Rev. F. J., has resigned at Sisterville, W. Va., and has taken charge of St. Mark's, Northumberland, and All Saints, Selingsgrove, Pa.

COWLEY-CARROLL, Very Rev. H., former dean of the Cathedral, Fargo, N. D., has become the rector of St. Andrew's, Livingston, Montana.

DUNLAP, Rev. Edward Slater, assistant at St. John's, Washington, D.C., has accepted appointment as canon of the Cathedral, and is to serve as a field secretary of the National Cathedral Association.

GIBSON, Rev. Franklin L., missionary in Montana, has resigned to take up work in Los Angeles.

HODGINS, Rev. F. B., has accepted appointment as the superintendent of the Orphans' Home, New York City. He was formerly rector of St. Margaret's, New York.

SHEFFIELD, Rev. L. R., has resigned as rector of Grace Church, Windsor, Connecticut, because of ill health.

SNELL, Rev. L. W., rector of St. Peter's, Helena, Montana, has resigned to take up work in Massachusetts.

SMITH, Rev. A. J., of Los Angeles, has accepted appointment as priest in charge of St. Thomas,' Falls City, Nebraska.

WILLCOX, Rev. C. P., of Atlanta, Georgia. has accepted an appointment as assistant at St. John's, Roanoke, W. Va.

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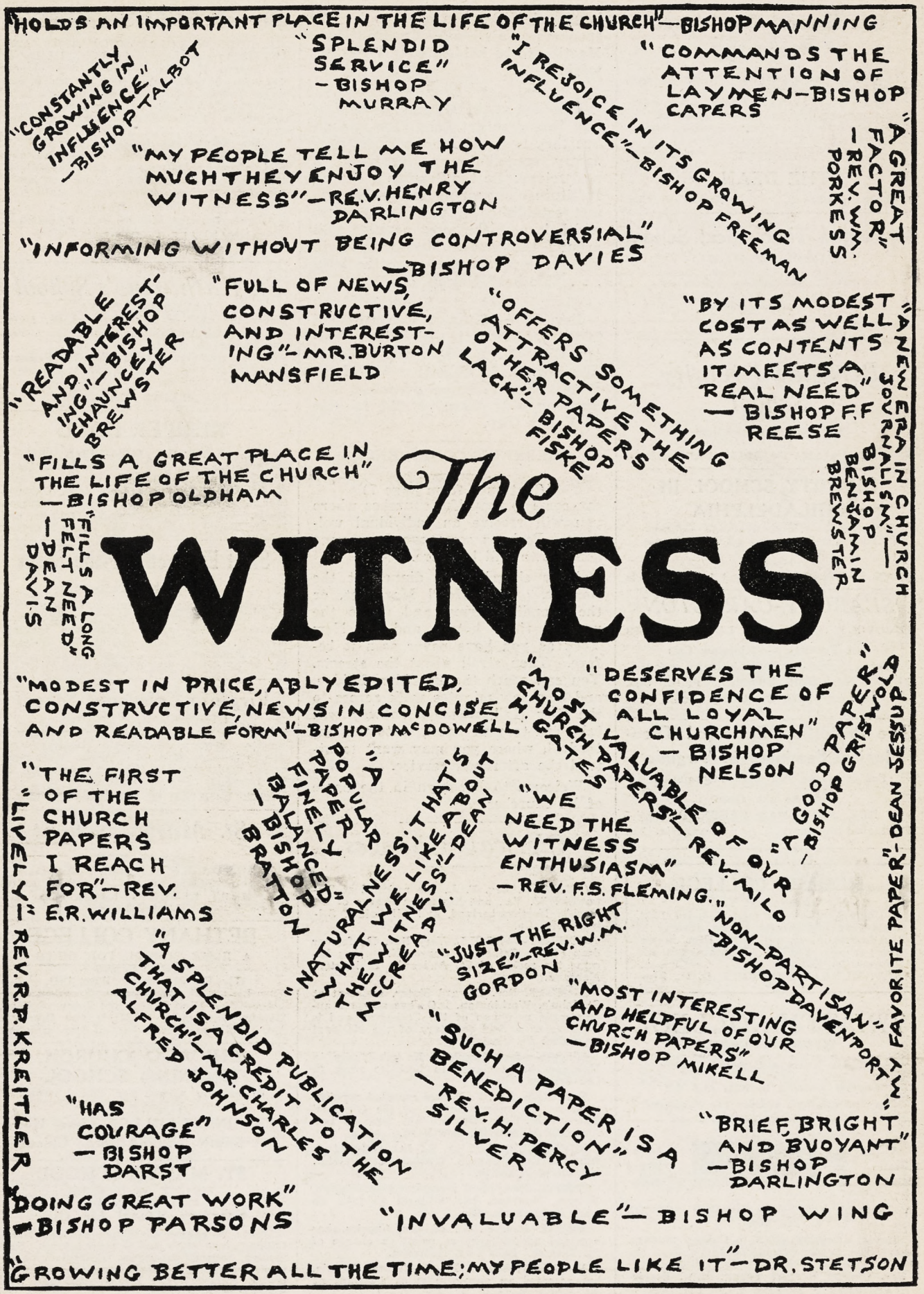

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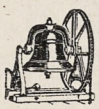

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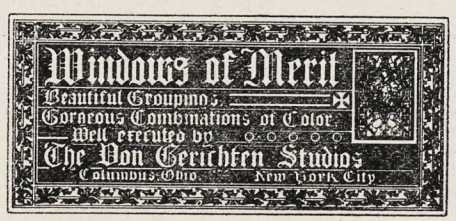

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The Appeal of the Ministry

BY BISHOP SLATTERY

PEOPLE are apt to say that the ministry has not its former prestige. By this is meant that no cast-iron public opinion forces a man to go to Church. There was a time, in Spain for example, if a man did not go to Church once in so often, thumb-screws were applied, his joints were pulled from their sockets, he was pierced, beaten, scalded, burned. Even in our Puritan New England the man who absented himself from the meeting house for several Sundays had a bitter time of it. Of course, the clergy in such conditions were, in a sense, masters of the situation. They could dictate foolishly, perhaps even basely, and people were obliged to listen. Now it is all changed. Men come to Church or not, as they are inwardly moved to do so. The prestige of that old time is gone.

And who is not glad that it is gone? The ministry of today cannot be inefficient and still look for followers. The ministry of today is the most exacting of vocations. It demands of a man that he be his best in every direction—in training of mind, in soundness of body, in cleanness of character. We who are in the ministry must expect to fail just in so far as we are not our best. Every year the man who is not willing to submit to long and strenuous education, who is not willing to cultivate his physical strength, who is not willing to refine and ennoble his character, is of less and less use in the ministry. He may float from parish to parish, he may even be a bishop; but his use to himself or to the world must be trifling. I do not for a moment wish to intimate that a man must be a Solomon, Hercules, and Galahad all in one; no superhuman brilliance or strength is demanded. But a man must strive most tremendously to be his best, or go to the wall, a criminal failure.

EXACTING

You will say at once: "This is strange encouragement to give in urging men to come into the ministry. You begin by telling its exactions." Yes, I do. First, because I am sure that I speak the truth. And, secondly, because I think our young men of today have enough fibre and fire to be undismayed before such a prospect. I do not invite you to a life that is easy; I do not invite you to a haphazard sort of life, intellectually, morally, spiritually, physically—in the expectation that, by hook or by crook, you will get on in this supposedly easy vocation called the ministry. This is not the age of the eighteenth century English parson; it is the age when to get on at all in the ministry you must live with all your might. Every year you will feel the demand more bewildering, more enticing. Every atom of your nature will be called upon to yield its highest excellence. The Ministry, in a word, calls on you to be your strongest, wisest, best. That to my mind, is grave cause for desiring a place in its ranks. It calls for everything you have—and everything at its best.



BISHOP SLATTERY

SERVE ALL

"But," you question, "does the ministry of today do any especial good in the world?" I shall pass over certain greatest benefits which the ministry holds in trust for all ages, not because I esteem them lightly but because you are quite familiar with them. By such greatest benefits I mean the preaching of the Gospel of Christ, the administration of the Sacraments, the strengthening of feeble wills, the formation of sturdy Christlike characters in the lives of the young. What I wish to do is to point out the peculiar uses which the ministry has for our own day.

In the first place, the minister belongs to every class. Being a member of every class, he has the opportunity to keep the classes of society together, in mutual understanding and love.

It takes no large gift of insight to tell that the most serious menace to the stability of modern civilization is the bitterness and suspicion that lie between class and class. The rich distrust the poor, and the poor envy the rich and wonder how they got their money. The learned despise the ignorant, and the ignorant are afraid of the wiles of the learned. The governing forces first cajole and then hoodwink the people; and the mob cries out for anarchy rather than submit to what it believes to be despotism. One does not need to say that there is no cause for distrust; yet one may rightly be alarmed when some demagogue tries to kindle the flames of discontent. He is the most dangerous man in the nation who, appealing to bitterness and prejudice, attempts to array class against class. No true reform

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can be won by invective, calumny, fury.

BOND BETWEEN CLASSES

Now the minister of Jesus Christ is of necessity a bond between classes in the community. He is a servant of that Christ who was at one time so poor that He had not where to lay His head. Still, the power and riches of the universe were at His command. When a minister of Christ says that he cares just as much for the ignorant parishioner as for the learned, as much for the poor as for the rich, he is not schooling himself to say it. It is part of his very life to feel it, as well as to say it. These people are all in some way his. Other persons may divide people into classes and draw distinctions. He cannot. He not only does not wish to do so; it is impossible for him. For remember whose minister he is—not man's, not the world's—but Christ's. How did Christ treat men?—that is his measure. A man is a man, no more, no less. If you fall to serving Christ in earnest, the outer distinctions drop away with startling rapidity. Perhaps the man to whom your heart goes out with truest affection has a million dollars, perhaps he has nothing but his daily wage. You don't think about that. It's the man you think about—what he is and is to be.

PEOPLE COUNT

If sometime, in loneliness or distress, people think the particular minister they happen to know best is more interested in one class of men than in another, I wish they might know what experience teaches me to be an assured fact; namely, that in a round of afternoon calls, for example, the minister has as keen pleasure in meeting his friends in one place as another; the outward trappings make singularly little difference. God's sunshine and the friendly heart of a man are the same in the king's palace and in the most remote cottage of the little village.

I hate to talk of classes. I wish the word and the idea could be abolished. Both are foreign to Christianity and to a free republic. But it is something that there is one vocation, the Christian ministry, pledged by the life of the Galilean King—at once the poorest and the richest of mankind—to break down all artificial barriers and to look at men and to value men for what they really are in themselves. Men pledged to war against such distinctions in any and every direction, can, if they will be true, do vast service in this age of envy and contempt.

TEACHING OFFICE

Let me now pass to a second reason why the ministry has peculiar use today. It has the opportunity to answer questions, in a convincing way, upon vital subjects. One high function of the ministry is to teach. You sometimes hear this is not an age of faith. People do not listen so calmly as once they listened to the voice of authority. They insist on knowing why, and how, and wherefore. The questions they ask are frightfully difficult. The weakling in the ministry cries out that it is all too bad; these incredulous people are, to his thinking, an insufferable nuisance—O, that the age of so-called faith would return! I suppose no vigorous minister would wish to have that age of unquestioning faith (if it ever existed) back again. For it is not the highest sort of faith. A real faith is so serious that it puts itself to infinite trouble to know what it undertakes to believe. Sometimes this confidence comes as naturally and easily as it seems to have come to St. John; sometimes it comes with as hot a conflict as it came to St. Paul. In any case it is no cause for complaint or regret that our age throws out question after question, asking persistently why it is that we dare to put our faith in so sublime a master as Christ.

BE A STUDENT

The Christian minister of today, to be efficient, must, however modestly, be a student. I have no patience with the man who says that we need a ministry of trained intelligence in Massachusetts or New York, but a ministry of little or no education will do for the village in Idaho or Montana. I feel sure that the schoolmistress who sits in the last pew of some mission school in Idaho can ask as keen and perplexing questions as any parishioner of Trinity Church, Boston, or Grace Church, New York; and I am surer still that it is much more important for her to get a sane and satisfactory answer from her minister. The minister is not expected to know more than his parishioner about business, or medicine, or geology, or law, or engineering—he ought to be excelled in all these departments by many in his congregation. But he ought to know more than they know of the present stage of knowledge about the Bible and about evidences for the truth of Christianity; and he ought to know the modern way of meeting difficult questions. I may be wrong, but I cannot see how a man can meet these questions satisfactorily till he has had the intellectual contact and training of a great university or college. A man of rare power may get the training some other way, but most of us need the drill and the intellectual incentive which comes from facing pitiless critics who make us fight for our faith, and so fortify us with impregnable conviction—not with a few glib shibboleths, which are apt to come tumbling down about our ears the very day we try to build them into a real and solid faith.

The minister need not be what we technically call a scholar. Indeed, he rarely can become a scholar. But he must know the current though of his day. He must read. He must know. Then his faith will be a bulwark for those who count upon his integrity and honesty. People will know that to the authority which he has from the Church he adds a reasonable conviction. If someone has told them a startling modern theory, and the news makes them pale and trembling, it is wonderful relief to find that the minister knows all about it, is able to unwrap the truth from the falsehood, and is able to give that truth its place in the noble house of unshaken faith.

It is one of the glories of the ministry today that it dares to obey the old command, and, with all the modern implements and weapons, stands ready to give a reason for the faith which is in it, and which it has received from the past. Is it not then a high function for any class of men in the community to aim at least to be an authority on the vital facts of life and eternity—just as the physician aims to be an authority on the vital laws of health—and to try to bring assurance and conviction to men, whether they find faith easy or difficult? Tell me, does not the world very much need men who will make themselves sure of these supreme realities, and who will interpret them in the language of this generation?

FIELD FOR HEROISM

I have only one other reason to give why the ministry has peculiar

Our Cover

The photograph on the cover this week is of a shrine in the St. Vincent's Home for Boys in Brooklyn, New York. The wrought iron lectern is designed after the old Spanish motif, incorporating new and practical ideas, such as a small clock at the top of the book rest and a small wrought iron holder for books and notices. The lantern is of iron and mica. Lectern and railing is of wrought iron, finished in half polished steel, which with the twisted brass top rail, gives both a pleasing and artistic effect. The work was done by Mr. B. J. Hasselman, a New York artist, who has devoted his life to a study of this class of work.

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use today. That is because it offers a field for heroism. The crusades are over. Perhaps, among civilized nations, wars are over; certainly war is no longer the only way to settle a dispute. True, in order to get rich quickly, men brave the Arctic cold and the tropic heat; but some way the sane old world refuses to attach the name of heroism to such selfish hazard. Heroism, by its nature, must be unselfish, as well as adventurous. Now, strange to say, the ministry which often seems tame, offers today the one pre-eminent crusade of the hour. It sounds just as ringing an appeal as ever Peter the Hermit made—and it is a thousand times more rational. It cries: "Young and strong men, would you do hard things, great things? Then off, to the corners of the earth, and tell men of Christ! The climate is dangerous, the loneliness is unspeakable, the distance from home will seem unbearable, the obstacles to success are almost insuperable. You must learn a language of amazing intricacy, you must learn to think as if you were of another race of men, your whole life must be turned upside down. It is heroism to the last degree—it is hard, hard, very hard! But the battle-cry is 'The world for Christ'—will you enlist?" The men who say "Yes" to such an invitation must be of finer stuff than the anxious people who trudge through bitter cold to get the gold of Alaska. They must even be of finer stuff than the best soldiers who go off to fight their country's war. No ancient crusade had ever had half the splendor of this modern appeal. And it is rational, practical, sensible, real.

EQUIPMENT NEEDED

The men who are going, one by one, to India and China and Japan have better minds, stronger bodies, whiter souls than most of the best of us at home—and they are not fanatics. Their eyes shine with the clear-seen purpose. They are building so carefully, so strongly, that empires yet unborn shall bless their work, though these empires may never know their names. You should read of their schools, their colleges, their orphanages, their hospitals, their churches. You should read of their patience as they wait for prejudice to turn to trust, and trust at last, to love. We say — through smiles, through tears, our hearts swelling with pride—"It seems as if it were going to be dawn in a little while." They shout, "The day has come — the Kingdom of Christ is to be everywhere—every heart shall own him!"

I am only a prosaic parson in a pleasant Massachusetts city, but I can tell you that my heart beats fast when I think that the most heroic heroes of this generation are my brothers in the Christian ministry who have sought out the hardest places in the world, to give all they have, without count of cost, to bring in the beautiful Kingdom of Christ. Other vocations can boast their heroes, too; but, I make bold to say, no other can show so many who by a fixed purpose make a business of heroism—though, with the perfection of devotion, they do not know it.

FOR THE BEST ONLY

So it is that I have no apologies to make for the ministry. The Church is not begging people to come into the ministry, because, as people sometimes suppose, anybody will do. Anybody will *not* do. The Church wants only such men—not geniuses, mark you—as are willing to be their best. Any straight, intelligent man who honestly will be his best, and will submit to long scholastic training, will find that this particular time has use for him. He may help the world by breaking down class-spirit; he may help the perplexed by giving them a reasonable faith; he may help himself by giving his life to a complete heroism.

The ministry was never so attractive as it is today. May God keep out of it those who think that it is easy—for they will fail. May God bring into it those who know that it is hard—for they will be the happiest of mortals, and they will help the world to be glad, in the light of Jesus Christ.

THE MILWAUKEE CONFERENCE

The Resourses of Jesus

BY WILFORD O. CROSS

THREE thousand undergraduates, representing the religious groups of two hundred colleges, met in conference the week after Christmas in Milwaukee. Giving up the gaieties of vacation time, they came from the farthest corners of the nation; on one hand could be heard the careful intonation of Harvard, on the other the twang and burr of Texas. Registration was reminiscent of a football game; the auditorium steps were crowded with fur-clad coeds and blue-coated collegians. The streets were teeming rivers of youth.

But these people had not come for a football frolic. They had come to talk. Furthermore, they had come to talk about a man who had died very shamefully two thousand years ago. They were to discuss, "The resources of Jesus for life today."

SPEAKERS

First among those who were to help them thresh out the relationship between Our Lord's religion and life, was the Rev. G. A. Studdert-Kennedy. He was, in a very literal sense, the heart and soul, and mind, of the conference. His humor, his wisdom, his faith, drew young men to his feet as though to an oracle. Studdert-Kennedy is surprisingly abreast of our chaotic intellectual world, for he has read the texts and knows the academic shop-patter of our day, and yet teaches, very straightforwardly, the substance of our ancient faith.

By the way, the newspapers grossly misrepresented Mr. Studdert-Kennedy. He did not, as was stated, defend capitalism, but he did say that the Church stood neither on the side of the proletariat or the capitalist, but is the Church of both.

Among other speakers was the Rev. Dr. Niebuhr, of the late Detroit Labor melee, who insisted that before we can have genuine Christianity, nationalism and economic imperialism must be overthrown. And also Mr. Gilky, of Hyde Park Baptist, Chicago, who said, in substance, that evaluating religion as a social force was putting the cart before the horse, since religion is not a means but an end in itself.

Mr. Lew, Dean of Shanghai University, China, tells us, with the habitual Chinese emphasis on the ethic, that, "The world had failed to accept Jesus because of the failure of Christians to live up to his teachings. Christianity is talkative, not active."

Mr. Mordecai Johnson, of Howard University, thundered against economic-imperialism. He suggested, what, I take it, the Federal Council of Churches is already lobbying for, the seizure of the helm of government by Christian statesmen.

Mr. Kirby Page, of New York, told us America is drifting into war. He pointed as evidence to our increasing economic dominance of markets, manufacturers, and exchange; to the hatred abroad, particularly in France, Mexico, and Japan; to the rapid gain of militarism at home by way of additional armaments, R. O. T. C., and

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citizen's camps preparations. "All but the blind," he said, "may read the sign of the times." Mr. Page seemed to have two remedies: first, getting public opinion to do away with militarism; but later he said, "The causes of war are economic, the profit motivated system of capitalism must go!"

The Discussion Groups

To anyone who accepts the psychology of that very valuable little book, Follett's *Creative Experience*, discussion becomes at once the critical feature of the conference method of education. Professional platform spell-binders cease to matter. Half-baked resolutions, put through by forum machinery, can be disregarded. The important thing is that each conferee should meet face to face with his fellows and learn from them and contribute for them, and that the group, as a whole, by the integration of the individual thought and experience of its members, may rise above bias and prejudice to well-founded opinions, based on collective experience.

And yet, as the Milwaukee Conference demonstrated, keeping a score of half-trained and very zealous youngsters hammering away until they reach bedrock on a problem is a difficult art. Many groups at Milwaukee were disastrous failures. A lot of them discussed every topic save the one these fellows had paid good carfare to talk about. One discussion leader was so dishonest as to spend time selling a book he had written. Other groups ceased to discuss and futilely argued.

Over against these stupid failures, a group led by Mr. McClusky, of the University of Michigan, stood out, and, under his wise leadership, its members learned to function in creative discussion. It was encouraging to see these young chaps, free from embarrassment and anger, and yet with fervor and enthusiasm, putting their intellectual cards on a common table.

The Students

Many were underclassmen, many were foreign students, a great number were graduates, but few at the Conference were typical collegians. And the typical collegians who were there said very little. Most of these were officers in campus societies, holding jobs which they treated as activities; they were glib talkers, at ease on their feet, knowing well the facile lingo of Y. M. C. A. religion, but in deep water they showed their weak side at once, for they were quite unconversant with philosophy, or history, or science, or psychology, or New Testament criticism. The campus intellectuals were not present.

Generalizing about what three thousand students believe is a dangerous practice; it is much easier to attempt a rough classification. First, there were those who were rather keen on social readjustment, but who tended to be agnostic in regard to God. It was one of these who called Him "That silly old figment whom we imagine because we must have a boss!" Then there is the traditionalist, not a deep thinker, usually, who says in a vague, troubled manner, "There must be something back of everything, some power greater than ourselves." And there is the neo-pantheist, a beginner in science, generally, who says, "God is the unity of nature's laws." And, finally, there is the mystic. And there are two kinds of mystics; first, there is the emotional kind, the Protestant, converted suddenly on his road to Damascus, usually the roadbed of some sawdust trail; there is the contemplative mystic, to whom God has become, as Studdert-Kennedy puts it, "The beloved to the lover."



Rev. G. A. Studdert-Kennedy
Tells 'Em at Milwaukee

Student Ideas of Jesus

For two thousand years, Christology has been a ringing battlefield, where many an Arius has arisen only to fall. These collegians entered the field very innocently. They lacked any acquaintance with the history of theology. To most of them, Jesus was either a prophet, or a very good man, or a Messiah, striving by fighting evil with good, to make the reign of benign justice implicit on earth.

Most of these collegians were very ready to accept Our Lord as the Lord of their lives, but they did not know just why; to some, his personality appealed, to others, the tone of his message carried conviction, and still others saw behind his words a deep, mystical experience, which they believed to be valid.

Economic Opinions

In a world that lives by turning stones into bread, one is surprised to find so many who are ignorant of the processes. In an age troubled with bitter social welfare, I am amazed to discover in youth so little sensitiveness to economic conditions. In all the thousands of words that poured from undergraduate lips, I never once heard the words "worker" or "economic determinism" or "industrial revolution." These young fellows were accepting our ghastly industrial mess without even a whimper of complaint. Had they really and truly been interested in the gospel of Our Lord, I wonder if they would have passed industrialism over quite so easily?

Opinion on War

Years of the R. O. T. C. controversy had enlightened the conference in regard to war. On Thursday morning, two windjammers were put on the platform. Both used the flareup technique of professional agitators. Both struck at war. An anti-war resolution was immediately called for. The conference, however, proved at this critical time, to be essentially sane, and refused to turn itself into a resolution machine. I am under the impression that the conference was anti-war, that it even tended to be pro-pacifist, that it wanted to scrap the R. O. T. C., but that it would not burden itself with resolutions that it could not carry into action.

The Value of the Conference

The value of a conference like this is its worth as a stimulant to further thought. Beyond Milwaukee, beyond the various campuses represented, the ideological influence of this conference will go out, motivating a great number of people to face, clearly and honestly, as so many of these collegians did, the problems of Christian applications and implications in our world today. We need more discussion of religion, discussion that is not mere talk. We need discussion that will serve as the basis and stimulant for collective action in making the principals of Our Lord concrete realizations.

The Diocese of Alabama has notified the National Council: (a) It will pay its Budget quota in full for 1926; (b) It requests the Council to increase its Budget quota for 1927 from $19,800 to $20,500, and guarantees the payment of the latter amount.

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College Students

The Book Editor Goes to Milwaukee

By Rev. Charles L. Street, Ph.D.

The book editor of this sheet having used up all the book reviews in the editorial barrel and having let one issue of THE WITNESS go out into the world unredeemed by any literary column whatever, takes his pen in hand to see what he can do. The real reason for the absence of book reviews last week was the fact that the book editor was spending his time at the Student Christian Association conference at Milwaukee. There is another account of this conference, in this issue, but it may not be taken amiss if the book editor records a few impressions, too.

In the first place, though the students who were at Milwaukee were a picked group of those most interested in religion from the colleges and universities from Maine to California and Montana to Florida, to say nothing of many from other lands, there was nothing goody-goody or objectionably pious about them. They were as live a looking lot of young people as one could wish to see.

In the second place, I was struck by the fact that though the theme of the Conference was the relation of the individual to God, and the ways in which that relationship should work out in present day life, the students seemed to be a lot more interested in the applications of Christianity than in the personal relationship to God part of the program.

The third point of interest was the impression that our own Studdert-Kennedy made on the Conference. In his address on Science and Religion, his conduct of the opening devotions of the Conference each morning, and the "retreat" he gave for the Christian Association secretaries on the Sunday after the Conference closed he made a contribution to the spiritual life of the Conference that can not be overestimated. What he did is an indication of what the Church and Churchmen might do more of in gatherings such as this.

Finally, the emphasis on problems of student morals like petting, drinking and women's smoking did not get anything like the attention that the headlines in the papers—at least the Milwaukee and Chicago papers—would seem to indicate. These matters were taken up in discussion groups and individual conferences, but they were kept very much in their proper perspective. The newspaper man's talent for making lurid headlines out of nothing is a continual source of wonder to me.

One of the important figures in the Conference was Kirby Page, whose little book on the Philippine situation I hope to review in the near future. Kirby Page is one of the prophets of the Christian religion as applied to present day problems of inter-racial and international relations. He is one of the leaders of the peace movement in this country. His pamphlets on "War, Its Causes, Consequences and Cure," on "Imperialism" and on "A National Department of Peace" should be read by everybody, be they peacemakers or war-makers, who want to be intelligent on this subject. The growing sentiment in our universities against imperialism and national selfishness and the cruelty and hate to which these things lead is one of the hopeful signs in our day and generation.

A recent book on church work among students by the Presbyterian student pastor at Ohio State University is of interest in this connection.* Mr. Houston gives in some detail an account of the program of the religious forces at Ohio State, but the book is full of valuable suggestions for student workers in other universities and other types of universities. It gives detailed material on programs for churches in college communities, on programs for looking after freshmen and on the different types of schools of religion in state universities.

*The Church at the University. William Houston. Westminster Foundation of Ohio, Columbus, Ohio.

Let's Know

By Rev. Frank E. Wilson

RINGS

SOME "advanced" ladies cherish a prejudice against wedding rings. They say that the rings are symbols of subjection originating in the misty past when wife-catching was a violent diversion for the male of the species.

Maybe they are—though no one can say so with real certainty. We can speak with more authority when we say that in ancient times the bridal ring was really a betrothal ring. Gentlemen, in those days, were required to show tangible proof of their ability to support a wife by paying something for her. Some literal people might call it a purchase price. At any rate, when money was less convenient that it is today, the ring took its place. The maiden wore a ring as an indication that her man had laid down a certain amount of his wealth as earnest-money, to show that he meant business and to tell the world that the maiden in question was no longer open to proposals. After a while they would be married.

Christians found the use of the betrothal ring an accepted custom when the Church entered upon her career. It was not a Jewish but a Roman custom. As with many other pagan things, the Christians spiritualized it and gave it a significance of their own. They made it the symbol of the indissoluble union of Christian marriage. It was worn on the fourth finger of the left hand because they had a notion that there was a vein in that finger directly connected with the heart and the heart was supposed to have something to do with conjugal selection.

Writing was not as common fifteen hundred years ago as it is today and in the absence of documents the giving of a betrothal ring itself constituted an enforceable marriage contract. The old Lombard law was quite specific about it. When a man betrothed himself to a woman "with a ring only, he gives earnest for her and makes her his and if afterwards he marry another, he is found guilty to the amount of 500 solidi." Apparently if the woman could produce the engagement ring, her breach of promise suit was won without recourse to witnesses or jury. Gentlemen had to be careful in those days as to how they scattered about their jewelry.

Bishops in the olden days were invested with rings at the time of consecration as a sign of their marriage to the Church. In the Middle Ages we first read of the pope's ring as the "Ring of the Fisherman," with which he sealed his private letters, while leaden "bulls" were attached to official documents; hence the "papal bull" as certain official papers from the vatican are still denominated. I once heard of an effervescent woman who bubbled forth her delight at the elevation of a very rotund cardinal, saying that it was a peculiarly appropriate promotion because "he looks so much like a papal bull."

The ladies who protest might do better to adopt the policy of the early Christians and to make the ring mean something more than servitude by contributing greater dignity to marriage itself. But I am afraid most of them belong to that much-married element who would look like so many jewelers' exhibits if they were to wear all the rings accumulated in a life-time of divorces. Perhaps they might string them into necklaces, being careful to mark them so that the public might know which one meant a divorce and which one an annulment.

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Comments On Recent Events of the Church

Bishop Murray Sends Greetings to All English Churchmen as They Arrive Here

CHRISTMAS

By Rev. H. P. Almon Abbott

I am interested to learn that five hundred English immigrants, with Anglican Church affiliations, have arrived in the United States during the year 1926. The Presiding Bishop has sent to each and every one of them a letter of Christmas greeting. Through a follow-up card system of the foreign-born American division of the Church, the names of these immigrants have been passed on to the clergy in the various parts of the country to which they have gone and have been visited by these clergymen and definitely attached to their parishes. This system of insuring close contact with incoming immigrants with Church affiliations is a new idea in Church promotion, and it has been brought about through the work of Raymond M. Cole of the New York City Mission Society. Bishop Murray sent out, as well, Christmas greetings to the chief bishops of the ancient Eastern Orthodox Churches of Europe and the Near-East, the patriarchs of Constantinople, Alexandria, Antioch and Jerusalem, and to the Primates of the Armenian, Syrian-Jacobite and Nestorian Churches, and the various National Churches, Greek, Roumanian and otherwise. Surely this is Christian courtesy in action, and well worthwhile.

* * *

What do you think of a Universal Christmas? Dr. S. Edward Young is one of its strongest advocates. "Has not the era come for Roman Catholic, Protestant and Greek Catholic—yes, and for Hebrews—to arrange a universal Christmas to come on Sunday always, as Easter does?" Dr. Young goes on to say "A Sunday Christmas would mean more for the spiritual idea, for sanctuary attendance and worship. Nobody has the slightest evidence as to the exact day our Lord was born, so this plan would not involve any inaccuracy of date. Our present sprawled-out observance, about one half of the Churches using one Sunday and the other half the next and the various Sunday school celebrations straggling over a period of nearly two weeks, leaves much to be desired in the mass psychology of this great Anniversary. A united, simultaneous, spiritual getting-together in memory of the Saviour's birth and, some three months afterward, an equal unison in commemorating His Resurrection would be an added strength of religious forces against ever-increasing seductiveness of material distraction." It sounds feasable, even advisable; but the present date and system is deeply imbedded in habit and tradition. I rather imagine that the agitation to be at all successful will have to stretch itself over many years.

* * *

I have always believed that "plain speaking" from the pulpit tells in the long run—that laymen like a parson who "hits out from the shoulder." The fifty militant years of the Rev. Dr. Gustav Arnold Carstensen, of Holy Rood Church, New York, recently resigned at the age of seventy-six, are an abundant testimony to that effect. It is safe to say that the Church Militant in this country has had no more militant figure in the past quarter of a century than Dr. Carstensen. This distinguished cleric has always said what he meant and meant what he said, and his hearers have never been in doubt as to his meaning! He once denounced a well known critic of the Apostles' Creed as "a pompous Pantaloon," and accused another rector of "debasing his priesthood with weekly shows." His words have never been weasel words, and the possibility of misunderstanding has ever been rendered impossible. People have always known, and beyond the shadow of misapprehension, just exactly where the rector of Holy Rood stood. There is something refreshing, something exhilirating, about such a man; is there not? Only last February Dr. Carstensen, in rejecting the presidency of the Church Temperance Society, said: "I believe Prohibition is wrong ethically, unsound economically and impossible psychologically." When a man speaks like that you may differ with him; but you cannot help respecting him. May God raise up similar "Forthrighters" for the ministry of the Church in this and in all succeeding generations!

* * *

The Roman Church always true to form! The Right Rev. Mons. John L. Belford in conducting a forum recently in Brooklyn, New York, was asked the question: "Is there the slightest possibility of our Church becoming a member of a union of Churches, as is suggested by some leading Protestant Ministers?" Answer, "There is a possibility, but it is very remote. The only way is for them to come into the Catholic Church, and you know how possible that is." Surely, the questioner must have been of a simple mind! What a silly question to ask. Just as though there were any chance of a different reply!

Seminary Students Have Own Meetings

Two Hundred Theological Students Have Conference of Their Own at Milwaukee

DR. COFFIN LEADER

By Wilford O. Cross

Two hundred theologs from twenty seminaries met in conference in Milwaukee, December 27th and 28th, to discuss the qualifications of a minister in the modern community. Henry Sloan Coffin, new president of Union Seminary, New York, started off with a clear presentation of the problem. A modern minister should be a man of moral and intellectual integrity, always at the service of the community; be convinced of the urgent need for spiritual values in our material civilization; be loyal to his Church; have a direct personal experience of God.

The conference was of the group variety, the 200 men dividing themselves into 20 groups, each discussing a different matter. None were particularly successful in sticking to their subjects; one got off onto Buchmanism, with much being said, pro and con; at another the group was being amused while a new-fledged mystic from North Dakota related how he had raised a girl from the dead by the power of his "gift of faith"; in another visited, a Baptist was informing those who were listening of the menace of Rome, while an Anglo-Catholic was advocating the use of the rosary.

The conference was brought to a close with an address by the Rev. G. A. Studdert-Kennedy, who brought the men back from futile wanderings in the forest of their own bigoted growth to the question at hand. His answer was brief: "To love and to serve, and to be wise."

First, said Kennedy, clergymen must be humble men, forgetting self and remembering only their Master; then they should love, and by love he did not mean passion or benevolence or self-expression or any tommy-rot like that, but something practical and sound. Love meant creating life.

Then we must study to be wise. It is no good calling capitalism names until we have studied it and know what it is. Emotional waving of the red flag is vain—what we want is study—study, study, study, and the love and the wisdom of Our Lord.

The theological students later joined the larger undergraduate conference, reported elsewhere in this issue.

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English Parson Won't Marry On Christmas

Have the Clergy the Right to Refuse to Marry People On Christmas Day?

CLERGY SHORTAGE

By Rev. A. Manby Lloyd

A controversy on the subject of weddings on Christmas has arisen following the publication in the *Daily Sketch* of criticisms of the Vicar of Mansfield's action in refusing to marry couples on Christmas Day.

"The effect of the ban," the Rev. J. M. F. Dumphreys, vicar of St. Philip's Old Kent-road, told the *Daily Sketch*, "is to make people search for a church where they can have their wedding, and very often they tell lies when giving the name of the parishes in which they say they live.

"I am having seven weddings on Christmas Day in my church, in addition to three celebrations of Holy Communion and two other services, and I have no curate.

"I mention this because Canon Marsh (the vicar of Mansfield) says that his Christmas Day services make it impossible for him to officiate at weddings.

"This custom, which is not confined to Mansfield, turns people away from church in disgust and sends them to the register offices.

"Sometimes, having found that they cannot be married in one parish, couples look for another where they can, and qualify as residents by residing there for 15 days.

"The vicar of Mansfield is illogical in saying that he cannot officiate at weddings because of the church services, and adding that the weddings can be solemnized if other clergy attend to officiate.

"At a time when churches are appealing for funds some vicars are turning money away by refusing to celebrate weddings on Christmas Day.

"They might also remember that Christmas Day, which should be a day of goodwill, in the church of all places, is not a day on which to quarrel with parishioners. I should like to have a ruling on the matter from the bishops."

Several clergymen expressed the view that there is a legal obligation on the clergy to celebrate weddings on any day except during Holy Week.

The Rev. G. Branson, vicar of St. Bartholomew's, Camberwell, said: "We don't prohibit weddings on Christmas Day, but we don't encourage them. I would rather have to officiate at a wedding on Christmas Day than on a Sunday, but in exceptional cases I marry people on Sundays.

"There was the case of a baker who had only Sunday free for his wedding, and so I obliged him. We try to meet people's convenience where it is possible."

* * *

Owing to the great shortage of clergy, Mr. A. C. Northon, a prominent farmer of Pinchbeck, Lincs., has taken and passed all the required examinations, and will be ordained at Lincoln next Sunday, and proceed to a curacy in his own village. Mr. Northon has been a lay reader for twenty years, lay representative to the diocesan conference, and lay secretary to the ruri-decanal conference. Such an event is without parallel in the history of the district.

Ten Years Ago

TEN years ago the following item appeared in this paper: Rt. Rev. Sheldon M. Griswold D. D., Bishop of the Missionary District of Salina has been transferred from that District to become the Suffragan Bishop of the diocese of Chicago. The installation service was held in the Cathedral of SS. Peter and Paul on Monday, January 8. The Bishop of Chicago made an address of welcome in his usual strong, clear language and Bishop Griswold responded in an address that will long be remembered.

News Paragraphs Of The Episcopal Church

A Little Pamphlet That May Be Had For a Nickle Gives Much Information

ADVICE TO CANDIDATES

By Rev. W. B. Spofford

The editor of this paper gave the Rev. Charles L. Street, Ph. D. the job of handling book reviews, but I am sure he will not accuse me of poaching in his domain if I here refer to a little leaflet that one may secure for a nickle by addressing The League for Industrial Democracy, 70 Fifth Avenue, New York City. It is written by Mr. Stuart Chase, who used to be Professor Chase until he quit the university in order to give the benefits of his knowledge to a wider audience. Mr. Chase has the ability of rewriting other men's books in a few paragraphs, and doing it so well that you leave his review convinced that it is a useless squandering of dollars and hours to bother with the book. Why read a book at two dollars when a leaflet for a nickle does the job. Mr. Chase even pulls off this stunt with his own books. He wrote a pamphlet, *The Challenge of Waste*. Folks in the know apparently told Mr. Chase that it was a job well done, so he elaborated it into a book. I have read both and feel sure that the pamphlet selling for a dime is better than the book selling for one and a half. This latest leaflet is called *Are Radicals Crazy*, and it is in effect a review of

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Dr. George A. Dorsey's important work, *Why We Behave Like Human Beings*. I gave hours to Dr. Dorsey's book. I am sorry, for Mr. Chase gives me all of it in half an hour. To my way of thinking it is a very Christian leaflet which should be made compulsory reading in our seminaries. I may be wrong; you may judge the matter for yourself by spending three two penny stamps. The extra penny is for the mailing.

* * *

Add to the list of those clerygmen who are through with war the name of Dr. Karl Reiland, rector of St. George's, New York City. Last Sunday afternoon, in a sermon that was widely broadcasted, he said that the time was not far distant when it would be treasonable to be a nationalist, that war was a silly and futile business, and that he would never allow himself again to be turned into a recruiting agent, for this or any other country.

* * *

Beautiful altar has been placed in St. Chrysostom's, Chicago, Rev. Norman Hutton, rector. It is entirely hand carved. The reredos is a triptych, the central panel of which has for its subject the Crucifixion, the left panel the Nativity and the right the Ascension. The work was done by Irving & Casson-A. H. Davenport Company of New York and Boston.

* * *

Advice to Candidates, old advice but still good. It is fifty years old and comes from Bishop Elliott, first missionary bishop of West Texas. In a letter to the Board of Missions he says: "It was a sewing machine which, upon my last visitation, gave me great searchings of heart." He then relates the details of a trip to the farthest point in his district; a six day march, which brought him to the very last house before going into the territory of outlaws and savages. Then he says: "The sewing-machine agent has been before us . . . for the percentage upon the sale of machines, these men in their little wagons scour the country, enduring every hardship and sometimes even death. What activity! How eagerly they hear of and set off to visit distant settlers, how they hang upon the borders and range up and down the Rio Grande. Indians, outlaws, Mexicans do not deter them; they have machines at so much per cent to sell!

"I do not think we need propose to ourselves such examples as Patteson sleeping beneath 'the long wash of Australasian seas,' or Mac Kenzie in his humble grave beside the pestilen-

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—PHOTOS, DESIGNS AND ESTIMATES UPON APPLICATION—
ESTABLISHED: 1905.

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tial Zambesi. Not at all. Let us tell our Candidates for Orders to 'do as well as the sewing-machine men.'"

* * *

Over $300,000 was raised in Waterbury, Connecticut, for St. Margaret's, a Church school. The money is to be used for new buildings. At a dinner of those taking part in the campaign the Rev. John Lewis, rector of St. John's, was the speaker of the evening. Governor Templeton, chairman of the committee raising the funds was also present and had a few words to say. The campaign was conducted by the firm of Ward, Wells, Dreshman and Gates of New York.

* * *

Christmas at St. Luke's, Evanston; a midnight celebration, which was broadcasted, with the Chapel and the Baptistery filled with worshippers as well as the church; pageant presented by the Junior Choir and Church School; Advent offering from the children, presented at the Carol service, amounting to $550; $3000 worth of good things distributed among the needy; a class of 16 presented to Bishop Griswold for confirmation, making a total of 70 for the year; and finally the last of the $20,000 pledge to the national and diocesan work of the Church was paid.

* * *

Rev. Arthur J. Melbourne was ordained priest by Bishop Burleson on December 19th in the Redeemer, Flandreau, S. D. The sermon was preached by Rev. Charles A. Weed of Mitchell, S. D. Mr. Melbourne, a recent graduate of Berkeley, is in charge at Flandreau.

* * *

The Rev. G. A. Studdert-Kennedy is to be the guest of honor at a dinner to be given this week by the Berkeley Associates, a group of New York people interested in promoting the welfare of the Berkeley Divinity School, Middletown, Connecticut. The Rt. Rev. William T. Manning will be toastmaster.

* * *

Life must be interesting in Penhalonga, South Africa. The Community of the Resurrection has some schools and a Priory there, and in its Chronicle it lists, as among its minor "Wants," the Encyclopedia Britannica and a double-barrelled shot gun.

* * *

A homeless boy fourteen years ago began to earn his living in Denver. St. Mark's, one of the city parishes, was kind to him. The gratitude and loyalty awakened in him led him to the ministry, and he is now building up two missions in Colorado.

* * *

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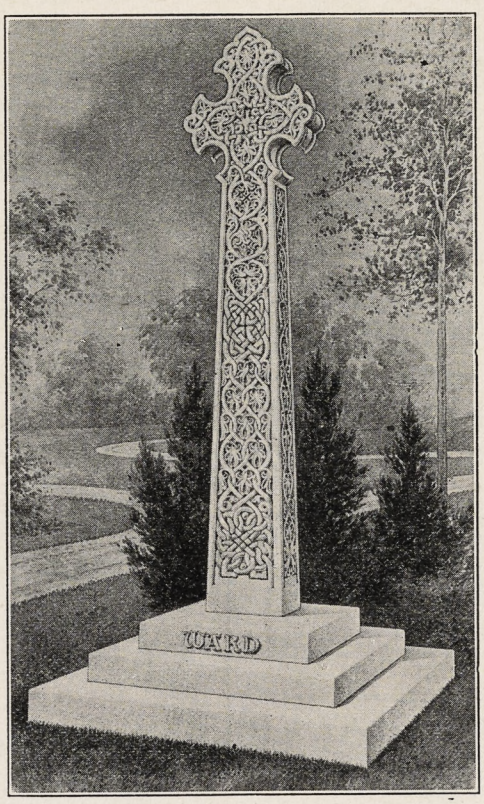

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sisted by a number of parishes of the city, held Christmas services in ten public institutions including two large hospitals. They came into touch with over 1600 people. And of course distributed gifts, and sent out 2000 Christmas cards.

* * *

Bishop Tyler also ordained the Rev. G. W. Thom to the priesthood in Christ Church, Mandan, N. D. The Rev. F. H. Davenport of Bismarck preached. Mr. Thom is in charge at Mandan and Linton.

* * *

Bishop Juhan of Florida reports that on December first the diocese had paid its full quota of $13,500 to the National Treasury, and that before Christmas $2000 had been paid on the advance work quota.

* * *

Sorry we haven't the room to list all of the Crusaders with the places to which they are assigned. Can say this: that from reports that we receive from all over the country the Crusade is going over big, if you know what I mean.

* * *

St. John's, Tallahassee, Florida, the Rev. W. J. Alfreind, has bought a new rectory and has converted the old rectory, a large colonial house, into Church school quarters, in order to take care of its work among the girls of the State College for Women.

* * *

Rev. J. R. Gregg was ordained priest by Bishop Maxon in St. Andrew's Church, Alcoa, Tennessee, on St. Andrew's Day. The sermon was preached by Dean Wells of Sewanee. Mr. Gregg is in charge of the mission at Alcoa.

* * *

The Rev. Edward T. Helfenstein

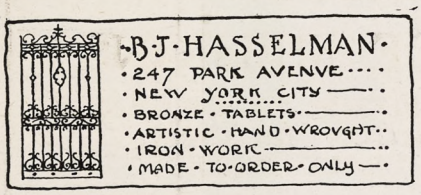


REV. H. P. ALMON ABBOTT
Crusades in Texas

was consecrated Bishop Coadjutor of Maryland on December 28th in the Memorial Church, Baltimore. Bishop Fiske of Central New York was the preacher.

* * *

The third Sunday after Epiphany, January 23rd, is Social Service Sunday, so set apart by the Presiding Bishop. It is hoped by Dean Lathrop, secretary of the Social Service Department of the National Council, that special services will



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be held on that day, with a corporate communion for the social workers who are members of the parish.

* * *

On Christmas Eve the choir of Trinity Church, Chicago, started out from the LaSalle Hotel, and made the rounds of all the hotels in the Loop, the business district of the city, singing carols in the lobbies. They were the guests of Mr. Ernest Stevens, a hotel owner.

* * *

A contingent of Church Army Crusaders arrived in New York on January 4th, coming at the invitation of Bishop Perry of Rhode Island, to help with the Bishops' Crusade.

* * *

The Rev. Walter Borchert, rector at Edgewood, R. I., who has been seriously ill for several weeks, is on his way to recovery. He took part in the Christmas services.

* * *

The library at the Cathedral Church of St. Paul, Boston, which was begun only a few years ago as an experiment, has outgrown the little room overlooking the Common and has been enlarged this week by the addition of part of one of the adjoining rooms over the corridor leading to the Shepard Stores. For the use of all people whether members of the congregation or not, the library has filled a need. Its convenient location, just off the vestibule, enables many people who have an hour or so leisure to have a pleasant quiet nook in which to read and meditate. Books may be taken out for a period of two weeks or a month—the popularity of this privilege being attested by the fact that the circulation for the year totals well over twenty-six hundred. The new nook is said to be only a temporary addition to relieve the overcrowded shelves until the library can be enlarged permanently.

* * *

Trinity Church, Galveston, Texas, has a Men's Club that is setting a pretty fast pace for others to follow. Had twenty meetings last year, with speakers of prominence at each, as well as entertainment. Average attendance was forty men. But that is but a part of it; here is a Men's Club that really does something besides allow the women to get up suppers for them. They fitted out the parish house with tables, silver, table cloths and that sort of stuff; also equipped the church with a fine cabinet for the care of altar linens and vestments, and a housed-in safe for the communion silver.

* * *

Craftsmen and artists of the Church are to be lecturers on Tuesday afternoons at St. Paul's Cathedral, Boston. Among those to speak are John Kirchmayer, wood carver of international fame; Joseph A. Coletti, formerly an assistant to the fa-

The Crusade

THE Bishops' Crusade is an effort to arouse the members of the Church to a finer loyalty to Christ and His Church. Our people will be thrilled by the speeches of prominent men and women who are giving their time as Crusaders. But the enthusiasm thus aroused can be maintained only by careful follow-up work. We suggest as a part of this work that an effort be made to get at least one of the Church weeklies into every home. THE WITNESS will gladly co-operate in every possible way, with sample copies, and by allowing a commission of 50 cents on each yearly subscription sent in to us between now and Easter. We also again suggest the BUNDLE PLAN as an effective means of introducing the paper to your parishioners.

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Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 11 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.
Rev. Frederic C. Fleming
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. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. 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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.
Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.
Dean B. D. Dagwell
Rev. J. Watson Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

mous artist, John Singer Sargent; and Mrs. Julia De Wolfe Addison, one of the first in this modern period to revive the lost art of laying gold leaf on vellum.

* * *

The Rev. Alfred Newbery, assistant at the Redeemer, Chicago, is conducting a series of discussions for men in the parish house during January and February. The general theme is The Spiritual Life.

* * *

New organ, the work of M. P. Moller of Hagerstown, Maryland, has been build in St. John's, Minneapolis, Rev. E. Croft Gear, rector. It is a two manual organ, with the latest electrical action.

* * *

The Mass Meeting of the Bishops' Crusade in the diocese of Chicago is to be held in Orchestra Hall on February 13, Sunday, at four o'clock. An intensive crusade will be conducted in the city that week, with meetings and services in all of the parishes.

* * *

The Crusade is launched this week, with a great mass meeting in New York, with Bishops Manning and Freeman, Dr. F. C. Morehouse and Mrs. Kingsman of Western New York as the speakers. The Church throughout the country will be engaged in crusading from now until Ash Wednesday.

* * *

A number of rectors and diocesan authorities have written us that they plan to make the securing of subscriptions for the Church papers a part of their Crusade, since they feel that the interest aroused by the Crusaders in the Church can be maintained only by having reading matter going into the homes regularly. We have presented our Bundle Plan as an effective means of keeping people of the Church informed. Copies

Clerical Changes

CAROLL, Rev. Marcus H., rector of St. Andrew's, Hanover, Mass., resigns to become the rector of St. John's, Saugus, Mass.

BAMBERGER, Rev. J. H. A., assistant at Epiphany, Washington, has become rector of St. Matthew's, Wheeling, W. Va.

HILLIKER, Rev. Albert M., resigns as rector of Christ Church, Lonsdale, R. I., after serving there for twenty-five years.

HOSTER, Rev. George P., former rector of Emmanuel, Champaign, Illinois, has been placed in charge of St. Mark's, Chester Illinois.

LINSLEY, Rev. J. Chauncey, recently resigned as rector of Trinity, Torrington, Conn., has been made rector emeritus.

McKINSTRY, Rev. A. R., member of the field department of the National Council has accepted election as rector of St. Paul's, Albany, N. Y.

MILLER, Rev. Henry Scott, vicar of the chapel of the Epiphany, Washington, D. C., has accepted an appointment as assistant at Trinity Chapel, New York.

MONCURE, Rev. Roland J., of Plaquemine, La., has accepted a call to the rectorship of St. Paul's, Salem, diocese of Southwestern, Virginia.

Services

Cathedral of St. John the Divine, New York.
Sundays, 8, 10:15, 11, and 4.
Daily, 7:30, 10, and 5 (Choral except on Mondays and Saturdays).

The Incarnation, New York.
Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.
Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

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

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

St. Mark's, Milwaukee.
Rev. E. Reginald Williams
Sundays, 8, 9:30, 11, and 5.
Gamma Kappa Delta, 6 P. M.
S. B. Foote, Mus. Bac.; Choirmaster.
Wells-Downer cars to Belleview Pl.

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

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* * *

The Nippon Sei Ko Kwai, our sister Church in Japan, is forty years old. The first Synod met on February 11, 1887.

* * *

The first "Ainu" has been ordained to the priesthood. The Ainus are the original inhabitants of Japan, a diminishing people now possibly some 15,000 in number. Their destiny seems to be absorption into the Japanese race, but it is greatly to be hoped that it may be as a Christian element. The ordination took place in Chiba in the (English) Diocese of South Tokyo.

* * *

Two Chinese doctors, alumni of St. John's University, Shanghai, have founded four scholarships in the College, worth $100 apiece, in memory of their father. They wish to help deserving students of limited means to obtain a college education, and to express their appreciation of the benefits they received when they were students at St. John's.

Witness Fund

The following letter is typical of many received from clergymen and other readers of THE WITNESS; this is from a missionary who has charge of several missions in an eastern diocese: "I enclose herewith the blank indicating that I wish THE WITNESS to be discontinued; or to put it exactly the paper must be discontinued because I haven't the money to pay for it. I enjoy the paper and think it by far the most interesting and most Christian of the general Church publications. But, having a family that must eat I forego the pleasure of having it."

We acknowledge with thanks the following donations to THE WITNESS Fund, donations to which are used to pay for such subscriptions.

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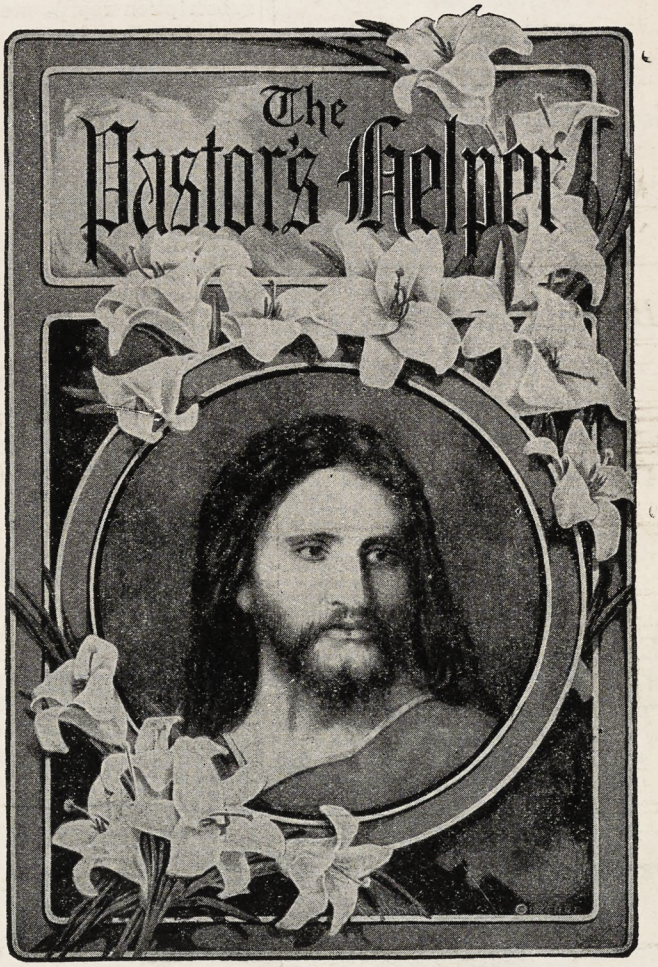

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Witness

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The WITNESS

CHICAGO, JANUARY 20, 1927

The Bishops' Crusade

A STATEMENT

By

BISHOP DARST

Chairman, Commission on Evangelism.

THE BISHOPS' CRUSADE is preeminently a call to rededication to Jesus Christ in life and service. Men and women cannot know Christ without seeking to do His will. Transformed lives must result in transformed communities. The Bishops' Crusade may lead us to some new high mount of Transfiguration, but it will have failed of its purpose if it does not lead us from that mount down into the valleys of common life, where men suffer and toil and sin. A weary, disillusioned world is asking, "Is it simply another gesture?" God grant that we may so catch the spirit and the purpose of Jesus that we may with convincing power show the world, by our consecrated devotion to the teachings of the Master, that it means an honest effort, a continuing effort to make the Kingdom of God actually come on earth. If we are willing to pay the price, the prayer will come true.

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THE WITNESS

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THE BISHOPS' CRUSADE

To Stir Our Wills to Action

By VIDA D. SCUDDER

Chairman, Church League for Industrial Democracy

WE OWE deep gratitude to the Bishops. Sometimes it has seemed as if our spiritual fathers hardly realized the longing of us would-be Christians of the laity to be aroused, challenged, disciplined, illumined, summoned to the high and arduous path of perfect discipleship. We want the Church to make sterner demands! It must help us against ourselves. For our Master said that it would be woe to us when men spoke well of us,— but we love to be well-spoken-of, and we shrink from being reviled as if it were being improper.

Yet we do really want to be Christians. There is no call so hard that men will not respond to it if it echoes in their ears the Voice of Christ. But we need the authentic tone. And we must have a lot of guidance if we are to take our great Adventure of being Christians seriously. For it is obvious that what the world names success demands very different qualities, especially in business or professional life, from the qualities commended by Christ. We have a dim recognition of this fact. Most of us fear that we can not live on serenely in the way the world approves, and win the approval of our Master.

Christianity has always been a disturbing force. We know that if we are in earnest about it, it will affect not only our personal lives, but also the forms and institutions and the political and industrial methods for which, if democracy means anything, we are responsible. Modern preaching has not often helped us to see how, any more than it has succeeded in making the intimate appeal to the love of Jesus for which our souls hunger. It has often been sadly vague, has not hit out from the shoulder, has not said, "Thou art the man!" We need, how desperately, that God shall take away the stony heart out of our breast and shall give us a heart of flesh. A change of heart! Gratitude to those who are to proclaim that necessity!

A modern philosophy is helping us to see that you can't change your



VIDA D. SCUDDER

heart, as it were, in the void. You have to change it by changing your behaviour. We hope eagerly that the Bishops will show us how our behaviour is to be changed.

Therefore many of us welcome what Bishop Brent, Bishop Darst, and others are saying. We know that to be Christian in the twentieth century implies special demands. We wish that the renewed devotion to Our Lord to which we are called, may lead to searching scrutiny of our social action,— our business dealings, as employers or employees, our conduct toward investments, toward profit-making, toward the use of luxuries, our attitude toward war. Christian behaviour in so many of these matters lies—cross-wise—to the behaviour accredited in the world. We remember Zaccheus, hurrying to give half his goods to the poor—though that was his own application. Christ never told him to. We remember Matthew, calmly leaving the receipt of custom apparently to run itself,— remember all those who could say, "We have left all to follow Thee." We know what a mere glance from the eyes of Jesus could do in the old days. What shall it do for us?

So many troubled hearts wait the intimate, the personal appeal! I am tempted to quote from a letter I have been answering this morning; now and then such come my way. The writer is an honored and active worker in the Church, one of whom our Communion is justly proud. The letter says:

"I am no longer a very loyal Churchman. I used to be. I used to attend Church three times every Sunday, run many weekday activities, and attend a daily service. I accepted all I was taught and never did—much thinking. Then came the war. I found myself beginning to think and question. I found I couldn't support any war, and then I found I was a socialist and couldn't willingly support our modern capitalistic society. My feeling toward the Church is one big heart ache. I still attend the Episcopal Church, but come home very unhappy, instead of inspired. With this experience," the writer goes on to say, "has come a great emptiness in my life."

Can not the Bishops' Crusade show how this emptiness can be filled? Allegiance to the Living Lord, to the Radiant Cross! And recognition that only as the Church is crucified with Christ can it hold men to that allegiance! Many suffer like the writer of this letter. Most of them are silent. Some, like the writer, are outwardly loyal still. But they are waiting.

This is to be an evangelical Crusade. Yes, that is what we need. To the Christian mind, all social reform which is permanent must spring from the passionate love of Christ. But of

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old, men and women possessed by that love did not go on living just like other people. While He was on earth they left all and followed Him. Later they tried to hold all things in common. When that premature experiment failed, they at least developed an ethic quite different from that of the Pagan world around them. It is a shame if Christian behaviour two thousand years after Christ died to save, does not separate itself more sharply than at the beginning, from the behaviour of the non-Christian world—which is pretty Pagan still.

So many hearts wait the life-giving word! We pray that the Bishops' Crusade may summon us all in our dear Church to such intense devotion to our Saviour Jesus that we may follow Him along the way He trod. It was not an easy way. He had to tread it to Calvary because His was a type of conduct and teaching which the secular and religious authorities of his day rightly considered dangerous and revolutionary. It was the Way of the Cross. It was also the Way of Life.

God bless this Crusade!

INDUSTRY AND THE CHURCH

Need of Scientific Attitude

By JOHN A. FITCH
Of the New York School of Social Work

IF THE Church is to understand labor it must bring to bear on that question the same quality that must be had by anyone if he is to understand anything, a scientific spirit. I do not think this is a more difficult task for a Churchman than for anyone else; it is difficult for anyone so to approach the labor movement, for the subject is one about which difference of opinion runs riot and emotional feeling plays a part. So it is exceptionally difficult to approach this subject in a truly scientific spirit. Nevertheless, if one is to get understanding in this field he must do two things: first, search for facts—decide what to do about them later; second, during this process he must divest himself of moral (or conventional) judgments—that, too, must come later.

In other words, he must be concerned altogether with finding out what it is that men do and why they do them. If during this task he allows moral indignation to take possession of him, it will be almost certain that he will be unable to get all the pertinent facts, and altogether certain that he will be unable to interpret what he does get. There is no more room for making moral judgments during the process of studying a strike, for example, than there is for making such judgments while observing the activities of an amoeba through a microscope. Afterward, when one has arranged his facts and understood them, he may denounce or approve, whether they apply to the activity of a man or an amoeba, but he cannot do so before.

Muddled Thinking

The tendency to do otherwise, or the muddled thinking that results, is probably the greatest obstacle to social progress in existence. It is not characteristic of a single group but is to be found everywhere. Indeed, there is probably not a person alive who is not to some degree a victim of the tendency to examine both individual and social phenomena through the colored glasses of his personal conception of what constitutes desirable behaviour. It is so important that I may be permitted to cite an example of the kind of false reasoning to which this tendency leads.

A minister, not long ago, in a sermon denounced non-church goers with some heat as morally deficient or culpable persons. Now he may be right and he may be wrong, but the scientific attitude would be to say, "Here are people who do not attend church. Why do they not attend? They would if they wanted to. It must be that either they are not conscious of a need that is met by church attend-



ance, or they have other prior needs that find satisfaction in other activities. Or, it may be that they are not capable of judging priority of needs. It would seem, therefore, that the task of the Church is (a) to convince itself as to the exact nature of the need that it can meet better than any other agency; (b) equip itself to meet this need; (c) convince the non-church goer both of the existence of his need and the ability of the Church to meet it." Of course, this may not bring the people back to the Church. The Church may fail to equip itself. The individual may fail to be convinced. But it puts the shoe on the right foot. Indignation will not bring them back. Understanding the problem in all of its angles makes it possible to take the steps necessary to that end.

It must be perfectly evident that the frame of mind that has been suggested in the illustration given is not calculated to contribute toward careful and scientific analysis. It is a frame of mind that is inimical to the collection of facts and, therefore, inimical to true understanding. It is a frame of mind that must be sedulously avoided by all who desire to be clear-minded observers and must, therefore, be avoided by the Church, if the Church is to develop an understanding of the problems of labor. In its task of attaining the facts concerning labor, I would say then, that the first essential is the right frame of mind. There must be a development of the scientific attitude which is willing to look facts in the face regardless of whether one approves of them or not, and then endeavors to look behind the facts and discover, if possible, what has brought them into being. At the same time, there must be a certain healthy skepticism to accompany such a frame of mind. One must not too readily believe everything that is told him nor even everything that for the moment he thinks he sees. Honest men frequently mislead by telling only part of the facts. Honest men also, when involved in controversy, as an employer who has a strike on his hands, or a labor leader who is directing such a strike, are almost certain to be influenced by an unconscious bias. Hence, it is often practically impossible for such a man to give a complete and accurate account of what has occurred.

Obtaining Facts

Nevertheless, the religious leader may do much in obtaining facts for himself. There is a vast amount of material concerning the locality in which one lives and the industries of that locality that may be obtained from the United States Census. There is not time here to elaborate this point but census reports are to be found in every public library and the librarian will be only too glad to assist the investigator in discovering what is in them. Having secured this informa-

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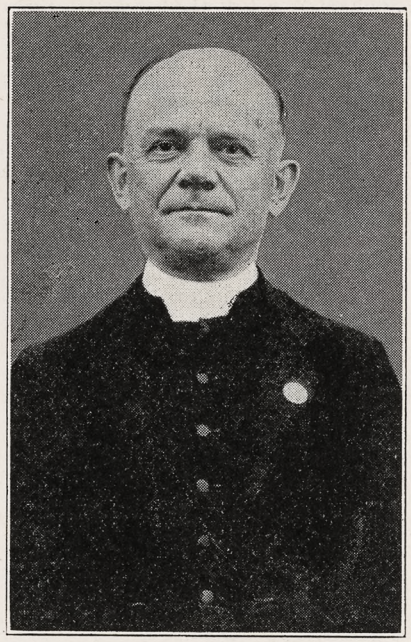
tion, the Churchman may then acquaint himself with the organizations in his community both of labor and of employers. In every city of any importance there is a central labor body holding regular meetings most of which are open to the public. One may learn much of the point of view of the organized labor movement by attending some of these meetings. There are other associations, such as chambers of commerce, manufacturers' associations, and so on, where information from the employers' point of view may be obtained. In the third place, visits to industrial plants will enable the clergyman to understand the working life of the community and it will give him some technical knowledge and the beginnings of a technical vocabulary that will go a long way in helping him to command respect when discussing matters involving industry with employers or employees. Then with respect to the specific local industries, information may be obtained from the publications of the U. S. Bureau of Labor Statistics and in many states from the State Department of Labor. The "Monthly Labor Review" of the U. S. Bureau of Labor Statistics, which may be obtained at the subscription price of $1.50 from the Superintendent of Documents, Washington, D. C., contains a vast amount of important information concerning developments in the industrial and labor field. Articles, in the main excellently written, and statistical material in great detail are available in these monthly reviews.

An Organization

However, it must be admitted that for the individual clergyman with a parish on his hands there is a limit to what may be accomplished in the way of industrial research. His studies must necessarily be superficial. He cannot carry on research either intensively or extensively and will have to depend upon other sources for much of the knowledge which it is desirable for him to have. For some of this, as I suggested before, he may depend upon the reports of the various government agencies. But much more than this is desirable. I would suggest, therefore, that there should be in every church an organization affiliated with the national body equipped to carry on continuous studies in the field of industrial relations. I would like to see the work of the Federal Council of Churches in this field greatly extended and I would like to see it supplemented by an industrial research department in every denomination in the land.

What to Do

The question now arises, "What will the clergyman do with these facts concerning industrial relations which by any of the means suggested or by any others he has obtained?" My general answer to that question would be, that he will have to decide for himself in the light of all attendant circumstances. No formula could possibly be proposed that could be relied upon to fit all situations. It must be obvious, however, that from time to time situations will arise that call for the clergyman's making a decision as to the position he is going to take. That responsibility will come to him whether he is in possession of facts or not. It requires no argument, therefore, that a thorough understanding of the factors involved in industrial relations is essential to the meeting of these problems that are bound in any case to arise. However, I am willing to suggest, somewhat more specifically, certain courses of action that may be open to the clergyman who has to make decisions in this field and who prepares himself for these decisions by patient inquiry.



Bishop Roots
"Missionaries Will Stay"

Ethical Principles

In the first place, he may do what every other clergyman does anyway, that is, lay down for the guidance of the community certain broad ethical principles and leave it to the layman who comes under the influence of his teaching to apply these principles to specific situations. No matter how well acquainted with the facts the clergyman may be nor how positive he may be as to the remedial action that may be needed, it seems to me definitely true that there are times when it is better to refrain from making specific suggestions. After all, right relations in industry, as well as in any other aspect of human affairs, depends, in the long run, upon the development of a sound ethical code acceptable to the whole community. The development of such a code is a matter that involves time, patience, and constant endeavor. Its development is more important than the establishment of any single specific reform, because without it such reforms rest upon an uncertain and possibly ephemeral basis. Nevertheless, I would point out that the achievement of specific reforms are often, perhaps generally, necessary steps in the development of an established code of ethics.

Mediate

In the second place, a clergyman who is familiar with the local industrial situation and by his intelligent interest in it has been able to command the respect of the leaders among both the employers and the workers may be in a position, when a controversy threatens, to mediate either informally or formally. It is possible for a man situated as the clergyman is, against whom ordinarily no charge of desire to promote personal advantage can be made, sometimes to enter a situation at a strategic moment and assist materially in promoting both peace and justice.

In the third place, it may be wise for the clergyman to advocate specific action in a given situation. He will have to give very careful consideration to all the factors involved before deciding to follow this course. If there is controversy over the matter a public statement in favor of any particular course of action is apt to disqualify him at once for service in a mediatory capacity. If, however, he is convinced that his services as mediator are not likely to result in the accomplishment of a desirable end, or if he has failed in his efforts in this field, he should, I think, consider very carefully whether he may not contribute to social progress by coming out openly and fearlessly in favor of some desirable change. For example, there is no question but that the Church as a whole rendered valiant service in the direction of abolishing the twelve-hour day in the steel industry. Its activity in this field followed attempts at mediation which had failed. The appeal that was then made to public opinion was direct and outspoken. The activities of the various Church organizations in calling the attention of the public and of all of the ethical forces therein to the evils of the twelve hour day constituted probably the greatest single force that led to the decision of the steel industry to abandon that practice.

Better Social Order

In the fourth place, the Church as a whole, in my opinion, and the clergy as the leaders of the Church,

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should be constant in their efforts in the direction of the establishment of a better social order. By this I do not mean that the Church should advocate a revolution, though some clergymen of my acquaintance apparently feel that this is the mission of the Church. I confess, that I have little sympathy with the point of view which sees no good in the existing order and no way toward the achievement of social good except by altogether and immediately changing it. The fact that the existing order is the growth of centuries and that it represents to date the consummation of the efforts of human beings to find a tolerable method of living together seems to suggest that it has elements of strength based upon actual services to the common good. When I say that the Church should work for a better social order, I mean that the Church should recognize that there are elements in our existing social institutions which make for relationships that are essentially unchristian. Specifically, I might suggest that the existing relationships between employer and employee are such as to promote conflict between them instead of co-operation. Their interests are at certain points opposed, and the constant struggle between the wage interest and the profit interest is a dominant characteristic of industrial relations. I recognize that in many instances long strides have been taken in the direction of increased co-operation, and in many establishments co-operation, rather than conflict, is coming to be the rule. These arrangements, however, have ordinarily been worked out between individuals of both groups who are singularly men of good will. They are not developments which have as a matter of course arisen out of essential relationships in industry; rather, they are variations which have as their basis nothing that can be depended on as having elements of permanence.

Fundamental Change

In my opinion, the basic relationship between employer and employee in industry at the present time—being one that inevitably, in most cases, precipitates conflict—is an essentially unchristian relationship and requires fundamental change. I would make clear, however, that I regard these experiments in good will, of which I have just spoken, as steps, and necessary steps, in the direction of the establishment of this better social order, for which I believe the Church should be working. I do not visualize a sudden change from the existing order to an ideal order. It exceeds the limit of my imagination to suggest any change from one situation to another without passing through all of the steps that necessarily lie between. I do not expect to proceed from one point on the earth's surface to another without traversing all of the territory that lies between those two points, and I do not expect that a social order containing elements essentially unchristian can possibly be changed into a thoroughly Christian society without undergoing a process of gradual transformation.

The essential thing behind all efforts in the direction of progress is the development of a sound ethical code in the community, of which I have spoken above. Again, let me emphasize, however, that if the Church is to contribute substantially to development in this field, it must acquaint itself with the facts and make its decision and offer its programs only in the light of these facts. Therefore, it must strive more than ever to understand not only the things men do but why they do them. The great thing in the process of coming to understand the labor movement is that as we come closer to it we come to know men as well as things. When we come to know men, we cannot any more be superior, for we shall find how much all men are like ourselves, and we cannot any more be either coldly critical or hotly denunciatory, for we shall see the reasons for what men do and realize how closely those reasons resemble the ones that animate our own activities. When we have thus understood, we shall be enabled to help a little toward the development of that willingness to understand, which must be the basis for a better social order.

Am I My Brother's Brother

A Deeper Type of Religion

BY BISHOP PAUL JONES

ABOVE all else this country needs a new and deeper type of religion—

A religion that does not deal in bribes or threats but makes appeal to that sense of dignity in every man which will not let him be false to himself or his fellows—

A religion that makes men realize that conscience must be educated to respond to new situations and relationships—

A religion that makes an employer ask whether the "master and man" relationship is an expression of brotherhood and realize that when he has been just he has only reached the threshold of Christianity—

A religion that makes an employee know that he does not live for himself alone but must stand by his group in order that their contribution to the partnership of industry may not be lost—

A religion that makes a merchant who encourages people to buy what they don't need and can't afford realize that he is in a class with a bartender serving a drunken man—

A religion that makes a man who sells watered stock to the public know that he robs himself of all right to feel that he is an honest man—

A religion that makes a man realize that by treating any man as a servant he does violence to the whole idea of brotherhood—

A religion that will inspire church members to forget calculations and percentages in their giving and share fully of their time, their talents and their money wherever they may be needed—

A religion that will make the employer who tries to prevent his employes from organizing and justifies it on the ground that he is protecting their rights realize that he is guilty of hypocrisy—

A religion that will make a citizen who uses the government through the political party to which he belongs for the furtherance of the economic interests of his own class realize that he is lower than a political grafter—

In short we need the development of a religion that is so much more than a personal police system that it is a way of life expressive of the principle of love, and brotherhood in every relationship.

When the people of this nation begin to find this religion they will find that questions of rights, security and punishment have faded into a secondary place, for they will then be interested in building relationships, industrial, racial, international, which are an integral part of the Kingdom of God.

In the atmosphere created by even the partial practice of such a religion there would be released a spirit that would so transform the present competitive basis of life that the ordinary productive work of the world might be a field for the practice of a real brotherhood.

Religion of this kind is not measured in terms of efficiency or law and

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order but in the quality of life it produces.

It is not by adding members to the churches or the adoption of ethical codes, but it is in the adoption of a spirit of humility in ourselves and of forgiveness toward others that we shall lay the foundation for a Kingdom of righteousness that shall be a way of peace.

A nationwide acceptance of this, the only true religion in action, would mark a real choice of God before mammon and would release such sources of spiritual power that social problems which now appear almost insoluble would soon yield to its transforming influence and we would have made a real step toward the redemption of the world.

About Books

BUSINESS AND THE CHURCH, edited by Jerome Davis. The Century Company. $1.50.

Review by Rev. James Myers

After thirty-five or forty years of increasing emphasis by religious leaders on the social gospel it is interesting to note some signs of progress in the application of Jesus' principles to industrial relations. "Business and the Church" (Century), a symposium by twenty-one industrialists, business men and labor leaders, edited and with an introduction by Professor Jerome Davis of Yale, presents a fascinating study of the extent to which Jesus' gospel of brotherhood and human worth has permeated certain leading minds in industry. It also presents briefly concrete forms of new industrial relationships in which the new urge has found expression, a majority of the chapters being brief expositions by active business men themselves of the various significant experiments in better industrial relations in their own concerns.

Among the contributors are John Calder, Henry Ford, Roger Babson, William Green, Whiting Williams, A. H. Young, Albert F. Coyle, John D. Rockefeller, Jr., Sam A. Lewisohn, Henry Dennison, L. K. Comstock, Edward A. Filene, William Hapgood, Arthur Nash and Earl Dean Howard.

The book is valuable as containing such a range of contributions and should prove a valuable source book for the preacher who can draw from its pages important evidence to lay before the business men of his church in regard to the possibilities of applying certain Christian principles to business and industry.

Here is a new one; folks of Christ Church, Hyde Park, Mass., are selling goldfish for the benefit of the parish.

Crusade Follow-Up

DESIGNED as follow-up material to the Bishops' Crusade, Bishop Johnson is now writing a series of six articles on Spiritual Values and Religious Standards. The articles are written with lay members of the Church particularly in mind, and it is hoped that they will serve as useful material for Lenten Adult Study Groups. The articles will run during Lent together with other Lenten features. Plan now to take a WITNESS Bundle; a number of copies to one address at three cents a copy.

Cheerful Confidences

BUILDING A CONGREGATION

By Rev. George Parkin Atwater

THERE are three theories about building up a congregation. Every rector follows them. Some men may emphasize two of them. But they lie behind our efforts.

The first theory is that accepted by the parson who says, "Going to Church is a duty. I am holding services for the people and anyone in the congregation or in the community is privileged to attend. I shall do my part,—and if the people do not care to do their part, the fault is theirs. I shall not run after them, nor coax them."

And he does not. He sometimes lets off steam by scolding the faithful for the neglects of the others.

The second theory is that of the group that run about furiously trying to persuade people to go to church. He "gets after" them. He calls, advertises, sends out visitors, makes a canvass and rounds them up.

The weakness of this effort lies not in the perseverance of the parson, but in the fact that a congregation built up in this way must often be maintained in this way. And the parson wears himself out. He must keep on in a state of perpetual and vigorous activity.

The third theory about building up a congregation is that followed by men who try to make the parish and the fellowship so valuable and so interesting that people are naturally attracted to it. They come because they find real values in coming.

This group of parsons endeavors to keep the services of reasonable length and to have the music of satisfactory quality. The service is a living experience, not a dull and perfunctory office. They work on their sermons. Preaching the faith in a fresh manner, with alertness and conviction, will always interest people. One does not have to be sensational, or to belittle the fundamental teachings, in the guise of a false liberality, in order to attract people. Most people want to hear a strong presentation of the Church's faith. They are a little weary of platitudes, sonorous dogmatism, and trite complacency in presentation of truth.

But together with this must come some recognition of the fact that people like to be on friendly terms with one another. And the Church service must have some friendly appeal in it, and some recognition of the primary desire for fellowship.

There is no particular gain in rounding up a congregation by hard work, only to chill them with a dull and perfunctory service after you get them to church.

If the Sunday services can be so warmed with the cheerful glow of human love, and the bright encouragement of human friendliness, people will be attracted. And that sort of a congregation is easier to hold.

The last two theories may be the basis of a strong parish. Make the center attractive, and then the journey of visits about the parish will bear fruit.

Preacher, Pulpit and Pew

By E. P. Jots

A class of boys in an elementary school had an essay set, the subject being "Clergymen."

This is what one boy wrote:

"There are three kinds of clergymen, Bishups, recters and curats, the bishups tell the recters to work, and the curats have to do it. A curat is a thin married man, but when he is a recter he gets fuller and can preach longer sermons and becums a good man."

* * *

"Why," asked the teacher, "did David say he would rather be a doorkeeper in the house of the Lord?"

"Maybe," answered a boy, "it was because he could walk outside while the sermon was being preached."

* * *

After the church service little Jackie was introduced to the minister and said politely: "Mr. Longwind, I sure am thankful to you for that sermon."

"And how is that, my boy?" asked the gratified pastor, while mamma beamed.

"Cause brother Jimmie bet your sermon wouldn't last more'n three-quarters of an hour, an' you let it last 48 minutes. So I won his knife and I'm awful grateful."

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Effort Made to Place Students in Industry

National Organizations Joint Forces to Promote the Student in Industry Movement

C. L. I. D. TAKES PART

A number of national organizations have been holding conferences during the Fall to work out a plan which it is hoped will enable a large number of seminary and college students to take jobs in various industries this coming summer, with conferences in different parts of the country at the end of the experiment where the students can swap experiences. The organizations sponsoring the movement are as follows: the Social Service Commission of the Federal Council of Churches; the Y. M. C. A.; the Y. W. C. A.; The Church League for Industrial Democracy; The Fellowship of Reconciliation; The Fellowship for a Christian Social Order; the League for Industrial Democracy; the Continuation Committee of the Evanston Conference and the American Friends Service Committee. A leaflet just called *Students in Industry*, and which contains the endorsements of the plan by several noted educators, is in part as follows:

"The men and women of our colleges are becoming more and more keenly aware of the intellectual and moral challenge of industrial problems. Because so many of the issues are controversial in nature, and because so many human values as well as economic facts are involved, it is difficult so to weigh class room and text book data as to obtain a true understanding of the problems involved, or to come to any moral judgment of the rights or wrongs of our present industrial system. An increasing number of college students have therefore determined 'to find out for themselves' by entering industry as manual workers, hunting their own jobs, living on their wages and working day by day under the same conditions as their fellow workers. A number of college students are spending a period of years in the venture, some are setting aside one whole year, but the majority are devoting six weeks or two months of the summer vacation to this project. It is usual for students to clear expenses, but not to save any appreciable amount of money, as a result of their summer's work.

"To meet the need of students desiring to obtain such first-hand contacts with industry, the Y. W. C. A. and the Y. M. C. A. have for some years sponsored 'students in Industry' or 'Industrial Research' groups in various industrial centers. Each group comes together once or twice a week to exchange and evaluate experiences, and to discuss the wider issues which may be found to be involved. A competent leader is provided who is able to secure interesting speakers to address the group and to be questioned by them. These speakers include employers, labor leaders, economists, ministers and social workers. An endeavor is made to have the principal types of progressive experiments in industrial relations described to the group by employers and labor leaders actually participating in such experiments.

"A large number of students go into industry as 'free lances' without attaching themselves to organized groups. Such students, while often unable because of geographical location to join a regular seminar, still feel the need of 'comparing notes' with other students who have worked in industry, and of questioning employers, labor leaders and special students of industrial problems. To meet this need the Continuation Committee of the Interdenominational Student Conference ('Evanston' Conference) set up last year a 'Students in Industry Conference' at Earlham College, Richmond, Indiana (Sept. 5-8, 1926). Forty-one students and specialists attended and were enthusiastic over the helpfulness of interchange of experience and of the frank discussion of personal and religious issues involved as they faced their own futures in the light of the challenge of the industrial problem.

"The future of the Student in Industry Movement lies with the students of our colleges. The Y. W. C. A., the Y. M. C. A., the Church League for Industrial Democracy, the Social Service Commission of the Federal Council of Churches, the Fellowship of Reconciliation, the Fellowship for a Christian Social Order, the League for Industrial Democracy, American Friends Service Committee, and the Continuation Committee of the Evanston Conference are ready to organize groups and to set up one or more fall conferences, provided student demand is sufficient to warrant it. Everything depends upon the number of students desiring to participate. The Y. W. C. A. definitely plans another group in Chicago for 1927; the Y. M. C. A. will conduct groups in New York City and Detroit; and the Friends will sponsor a group in Philadelphia. Other groups may be started in St. Louis, Chicago and Denver if enrollment justifies it. Fall conferences will be arranged at Richmond, Indiana, by the Evanston Conference Continuation Committee, and at Philadelphia by the American Friends Service Committee if sufficient interest is manifested early in the year."

City Wide Industrial Mission in Chicago

Chicago Federation of Churches Round Up Notable Leaders For a Conference

MARGARET BONDFIELD SPEAKS

"Has the Church a Message for Industry" is the general theme of a great industrial conference being held this week in Chicago under the auspices of the Chicago Federation of Churches, with the co-operation of the Federal Council of Churches and other national Church organizations. The first meeting was held last Sunday afternoon in the Erlanger Theatre when the speaker was Miss Margaret Bondfield, an English Socialist, a member of Parliament, who held an important position with the Labor government under Ramsay MacDonald. Two other important addresses were made Sunday afternoon, one at the Chicago Federation of Labor meeting by the Rev. George Lackland, former pastor of Grace Methodist Church, Denver, and a broadcasted speech by the Rev. James Myers, industrial secretary of the Federal Council of Churches. Sunday evening addresses were given in churches by the Rev. Hubert C. Herring, social service secretary of the Congregational Church who has just returned from a study of the Mexican situation, and by the Rev. Worth M. Tippy, secretary of the social service commission of the Federal Council of Churches.

During the entire week meetings were held all over the city, in churches, clubs, Y. M. and Y. W. C. A. groups, labor unions, and schools and colleges. Among those taking leading parts in the conferences were Miss Jane Addams of Hull House; Otto S. Beyer, Jr., the originator of the Baltimore and Ohio Railroad plan of co-operation between owners, management and workers; John Calder, industrial engineer, Rev. E. B. Chaffee, pastor of the Labor Temple, New York; R.A.Cowles, officer of Illinois Agricultural Assn.; Rev. Jerome Davis of the Yale Divinity School; Professor Paul Douglass of the University of Chicago; Professor J. W. Elliott, social service secretary of the Baptist church; Bert M. Jewell, labor leader; Anton Johannsen, labor leader; Fred W. Sargent, president of the Chicago and Northwestern Railroad; Dr. Graham Taylor, head of Chicago Commons; Tom Tippett, United Mine Workers educational secretary and several others of prominence in the industrial field.

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News Paragraphs of the Pacific Dioceses

Young Man of California Defeated For a Seat in Congress Turns To Verse for Comfort

MEXICO

By Bishop Stevens

The disillusionment that often follows an attempt to enter the political field is one of the factors that keep some of our best young men out of the field of statecraft. The machinery of a political campaign is irksome and trying. A fine young lawyer of Southern California ran for Congress. He lost. After the smoke of battle had cleared he burst into verse, a la Kipling—

Talk—Talk—Talk—Talk — speechifying all around,
Blurb—Blurb—bla—bla — words of learned length and sound,
Bunk—bunk—bunk—bunk— there's a lot of it I've found,
I'm not going to run any more.

Walk—walk—walk—walk — stopping people on the street,
Smile—smile—grin—grin — candidates are all so sweet,
Votes—votes—votes—votes — shaking all the hands you meet,
I'm not going to run any more.

Votes—votes—votes — votes— things are looking prettier,
All — the — way — from — Palmdale down to Whittier,
Show — more — pep — and — make your speeches wittier,
I'm not going to run any more.

Votes—votes—votes—votes—they're the things that tell the tale,
Kind—words—don't—weigh — very heavy in the scale,
Votes—votes—votes—votes—got to get them by the bale,
I'm not going to run any more.

Won't—you—have—some—pity for the candidate,
On—the—road—to—meet the great electorate,
Votes—votes—votes—from—grey of early morn till late,
I'm not going to run any more.

Votes—votes—votes—votes— plead and promise, beg and coax,
Names — and — face — s — blur, they don't belong to folks,
Just votes —votes—votes—votes— still you keep on cracking jokes,
I'm not going to run any more.

Day — time's — not — so — bad — 'cause there is company,
But—at—night—in—all your fitful dreams you see,
Votes —votes —votes —votes—Hurrah! for our Democracy,
I'm not going to run any more.

* * *

The students at St. Helen's Hall, Portland, Oregon, have planted trees in honor of women who served in the Great War. One of the daily papers says "There is no memorial which speaks a finer sentiment or is itself more beautiful and lasting than a growing tree. Sculptured stone is rigid, inflexible. It is complete, finished, a symbol of a fact accomplished, an incident closed. A tree is a vibrant, ambitious, spreading thing which lives in the present and will live in the future, to the far-reaching undying influence of a great life or a worthy deed."

Seven acre site has been purchased for a new orphanage of the diocese of Rhode Island.

Ten Years Ago

TEN years ago the following item appeared in this paper: It is with deep regret that THE WITNESS notes the retirement of Miss Julia C. Emery from the office of General Secretary of the Woman's Auxiliary. In this sphere Miss Emery has labored for forty years. The Church will be pleased to know that she has consented to continue that portion of her former work with which she has generally been most closely associated, namely, as editor of the Auxiliary pages of the *Spirit of Missions*.

News Paragraphs of The Episcopal Church

Bishops' Crusade Gets Under Way With Great Mass Meeting Held In New York City

A STRIKE

By Rev. William B. Spofford

The Rev. Charles N. Lathrop, executive secretary of the department of Christian Social Service of the National Council on December 27th, sent to each of the more than 300 men and women who are at the present moment serving as Crusaders, a letter in which he urged them to give the Social Gospel a place in their addresses. He enclosed a copy of the statement which was prepared by a number of representatives of Church social service organizations, which was printed in THE WITNESS for December 9th, and which I hope you will read if your copy is still at hand. He also sent to each one a copy of Bishop Temple's book, "Personal Religion and the Life of Fellowship" which forcefully stresses the Social Gospel.

* * *

I have listened in on one Crusade Mass Meeting, the one held in New York on Sunday last. Mr. Frederick C. Morehouse, Bishop Manning, Mrs. Kingman N. Robins and Bishop Freeman of Washington were the speakers. Mecca Temple was jammed. Bishop Freeman said: "Let us dare to challenge the evils of our time, however intrenched and strong they

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may be. We are hedged about with social, economic and political forces that would subvert the teachings of the Christian Church and render it quiescent and obedient to their selfish designs and purposes.

"There is a call, a tragic and persistent call, for that which the Master alone has the power to give. The present age is characterized by strife and confusion. Materialism arrogantly claims the place of supremacy and the siren call of worldly pursuits and pleasures that disclose no consciousness either of propriety or reasonable limitations is rendering the appeal of Christian faith that imposes restraints and discipline futile and impotent.

"The shadow of distrust and disbelief falls across the very threshold of the Church itself, and halts those who seek it for sanctuary and repose. The oracles of the faith are questioned and challenged by an age of speculation, bewitched by new and strange doctrines that rob it of balanced judgment and the sense of repose.

"We believe that religion, the religion of Jesus Christ, is indispensable to our security, our peace and our permanence in this world, and the only guaranty of happiness and peace in the world that is to be."

Bishop Manning said: "If all of us who profess to believe in Christ would awake to a real faith in Him our faith would change the world. We do not need any proof of this. We know that it is so.

"Think what the effect would be in New York tomorrow if all the people in this city who call themselves Christians should show the same faith in Christ that we see in St. John and St. Peter and the others! A power would go out from this city that would be felt throughout the world.

"We should not see obscene magazines sold on our newstands. The vile and loathsome plays in our theaters would disappear. There would be an end of the disgraceful Paris divorces and other divorces which are destroying the sacredness and the very meaning of marriage among us.

"The writers who for profit are degrading our literature and breaking down our standards of morality and decency by their shameless dwelling upon matters of sex would use their gifts along other and better lines.

"We should not regard our appetites, or our preferences, or our so-called personal liberty as a justification for evading or breaking the law of the land and thus help to weaken and break down respect for all law. We should awake to the meaning and the claim of our common brotherhood.

"We should find the way at once to meet the housing problem and put an end to the crowding of people together under conditions which make not only comfort but cleanliness and decency and morality almost impossible."

Dr. Morehouse and Mrs. Robins also stressed the social note. Dr. Morehouse, for example, saw two "stages of degeneracy which always marked irreligious ages, divorce and suicide." Mrs. Robins described a "barrenness in the home life, in the social life, in the business and economic life, in the Church life and in our own individual lives."

So, if this New York meeting sounded the keynote for the Bishops' Crusade, our folks are going to be challenged during the next month where it hurts.

* * *

During the past week I have been a bit mixed up in a strike here in New York. Interesting sidelight on American life in this year of a Bis-

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hops' Crusade. Over 2,000 workers of the paper box industry have been out on strike since October 6, 1926.. entering their fifteenth week. Through their union they are asking for a week of 44 hours, a $5 increase a week, five holidays with pay, minimum wage, time and a half for overtime. Unreasonable? At present according to the New York State Department of Labor, 30 per cent of the women, and most of them are women and girls (I heard them decribed as flappers the other day by one of their leaders) are doing their flapping on less than $12 a week. Girls of the Young Peoples' Fellowships and Service Leagues, how would you like to pay room rent, buy your meals, your clothes, pay your laundry bill on $12 a week, doing your flapping on the balance. Bet you'd run to papa for help. Anyhow 30 per cent of these 2,000 workers are doing it; 64 per cent get less than $16 a week. They work in dirty grimy holes on the lower east side in New York. Right now they spend their days marching up and down in front of shops on a "picket line" with the temperature below freezing. Why? In order to save their union which they are convinced is the only thing that prevents them from getting less than $12 a week, and working longer hours for it. The "bosses" are trying to smash the union, and to do it, according to the tales I hear, are hiring gentlemen called by the elegant title of "guerrilas" to smash the strikers over their heads and thus break their heads and thus break their morale and drive them back to work. This may all be distorted but it is the closest to the facts that a number of us can get, for the organization of the manufacturers have steadfastly refused to present their side of the story.

I do not mean to infer that the Church has not shown an active interest in this situation. That is not true; fact is Church groups have been the only ones to care a hang apparently. The Rev. James Myers of the Federal Council of Churches has been working on this strike for weeks; so has the Rev. Charles K. Gilbert, secretary of social service of the diocese of New York; so has the Rev. George Collins of the Fellowship of Reconciliation; so have a lot of clergymen of various denominations. And right now a committee of one hundred members are trying to bring some reason into a mess, a committee composed for the most part of active Churchmen and Churchwomen, including Bishop Manning and a number of our own clergy in New York. So don't let anyone tell you that the Church is afraid to tackle such a situation; that's a lie a lot of folks like to repeat. At the same time I can't help wondering just what three or four Crusaders would say if they had to address a meeting of 2,500 such strikers instead of a meeting of 2,500 well-fed Episcopalians, including myself. Yell "Bolshevik" if you

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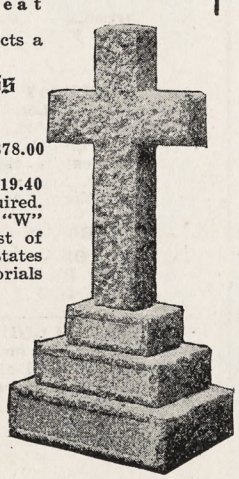

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—o—

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—o—

LITERATURE SENT ON REQUEST
1105 Tribune Building **New York City**

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want to, and stop your subscription, but that's no answer to my question. Course these folks wouldn't let a Crusader speak to them in the first place. Why? Some Young Peoples group might spend a pleasant Sunday evening thrashing that out. Let me know if you find the answer. Frankly I haven't any.

* * *

St. Hilda Guild, of which Mr. Ralph Adams Cram is president, held its thirteenth annual exhibition of Church vestments, embroidery and linen last week at their headquarters at 131 East 47th Street, New York.

* * *

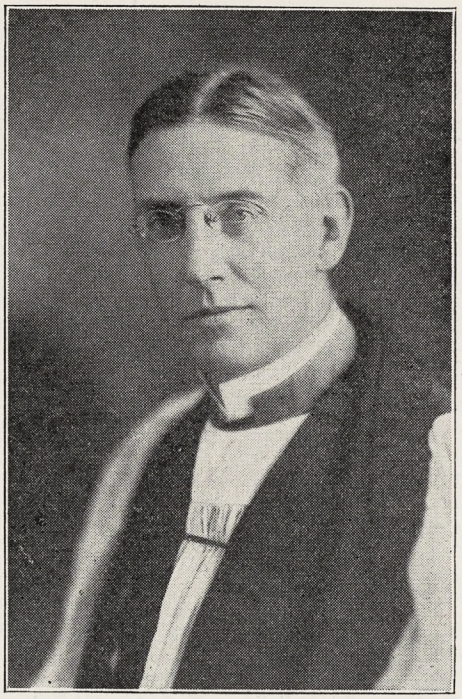
Notable Service: the Rev. Charles H. Smith, rector of St. James,' Buffalo, on Sunday last, conducted services that marked the opening of the 52nd year that he has served that parish. Dr. Smith, still active, is 82 years of age.

* * *

Pennsylvania, the diocese in which the Lenten offering originated, is planning a nation-wide celebration of the fiftieth year of that offering. In 1925 the sum reached close to $500,000, growing from a beginning in 1877 of $200. Pennsylvania hopes to present an offering of $100,000 this year, an increase of 33 per cent over last year. The National Semi-Centennial service is to be held in Philadelphia on June 5th, the Rt. Rev. John G. Murray, presiding bishop, presiding. It is hoped that representatives from all over the country and the foreign field will be present.

* * *

New pews of attractive Gothic design to harmonize with the rest of the church are to be installed in the Cathedral of the Incarnation, Garden City, Long Island. They are being made by Irving & Casson-A. H. Davenport Company, the cushions being by the Ostermoor Company.



BISHOP PARSONS
President of the C.L.I.D.

* * *

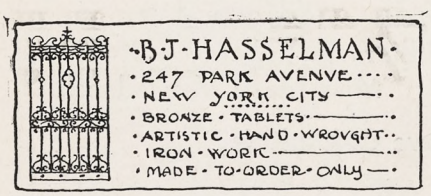
The treasurer of the National Council sends word that the foreign and domestic missionary districts are taking the lead in assuring the National Council that they will pay their quotas in full for 1927.

* * *

Interesting innovation: six members of the Men's Bible Class of St. Andrew's, Jackson, Mississippi, served as intercessors at the opening service of the Bishops' Crusade in Mississippi. There are eight licensed lay-readers in this parish of which the Rev. Walter B. Capers is rector. Crusaders in Mississippi are Bishop McDowell of Alabama, Rev. John M. B. Gill of Petersburg, Virginia and Rev. L. N. Caley of Philadelphia. Dr. Capers has been assigned to West Missouri with Bishop Finlay and Dean Mac Donald of Fresno for the Crusade that is to be held February 13-25th.

* * *

Still fighting over Evolution. Got a letter from North Dakota informing me that a nice little scrap is developing there over whether or not any mention of the subject will be allowed in the public school. Also the American Association of University Professors, at a meeting in Philadelphia, has thrown themselves into the fight against restricting legislation. Better get a copy of Evolution and the Bible by the Rev. W. Postell Witsell. It deals with the subject rather handily and can be had by addressing WITNESS BOOKS for fifty cents. Also Evolution; A



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Witness to God by Rev. George Craig Stewart, for thirty-five cents. Both are handy books to give to that person who inquires.

* * *

New chapel and parish house is being added to St. John's Cathedral, Denver, Bishop Johnson recently laying the corner-stone. It is to contain a parish office, diocesan office, studies for the Bishops and the Dean, auditorium, dining room and all that goes with a modern parish building. The chapel, St. Martin of Tours, is to have a capacity for 100 persons, and will be used for weddings, funerals, and week-day services. The cost is to be $160,000, most of which is in hand.

* * *

Mr. Walter B. Keiter, executive secretary of the diocese of Minnesota, was ordained deacon on January 4th by Bishop McElwain.

* * *

Fort Valley Industrial School, a school under the direction of the American Church Institute for Negroes located in Georgia recently ran away with all of the prizes offered by the United States government in an agricultural contest. They had a bad fire there a year or so ago but a brand-new building is now nearly complete.

* * *

Been doing a lot of work on the Bishops' Crusade in Macon, Georgia. The Rev. "Cy" Bentley tells me that the town is pretty well covered with posters, newspapers are being used effectively, and everything is being done to get the folks out. The Crusaders are the Rev. Z. Barney T. Phillips, rector of the Epiphany, Washington, and the Rev. James D. Gibson of Covington, Kentucky.

* * *

Leadville, Colorado, used to be a thriving boom town in the old gold days. During that time St. George's church was built, a beautiful, great structure. Only have services occasionally now; but there is one service the people are always sure of, the Christmas midnight service, when Bishop Ingley goes up there. Practically the entire community turns out for the service.

* * *

Formal announcement was made at a dinner of the Berkeley Associates held last week in New York that the Berkeley Divinity School would be moved to New Haven. Mr. Henry Goddard Leach, editor of *The Forum*, was the toastmaster, the speakers of the evening being the Rev. G. A. Studdert-Kennedy and President James R. Angell of Yale.

* * *

For a number of years Bishop Ingley of Colorado has issued a little leaflet of prayers for the young people of the diocese of Colorado, thousands of copies being distributed. The last leaflet has just appeared and contains many beautiful prayers. Have an idea he will send you one if you enclose a self-addressed stamped envelope; Insurance Building, Denver, is the address.

* * *

The following cablegram has been received at the National Council from Bishop Roots: "Have accepted the assurance of the minister of foreign affairs of the Cantonese Government that missionaries will be protected. All missionaries are therefore remaining at their stations."

* * *

On the other hand, the following cablegram has been received by the National Council from Shanghai: "Do not send forward any missionaries to Shanghai until further notice. St. John's University and St. Mary's Hall have been obliged to close work in consequence of disturbed state of the country. Bishop Graves at Kuling. Staff quite safe."

* * *

Bad fire at the old mission home of St. Mark's, Nenana, Alaska, which gives cause for thanksgiving that the new building, one of the items of the Woman's Auxiliary Corporate Gift, is nearing completion.

* * *

The Rev. Karl Block has been rector of St. Michael and All Angels, St. Louis, less than a year. In that time the parish quota for the Church's Program has been doubled and underwritten.

* * *

Bishop Rogers, coadjutor of Ohio, is delivering a series of lectures on Monday evenings in Trinity Cathedral, Cleveland, on the Life of Jesus.

* * *

Fire in Calvary, Ashland, Kentucky, on December 29th, to the extent of about $3,000.

* * *

Dr. William C. Sturgis, educational secretary of the Council, conducted an institute and discussion group at Christ Church Cathedral, Lexington, Kentucky, last week. Miss Edna Beardsley, U. T. O. worker, conducted an interdenominational class on the work in the rural field.

* * *

Annual meeting of the Church Mission of Help, New York, was held



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Services

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

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 11 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.
Rev. Frederic C. Fleming
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. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. 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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.
Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.
Dean B. D. Dagwell
Rev. J. Watson Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

on the 17th. Mrs. John M. Glenn, National president, gave the address.

* * *

All right, children, now someone tell me what is the matter with this: "St. Peter's Church, the Rev. Dr. Blank, rector, has just closed one of the most successful years in its history. Besides raising in cash and pledges $2500 for a new parish house it has paid its quota in full and presented a Christmas offering of $250, and closed the year with a substantial balance in the treasury." That item is before me now. Sometime, maybe, we can get the General Convention to give a Christian definition of the word "success."

* * *

The Philadelphian Society at Princeton University, accused not so long ago of invading privacy in their zeal for conversions, and of furthering what has come to be known as Buchmanism, has been cleared of the charges by a committee of undergraduates.

* * *

Meriden, Connecticut churches are holding union services from now thru Easter; lots of good preachers, including Rev. Hugh Black, Bishops Hughes and McDowell, Methodists, Rev. Nehemiah Boynton, Dean Brown of Yale, Rev. John H. Toop of Philadelphia.

* * *

Dean Lathrop, social service secretary, has secured two scholarships in

Clerical Changes

BROWN, Very Rev. Edward T., resigns as dean of the Cathedral at Reno, Nevada, to accept the rectorship of St. Peter's, San Pedro, California.

CHIPMAN, Rev. John, retired, is to be addressed at Bainbridge, La.

CLARK, Rev. Stephen C., Jr., rector of St. Paul's, Pomona, Cal., to be rector of St. Mark's, Pasadena, Cal.

CLARK, Rev. E. H., chaplain of St. Helen's Hall, retires.

CREAMER, Rev. Francis B., former priest in charge of St. John's, Huntington, Penna., has been appointed assistant minister of Christ Church, Detroit.

GILLESPIE, Rev. John S., has resigned St. Clement's, Greenville, Penna., to accept St. Mary's, Cleveland, Ohio.

HUSSELL, Rev. Robert A., ordained deacon January 2nd, by Bishop Ingley of Colorado, has been placed in charge of missions at Idaho Springs, Georgetown and Breckenridge.

JONES, Rev. J. S., rector of the Resurrection, Greenwood, S. C., has accepted a call to be the rector of St. Paul's, Carlowville, Ala.

KINSOLVING, Rev. A. B., has been appointed chaplain at the United States Military Academy, West Point.

TAYLOR, Rev. F. C., resigns as rector of Grace Church, Astoria, Oregon, to go to Nogales, Arizona.

WARREN, Rev. B. A., of Walla Walla, Washington, has been called to St. Paul's Church, Pomona, California.

WHITTEMORE, Rev. Lewis B., rector of Trinity, Detroit, has been called to become rector of Grace Church, Grand Rapids.

WRIGHT, Rev. T. F., of Ontario, Canada, has been appointed assistant to the Rev. H. J. Pearson of the City Mission, Detroit.

Services

Cathedral of St. John the Divine, New York.
Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.
Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.
Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
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the New York School of Social Work which, I take it, are available for promising candidates.

* * *

Father James Huntington, O. H. C., is giving a series of four addresses in New York under the auspices of the New York Altar Guild. They are being given at St. Thomas' Tuesday mornings.

* * *

The Rev. John Suter, executive secretary of religious education of the National Council, is giving a series of twelve lectures to help those who conduct services of worship for children. They are being delivered at the Union Theological Seminary.

* * *

The boys and girls of the diocese of Springfield (Illinois) have decided that their Advent offering should be used to put a new roof on the very old mission church at Carlyle, one of the missions served by the Rev. R. Y. Barber.

* * *

Nothing said recently about parish and diocesan papers; will get at that in another week. Some wide-awake chairman of a summer conference should add a little course on the subject of publicity. Get a real newspaper man and let him tell the folks a few of the simple rules. There are rectors and parish secretaries who know how to write copy that an editor can hand to a linotype operator, but most of the stuff we get is written longhand, or, if typed, is single-spaced, and written on both sides of the paper. Also, most of it comes thoroughly padded with unimportant details that can be of no interest to anyone outside that particular parish. Don't get me wrong; I am very grateful for all the news that comes, regardless of the way it is presented, but it would be nice to have it right. Why not get Mr. Hobbs, executive secretary of the publicity department, to get out a leaflet on the subject?

* * *

New property, with a fine bungalow on it, has been purchased by the diocese of Springfield for St. John's, Herrin, Illinois. A church will be built eventually.

* * *

Churchwomen's League for Patriotic Service held their annual meeting in New York last week. The speakers were Bishop Manning of New York and Bishop Gilman of Hankow.

* * *

Crusade in Massachusetts begins February 6th with a meeting in Fall River. The Crusaders are to be Bishop Dallas of New Hampshire, Rev. Henry Hobson of Worcester and Mrs. Samuel Thorne, president of the Auxiliary for New York.

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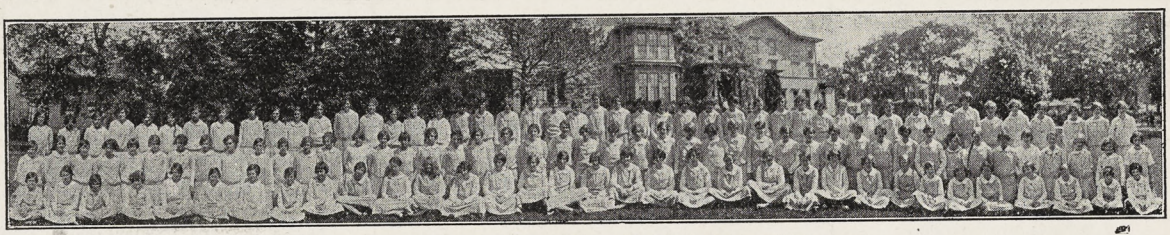

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BISHOP PARSONS AND STUDDERT-KENNEDY

The WITNESS

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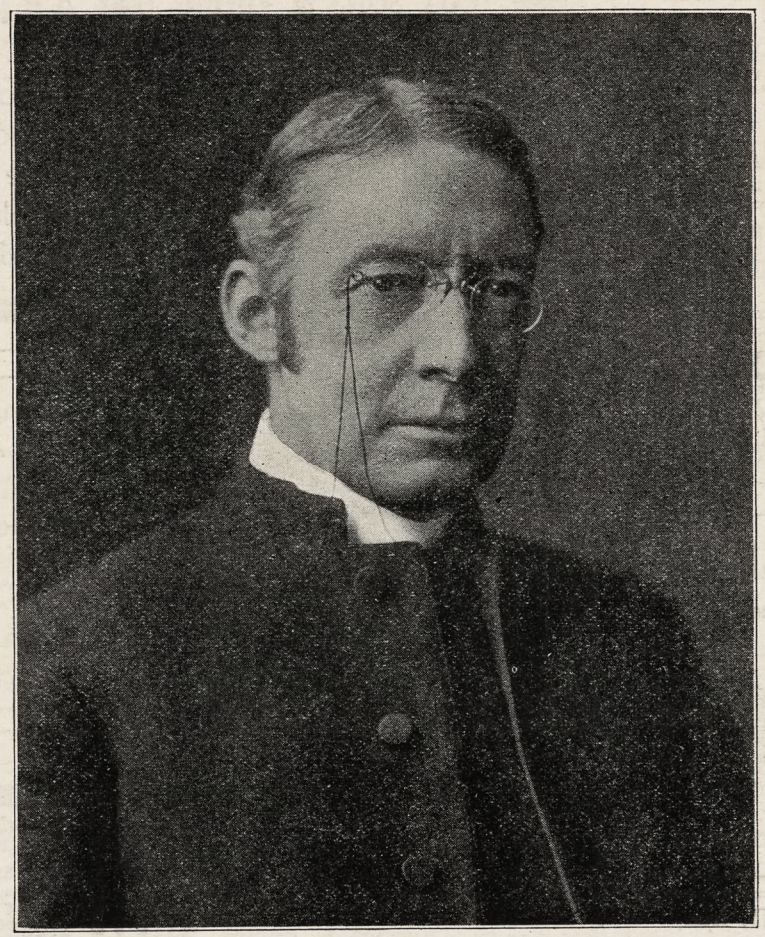

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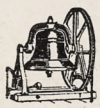
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PLAYING THE GAME

What God Do You Worship?

BY REV. G. A. STUDDERT-KENNEDY

A PARSON'S postbag brings him mixed samples of human nature —very mixed. I often wonder who invented the idea that it is easy to shock a parson; you might as well try to shock a policeman.

Anyone who had my postbag to deal with for a year would be past being shocked at anything at the end of six months. He would find there food for laughter—I have laughed until the tears rolled down my cheeks. He would find there food for tears, plenty of it. Sometimes he would find food for thought; he would have to put on his best thinking cap, pull up his socks, and get down to it hard.

An ex-sergeant of the Army wrote to me the other day saying that I was wasting my time and energy attempting an impossible task. I was trying to make the British people into a nation of saints, and they never would be saints, either in this world or in any other, for the very good and sufficient reason that they did not want to be saints, they wanted to be sportsmen.

As long as I worked on the saintly tack I might as well keep my breath to cool my porridge for all the good I was likely to do. He urged me to "come off it" altogether and start to preach "sportsmanship" instead of "sanctity."

"Get 'em to play the game," he said. "That's the stuff to give 'em, and cut all the saints right out."

JUST CANT!

Now that set me thinking. At first sight there seems to be a lot in it. To play the game is the ideal of every white man. But what game? What is the game of life, and what are the rules? To tell a man to play the game when he doesn't know from Adam what the goal is, what the teams are, or who's got the ball, is just cant. A lot of this sporting talk is cant, wind, and words without sense. Life is a great game, but no game is great enough to be life.

Golf is a great game, but the man who mistakes it for life, and thinks golf, talks golf, eats, drinks and dreams golf, sees bunkers in brooks, tees on tennis-courts, and hazards everywhere, is not a man but a maniac. Golf is his god, and it is not a big enough god to keep him sane.

THE GAME OF SELF

That is the trouble—little gods. You see, no man knows what game to play until he makes up his mind what god to worship. It all hangs on that. There are lots of little games and lots of little gods, and men try them one after another until they get sick of the lot, and then they are ready to die. None of the games are worth playing because none of the gods are worth serving; they sicken the soul in the end.

Some men worship themselves, and their game is beggar-my-neighbor, with no rules but the eleventh commandment: "Thou shalt not be found out." Sam Weller put their motto into immortal words: "Every man for himself and God for us all, as the elephant said when it danced among the chickens."

It is a popular game. Millions are playing it in commerce, in politics, in industry. They are sportsmen on the lowest level; they play their game, and play the devil with the world.

But most men, thank God, are a peg above that, they want to play for a team of some sort. But what team? Well, there are plenty to choose from.

THE COMMUNISTS

There are the Communists, for instance. Their team is their class, and their game is class war. It is a great game. There is plenty of excitement, and even a spice of real danger, if you play it hard enough. You can get into trouble with the police and get locked up. What more could any man want?

It calls for sacrifice, and deep down in his heart a man wants to give himself for something or somebody. It offers great rewards, a world where justice is the law and no man begs for bread. Of course, the rewards may not come off, but that is true of every game, it is no fun to bet on certainties. It is a popular game in Europe just now, and it is played in the East, and even in America.

Many of those who play it are sportsmen, but they play a rotten game, and if it became universal it would make an utter muddle of the world. It has played the deuce with Russia already, and we have not seen the end of that game yet. Class war is a bad game because the team is not big enough and the goal not high enough.

THE WAR GAME

Then there are the Jingo patriots. Their god is power, and their game is war. It is a great game this. I have seen some of it. Their team is the nation. That makes a powerful appeal. It is a poor man who would not die for his country. The call of country goes deep, deeper than reason. It strikes through the intellect and finds the instinct underneath. It is like the love of wife or child. There is much in it that is sublime.

The power of the call to war lies in the fact that it appeals to all that is good and much that is bad in human nature. But patriotism is not enough. War is a bad game. If we can't get rid of it, it will get rid of us. It is a bloody, barbarous, futile business. It is a bad game because once more the team is not big enough, and the goal is still too low.

There is only one team big enough to play for, and that is humanity;

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only one goal high enough to aim at, and that is the Kingdom of God on earth; and there is only one Captain fine enough to follow to the death, and He is the Nazarene.

That is where the saint and the sportsman meet. A true saint is one who not only knows how to play the game, but knows what game to play. Such as he are sportsmen on the highest level. We need them. We must have them. Nothing less will do. We need them in business, we need them in politics, we need them in the streets and in the council chambers of the world. Unless our educational system can give us saints they cannot save mankind.

We have plenty of clever men who play a clever game, but if it is a bad game the better they play it the worse it is for the world.

No, sergeant, it won't do. I am going to stick to my job. It is not only the man that matters, it is the game he plays; and the game he plays depends upon the god he worships. That is as plain as the nose on your face. There is no getting away from it.

The more intelligent men become, the more desperate is their need of God. Intelligence means power, and power can be misused, and will be misused unless men learn, not only to play the game, but to play the right game, under the right Captain, and for the right team—unless, that is, they become more and more not only sportsmen, but sportsmen on the highest level, who play God's game of life according to the everlasting rules.

Reprinted, by arrangement, from The Torch, organ of the Industrial Christian Fellowship.

WHAT THE BIBLE MEANS

An Article For Young People

BY BISHOP EDWARD L. PARSONS

THE Bible is an open air book. It belongs to the mountains and the seas and the fields. It is generous and big like these outdoor things. It begins with a great poem about the creation of God's world. It ends with what is really another poem which pictures this old world made over into a new heaven and a new earth, holy and glorious because God is the light of it and Christ its King. People who read and study the Bible aright ought to be big and brave and strong and generous people who love freedom and clean and fine things.

Let me try to tell you a little about it to show how and why that is so.

WHAT THE BIBLE IS

We always speak of the Bible as if it were one book but everyone knows that it is not. It is a library of sixty-six books or separate writings arranged on two shelves which we call the Old and the New Testaments. They are of all kinds: Collection of folk stories and traditions like Genesis, histories like Kings and Chronicles, poetry, sermons, codes of law, wonderful collections of wise sayings, letters and even love songs. In the book of Job we have one of the greatest dramas in the world. Ruth and Esther are what we would call today short stories with a purpose. In the four Gospels we have the account of the Supreme Life of human history. In fact no school course in literature would bring us to the reading of a greater variety of books.

Naturally we ask why they are all bound up together. The answer is that they tell us about God and the way in which He has made himself known to men through the Hebrew people and in Jesus Christ. Each book tells a part of that story. Together they give to Christians the knowledge of their faith and of the Christian way of life. The Bible contains the message which the Church has to bring to the world.

THE OLD TESTAMENT

It is a message which comes to us partly through the history and tradition of the Hebrews and partly through great men. It is completed in the Life of Our Lord. When the history of the Hebrews really begins, in the time of Moses about a dozen centuries before Christ, they were a wandering desert tribe, escaping from Egypt to find their freedom. They did not know much about God. They called him Jehovah. They believed he lived in the mountains and that in the wilds of Mt. Sinai he had given them the law. He was their God and the best God but he was not the only God. Other peoples and nations had theirs. All that is very clear if we read the stories in Exodus and Numbers and the book of Judges. The Old Testament tells us how God, like a great teacher, took this people, and gradually brought them to know that He is one God, the only God, and righteous and holy. It would be easier for us if the books of the Bible were arranged in the order in which they were written or something like that. We need some help to understand the right order. In general what we can do is to read the historical books and then as we read the others fit them in along the way at the dates given us in the helps found in the back of so many Bibles, or in the books written for just that purpose. We can then follow the story of these people and see how through all this time God was teaching them. The old traditions which we have in Genesis helped them to understand that God was the source of men's life, and was guiding their work. Their experience as a people with their enemies He used, to make them see that a nation must be righteous and faithful if it is to live. He guided the priest and kings to build up the law. He sent prophets or preachers like Elijah and Elisha and later their wonderful successors Amos, Hosea, Isaiah and the rest whose sermons we read in the books called by their names. He inspired poets who wrote the Psalms and wise men who gathered the popular proverbs together and added to them. God was always teaching, teaching until by the time of Our Lord there was no Jewish boy who did not know about the One righteous God and His purpose for men.

THE NEW TESTAMENT

Then came Our Lord and through Him men learned that God is more than a righteous God. He is our heavenly Father who cares for each one of us individually. The Gospels tell us that story; the Book of the Acts tells us how the Church began its work of teaching men about Christ and bringing Him into their lives to save them from sin and strengthen them to do good. The letters which follow tell us what the early disciples thought of Christ and the Christian life; and the Book of the Revelation at the end is a great vision, painted in oriental magnificence, of the conflict of good and evil and of the world made over under Christ's rule.

HERO STORIES

That gives some idea of what the Bible has within its covers for the world in general. But it has also much to help each one of us personally. It has a remarkable way of speaking to all kinds of people, old and young, men and women, boys and girls, rich and poor, learned and ignorant. Teachers, preachers, doctors, lawyers, bankers, mechanics, laborers have found in it the things they have needed. It reaches for ex-

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ample, close to the things which bulk large in our lives when we are boys. It is full of heroes and the stories of brave deeds. Joseph sold into slavery by his brothers is taken to Egypt and becomes the chief ruler under Pharoah. Gideon and his three hundred rout the armies of Midian. David, young and ruddy, goes single handed to meet the giant of the Philistines and slays him. Each one finds his strength and courage in God. It is for God and Christ that the heroes of the New Testament give their lives not in warfare but in what we today call missionary work. "We ought to obey God rather than men," says St. Peter to his judges when arrested and ordered to stop speaking. St. Paul's story is full of the highest and finest courage. In a little Church I know, some one has put up a bronze tablet which reads, "A tribute to Saul of Tarsus, St. Paul, the Knightliest and most splendid merely human character in history." I like that and when I read of his journeys and his hardships and persecutions and feel the power of his courage I come to think that it is probably true. That "merely human character" leads us to the chief of all heroes, Our Lord Jesus Christ himself. For 1900 years weak men have found strength through him to live and die with unflinching courage. Thus you will find in the Bible the inspiration and courage that come from those who have nobly lived and died.

Great Sayings

You will find too, a multitude of great sayings and noble passages which are good to learn and store one's memory with. "He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city." Could anything help us to value self control more than that. "I have fought a good fight," said St. Paul; and only the other day I read an article by a school boy of eighteen in which he said that a right minded boy wanted to feel that he was "fighting a good fight." That boy could certainly fight better because these words had sunk into his heart. "Blessed are the peacemakers for they shall be called the children of God." Every boy who intends to help in the great war against war wants those words of our Lord as his summons to duty. And so I might go on filling page after page with quotations but it is far better for each of us to make his own list, choosing those which help him most.

The Ideal

Or, again, the Bible brings us always face to face with that which takes so large a place in youth, the ideal. We sometimes think we are satisfied with things as they are, either the world or ourselves. But we are not. If we are any good at all we do want a better world. The Bible helps us to see it. All through the Old Testament men are looking forward. They are seeking something better. They are looking for God's Kingdom and God's King. They are seeking the greater freedom, bigger outlooks, lives built upon truths as eternal as "the mountains round about Jerusalem." Some people read the Old Testament and look backward. But the men who live in it or who wrote it never did. If we find their spirit we must always be forward looking men. In the New Testament the whole world of the best is ever before our eyes. All through his teaching Christ speaks of the Kingdom. All the early Christians are looking for the Kingdom. The last book in the Bible pictures the new heaven and the new earth. No one can understand the Gospels and not feel that he wants to be a crusader to go out and transform the world so that war and suffering and poverty and hatred and vice and greed may be done away.

Finally above all these ideals towers the great figure of the Christ, the Perfect Man. He is the goal of our life. His courage, faith, love and purity get hold of us as we read and study and we are never satisfied unless we are moving on towards that ideal.

Read and Study

Thus I have tried to tell you some of the things which the Bible may mean to us. There are many others. We can find them for ourselves and like them better because we do. But one thing we must always remember and that I speak of in conclusion. The Bible cannot really mean anything to us unless we read and study it ourselves.

We can find plenty of books to guide us to chose the best way to read it. We can get help from the clergy and teachers; but nothing will come of the help unless we ourselves do the work. If we do we shall find these high and helpful things. We shall find ourselves growing stronger and cleaner, more ready to serve others, greater lovers of freedom and all the beautiful things in God's world, more satisfied that we have found the best things in life.

We shall then discover the most important part of what the Church means when it calls the Bible the Sacred Scriptures and says it is inspired. It becomes really sacred to us because it helps us to find God and Jesus Christ. It is inspired because it brings to us power and strength and vision; that is, as has often been said, it is inspired because it inspires us.

TABOR COLLEGE

An Urgent Appeal

BY BISHOP JOHNSON

IT IS with much hesitation and some humiliation that I address the readers of THE WITNESS upon the situation at Tabor College, which is so dependent upon your good will and generosity. May I rehearse certain facts which I cannot forbear presenting to your notice.

I.

I have never seen a finer place of Christian fellowship than that which President Clayton has carried on in Tabor College in his efforts to cooperate with the Congregationalists in saving that institution, which was built up by the devotion of certain graduates of Oberlin in the early days. Situated in a part of Iowa where the Church has been known only with suspicion he has gained the affection and confidence of all the religious forces in the neighborhood.

II.

In an administrative way Dr. Clayton has carried the institution up to January 1st, meeting all of the obligations as they arose and assembling a devoted faculty which has done excellent work. On my occasional visits to Tabor I have been impressed with the earnestness and spirit of the student body in striving to reach a high ideal of education and religion. There is no group anywhere to whom it is a greater joy to preach.

III.

The situation is critical at this time because of the financial calamities which have come to the community which surrounds Tabor. In the past two years over three hundred banks have closed in Iowa. In the past two months the leading banks in three county seats adjacent to Tabor have closed. Last year the college was carried over December and January by a local drive. This year such an effort was unsuccessful because of the

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conditions surrounding this little college town. For this reason there are no funds with which to meet the January salaries.

IV.

The Baptists have just made a grant of $20,000 to their college in Des Moines; the Congregationalists support generously their institution at Grinnell. The Methodists and the Christians (Disciples) give generously to their institutions in Iowa. Yet Tabor is dependent upon the daily mail for existence.

I am glad to be the editor of THE WITNESS and I have come to look upon its constituency in a personal way. You have never failed me yet in any request that I have made. If you fail me now I shall try to accept defeat gracefully, but I do feel sure that the readers of THE WITNESS are sufficiently interested in this attempt to carry an institution that has proved itself so worthy of support.

If you feel that way about it will you send at once to Rt. Rev. Irving P. Johnson, Insurance Building, Denver, Colorado, an offering, no matter what size, so that the aggregate of your generosity will carry the college over the month of January and into February. There are excellent prospects beyond that. But just now it requires that we give all together and lift this burden off Dr. Clayton's shoulders that he may carry on in the fight that he is making.

If you feel like helping do it now. It means some sacrifice for each one in order that the college may be pulled through this critical period.

Let's Know

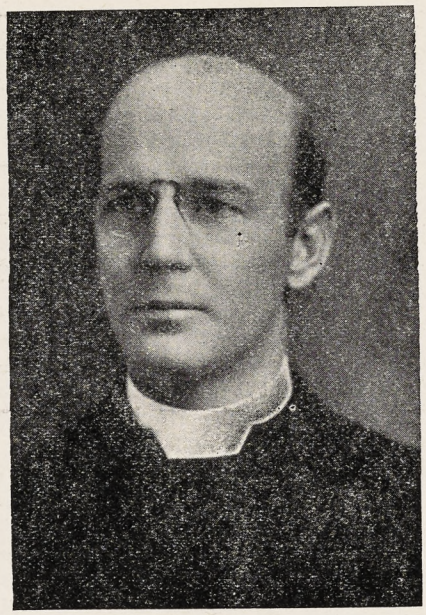
HOW DO YOU FIND IT?

By Rev. Frank E. Wilson

I AM wondering about the Salvation Army. How do you find it in your town?

Here in Eau Claire, where I live, the local branch of the Army has been holding services on Sundays at the same hours as the various churches in the city. They have organized their own Sunday School and appear to be operating as a full-fledged Christian communion. In the Year Book of the Churches, as published by the Federal Council, the Salvation Army appears in the table of statistics with its reported number of churches, ministers, members, Sunday School scholars, etc.

A couple of years ago one of their agents came to me for a bit of backing in their annual drive for funds. I laid these facts before him and added, "It looks very much as though the Army were converting itself into another denomination. This, of course is their privilege, if they consider it best for their work; but, as another denomination, why should they come to me for support? Moreover, insofar as they teach their people to be wholly contented with membership in the Army as their full Christian duty, they are, from my point of view, pursuing a perilous spiritual policy because the Army recognizes no Christian sacraments of any kind."



BISHOP OLDHAM
Crusades On the Coast

This particular agent was much surprised. He assured me that I was entirely mistaken and that he would put the matter before the proper authorities and secure an official correction. I never heard any more of it. Last year a very energetic woman came to town to put on their drive. She was not a member of the Army but was a free-lance promoter working on a commission. All told, she spent several hours in my office going over the same ground, insisting that I was all wrong and offering to pass it on to headquarters for a formal statement. Again, I never heard anything from it.

This morning the captain in charge of the local Army work addressed our Ministers Meeting. He stated that the Army was definitely engaged in building up its own membership. He said they recognized no sacraments but received members by signature of their Articles of War. He acknowledged that their charity work overlapped that of our Family Welfare Association and that they were developing plans to get from under the relief work and devote themselves strictly to religious activities. He figured that their own following could support the religious program and that, unencumbered by charitable responsibilities, they hoped to do away with their annual drives and finance themselves. When asked by one of those present if that did not constitute a new religious denomination, he rather reluctantly admitted that it did at least contemplate a definite religious organization.

I do not wish to appear critical of any Christian effort to do good. But when I learn that some of their enthusiastic members have endeavored to take a couple of my Sunday School children away to the Salvation Army school, where they will be taught the needlessness of sacraments as compared to a bass drum, I can't help but wonder why they should expect me to help raise money to undermine my own work. And where community chests are operated, I can't see why the Episcopal Church has not just as good a claim on a split in the appropriations as the Salvation Army denomination.

It seems as though the Army had cleverly capitalized an exceedingly limited but rather picturesque program of the last war and that post-war prosperity had stimulated its denominational ambitions. Am I right, or is this merely a local aberration? How do you find it in your town?

Cheerful Confidences

BUILDING A CONGREGATION

By Rev. George Parkin Atwater

AMONG the strenuous duties of my ministry has been the congenial task of persuading more than six hundred adults to be confirmed. In the interviews and conferences necessary for such a result I probably heard every difficulty concerning the Episcopal Church, that could arise in the mind of a normal person.

Having in my makeup an average amount of laziness, I sought a way to answer the standard difficulties without hours of talk. I found that about ninety-five per cent of the difficulties were common to all types of mind, and that only five per cent were special. So I wrote a book of twelve chapters which dealt with the usual difficulties. The literary form of the book was different from the usual presentation. It was in the form of a conversation in the Rector's study. The four persons who engaged in the discussion were a Doctor, who was the inquirer; a Judge, who was senior warden of a parish; a Major, who was a practical man; and the Rector.

But some alert and imaginative rectors have found a use for it which is exceptional and interesting. They have enlisted the aid of three men, and they have assumed the characters of the book, and have read it aloud to evening congregations, each man reading the portion assigned in the

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book to the character he represented. Many of the clergy have told me that they have used the book in this manner, and that it instructed their people. It has been used during Lent in some parishes in this way, as it takes six evenings to read it aloud in its entirety.

I am venturing in this column to pass the word along to the clergy and the laity.

The book achieved for me the result I desired. Instead of hours of talk, I now give the book to every person whom I seek for confirmation, and ask him to read it. If he does so, he has the equivalent to twelve confirmation lectures. This permits me to use the usual confirmation instruction hours for advance work.

It may be interesting to my readers to know that the occasion which was the immediate cause of my writing the book, was the visit to my study of five young business men, who desired to know what the Episcopal Church had to offer them and their families. They had voluntarily sought me, with their request. I spent twenty hours with them and their wives, in instruction and discussion. They were all confirmed. With that experience fresh in my mind I wrote the book. This was a few years ago. Today four of the five men are vestrymen of a parish, and the fifth is a regular attendant.

Those twenty hours were well spent.

About Books

By Rev. Charles L. Street

Early Days at St. Mary's. Rev. C. L. Leffingwell. Morehouse, 1926. $3.00.

Early Days at St. Mary's is a collection of stories, letters, verses, testimonials and clippings concerning St. Mary's School of Knoxville, Illinois. The Rev. C. W. Leffingwell, founder of the School and its rector for many years, is the author, and although he has written in a modest vein he is the veritable hero. Dr. Leffingwell gives a vivid and colorful picture of the pioneer days. The account of the fire probably told for the first time in detail is a thrilling tale. Every "old girl" (the name given to all those who have attended St. Mary's), will want a copy of this book.

Vera Noyes.

The Birth of the Divine Child. Walter Lowrie. Longman. $1.00.

In this Christmas sermon the rector of our American Church in Rome traces the connection between the Christmas story and certain other prophecies of the coming of a saviour for the world in literature other than the Jewish. His text is that passage from Virgil's Fourth Eclogue (read, we discover, by Constantine, to the bishops assembled at the first council of Nicea) which so amazingly parallels the prophecy in Isaiah, 11:6-9. He cites the Epiphany story—the wise men from the East who learned of the coming of the Saviour from the stars. All these prophecies, he believes, go back to "a well nigh universal myth of a divine Sun Child." In the brief compass of this sermon it is not possible for Mr. Lowrie to follow his interesting speculation very far, but he writes from a wealth of classical knowledge, and makes suggestions which might well open doors to further study.

Richard Green Moulton. W. Fiddian Moulton. Macmillan Co.

"If you would be a great man, read the biographies of great men. If you would be a good man, read the biographies of good men." Thus says the sage—and as usual, the sage is right.

Richard Green Moulton was a man both great and good. He is best known as the compiler of the *Modern Reader's Bible.* He took his degree in classics at Cambridge in 1874, and from that time on his chief interest was in bringing the rank and file of the people to an appreciation of the riches of the world of literature. For the next fifteen years he was among the leaders of University Extension work in England. In 1891, on a visit to America he met William Rainey Harper, who was at that time about to accept the presidency of the University of Chicago. President Harper persuaded Dr. Moulton to return to Chicago for the academic year 1892-3, and the long and short of it was that he settled in Chicago and taught at the University for twenty-seven years. His broad scholarship and his genius as a teacher played no small part in moulding the destinies of that university. This memoir by his nephew not only provides a fascinating story of Dr. Moulton's life and work, but throws some interesting side-lights on the early days at the University of Chicago.

Crusade Follow-Up

DESIGNED as follow-up material to the Bishops' Crusade, Bishop Johnson is now writing a series of six articles on Spiritual Values and Religious Standards. The articles are written with lay members of the Church particularly in mind, and it is hoped that they will serve as useful material for Lenten Adult Study Groups. The articles will run during Lent together with other Lenten features. Plan now to take a WITNESS Bundle; a number of copies to one address at three cents a copy.

Preacher, Pulpit and Pew

By E. P. Jots

A pacifistic gentleman stopt to try to settle a juvenile row.

"My boy," he said to one of the combatants, "do you know what the Good Book says about fighting?"

"Aw!" snorted the youth, "fightin' ain't one of them things you kin get out of a book, mister."

* * *

Mother (to Bobby): "Surely you did something else but eat at the school treat?"

Bobbie: "Yes, mummie. After tea we sang a hymn called, 'We can sing, full tho we be.'"

Mother learned later that the hymn selected had been, "Weak and sinful tho we be."

* * *

"Brederin, we must do something to remedy de status quo," said a Negro preacher to his congregation.

"Brudder Jones, what am de status quo?" asked a member.

"Dhat, my brudder," said the preacher, "am latin for de mess we's in."

* * *

First Kid: Gee, Jimmie, when I went by your house this mornin' I heard somebody swearin' somethin' awful!

Second Kid: Aw, that was my dad. He was late for church an' couldn't find his hymn book.

* * *

A certain religious periodical is authority for the statement that one of the women indefatigable in her church activities died and her friends put at her head a stone with the inscription: "This is the only stone she ever left unturned."

* * *

Mistress: What! Going to church again, Nora?

New Help: Faith, an' 'twas a good cook yez advertised for.

* * *

Here is a story that made "Gloomy" Dean Inge of St. Paul, laugh out loud, and it was told by his wife:

A doctor who left his patient on his deathbed at night ordered the man's wife to take his temperature every hour. In the morning the physician arrived to find the bed empty.

"Yus," said the wife. "We didn't have no thermometer. So I gave him the barometer. That pointed to 'Very dry'—so I gave him two pints of ale, and now he's gone to work."

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English Flappers Are Lectured By Actress

Noted English Actress Tells the Men That She Too Is Rather Tired of Present Styles

BAA-LAMBS

By Rev. A. Manby Lloyd

Dame Madge Kendal addressed the men's meeting at Whitefield's Institutional Church, a special collection being made for the fund devoted to the Christmas treat which the men give annually to 600 of the poorest children in St. Pancras. In the course of her remarks on the manners and modes of today, Dame Madge Kendal said: "We must not give ourselves up to too much amusement, although I agree with amusement, of course, because I earned my livelihood that way, but I would not think myself of doing anything in the theatre that I knew would not appeal to one good woman, and we must be like that in every profession. The British public's good sense ensures the tone of the theatre. It is very good now, and we give you a great deal for your money—a great deal too much, I think—but what I mean is that it is in your power to make it what it should be." She thought, however, that our British Sunday was becoming a little too lively, and dancing was becoming today something of a disease, for everybody was dancing, "if you can call it dancing," she exclaimed. "I think it is walking about in strange positions."

"We are getting too much like baa-lambs in following one another," continued the speaker. "I never meet a woman of any class anywhere today without pearls on her neck. Oh. I am so tired of pearls! And they always dress in the same way, so that I cannot recognize any of my friends at a glance. They wear hats coming right down to their eyebrows and pulled well over on the back of their heads, very much like the pictures of coal heavers' hats that Leech used to give us. And they all have such short skirts. I do not know what the poor darlings will be like when they are fifty. At a college one woman said she could not be a Victorian because she would have to wear a real flannel petticoat. I told her that the Victorians wore flannel petticoats to keep their brains warm."

* * *

"If I had been the Prince of Wales I could not have been more generously entertained," said the Dean of Chester when he arrived in Liverpool after his three months' tour in Canada and the United States.

"The only fly in the ointment was the U. S. Customs authorities' claim. I arranged for copies of my book to be sold in America on behalf of the Cathedral Restoration Fund, and unfortunately they were invoiced to me at cost price instead of selling price.

"The whole thing has been smoothed over, and the officials were very considerate."

* * *

London's famous "wireless church," St. Martin-in-the-Fields, Trafalgar Square, is being taken over by Canon William Patrick Glyn M'Cormick, D. S. O., vicar of Croydon.

The Bishop of London has cabled his approval of the new appointment from Shanghai.

For twelve years the living has been held by the Rev. H. R. L. Sheppard, who has resigned through ill-health. Mr. Sheppard's first congregation numbered twenty, but of late years he has preached to a crowded church. St. Martin's at night has been open as a refuge for the homeless of both sexes, and for some time the evening service has been broadcast by wireless all over England.

* * *

I regret having to announce the death of a dear friend, who might aptly be described as the last of the Tractarians, for he was a pupil of Pusey and a friend of Liddon. I refer to the Rev. William Lowndes M. A. of Keble, Oxford, formerly vice-principal of Ely Theological College and a missionary in Nassau. He has died of blood-poisoning while wintering in Florence. It was his firm conviction that Rationalism, Modernism, etc. were undermining not only the Church of England in general but Anglo-Catholicism in particular, and he spent his last few years in delivering speeches and writing pamphlets which have become notorious; he fought with gloves off, he took no quarter, and gave none.



CANON PRICHARD
A Crusader in Newark

Maude Royden Tells About Immortality

Famous English Woman Preacher Gives Her Ideas on the Life That Is to Come

LOVE ALONE REAL

Miss Maude Royden has been setting forth her views on the question of perennial interest to the human mind: What shall we do and be on the other side? She believes that will always remain a secret, and hopes nothing from Spiritualism. Speaking of the difficulty we all have of conceiving a future life apart from our bodies, she says that we can't think of ourselves except in the surroundings of time and space to which all our known experience has accustomed us. But, though she does not at all expect that we shall ever penetrate the Great Secret until we go in our own person to find out, she most confidently expects that we shall go, that there will be something to find out, and that our spirits do survive the great change which we call "death." She cannot rule intelligence out of the universe, and it is from that point that her belief in personal immortality begins. She asks: "What reason or what sense is there in developing my personality up to the point I have now reached, only in order to put me out like a candle? What is the sense of allowing humanity to develop up to the point it has reached, where it can desire immortality, and then leave it baffled and futile? . . . God cannot be an idiot! Nor, therefore, can our lives be 'a tale told by an idiot, full of sound and fury, signifying nothing.' No idiot could have made this universe; no idiot could have evolved humanity up to its present point. Would it not take an idiot to destroy it at this point? And is not death—if indeed we die—destruction?"

Miss Royden is confident that there is not only Mind behind the universe, but Love. She believes that what will happen on the Other Side is very much what has happened here. "I expect to go on," she says. "Indeed, I expect to find myself further on by the mere fact of being released from my body. I hope to take with me all those experiences, and the lessons they have taught me in my life here, which have been real experiences. I do not expect to remember or to take with me things that did not touch me very much—useless lumber of the mind and spirit. I do expect to take with me those things that have been real. Love is the most real thing in the world, and I therefore do not believe that any real love that I have either given or received will pass out of my life in the next world."

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News Paragraphs Of The Pacific Dioceses

Bishop Oldham to Be the Chief Crusader in the Dioceses of the Pacific Coast

MEXICO

By Bishop Stevens

The intensive week for the Bishops' Crusade in the Missionary District of San Joaquin is now under way. In Los Angeles Bishop Oldham will begin his mission at St. Paul's Cathedral on February 13th. In addition to Bishop Oldham, the Rev. B. T. Kemerer and Miss Emily Tillotson, the National Commission has assigned Bishop Thomas of Wyoming to Los Angeles.

* * *

One of the stimulating experiences of my Christmas was attending the entertainment for Merchant Seamen at the Seamen's Church Institute at San Pedro. A turkey dinner was provided and Christmas boxes were presented to all the men. From July 1, 1925 to June 30, 1926, 127,638 seamen visited the Institute; 12,693 letters were received for seamen and 6,549 letters written for them. Money deposited by seamen for safe keeping amounted to $13,509; 6,305 men were given lodging, and a regular schedule of services is maintained. The Seamen's Institutes are among the finest enterprises sponsored by the Church. There are fifteen of them in all, of which that at San Pedro is the fourth in size. The Rev. Harold H. Kelly is in charge of the work.

* * *

The Mexican situation has been the subject of considerable discussion in Los Angeles. In the latter part of November there was held the first of a series of lectures for the purpose of "acquainting Americans with the violation of religious liberty now being perpetrated south of the Rio Grande." Mr. Joseph Scott, prominent Los Angeles attorney denounced the "Mexican ejection of representatives of the papacy" and as a result received a challenge to debate the question with Mr. Jose W. Kelly (the wires seem crossed on these names) who is general delegate of the Mexican Federation of Labor. Mr. Scott stated that he would take no notice of the challenge and that Mr. Kelly could appeal to the courts.

* * *

The chief Crusader for Idaho will be Bishop McElwain of Minnesota, who is to hold an intensive mission in the Cathedral at Boise. Dean Paul Roberts of the Cathedral is preaching special preparatory sermons on the Christian Life and is also conducting a series of personal conferences in small groups. "It is most important," writes the Bishop of Idaho, "that all of our people bear the Crusade in mind and pray daily that it may result in a great awakening among our people."

* * *

For a number of years the Los Angeles Russian congregation has worshipped in the chapel of the Neighborhood Settlement. Two Russian bishops have recently visited the congregation and their visitations were marked by services of great solemnity and elaborateness. It is a satisfaction to the diocese of Los Angeles to provide a place of worship for this group of people, many of whom are persons of great distinction—former officers, musicians, artists and public officials.

* * *

I have just read Mr. Reginald Wright Kaufmann's article on the Orthodox Church in the January number of *The Forum.* Orthodoxy seems to lose all its sweetness and charm when interpreted by an Occidental adherent (Mr. Kaufmann being a member of the Eastern Church). For smugness and assurance his article exceeds anything that Protestant fundamentalism or Roman ultramontanism has ever produced. I am glad that I know Orthodoxy from personal contact with its clergy and laity, rather than from the pen of Mr. Kaufmann. It may be all that it claims and its members may think as he thinks, but they use a decent reticence—and they never sneer.

* * *

The California Congress of Religious Education recently held in Los Angeles was a success, perhaps not from the point of view of numbers, but certainly as far as the excellence of the addresses were concerned. The speakers included representatives of the various California colleges, many of the clergy of all denominations, including two Roman Catholic priests and two rabbis,

Ten Years Ago

TEN years ago the following item appeared in this paper: Two subscriptions of $100,000 each and others aggregating more than $52,000, making a total of over a quarter of a million dollars, have been contributed in the diocese of Long Island toward the Church Pension Fund. Bishop Lawrence addressed a large company of clergymen and laymen at a luncheon at the Hamilton Club, Brooklyn, on the 25th, arousing deep interest in the Fund.

News Paragraphs Of The Episcopal Church

Bishop of Washington Says That Spirit of Jesus Is Lacking in Our Diplomatic Relations

HITS IMPERIALISM

By Rev. William B. Spofford

The Bishop of Washington, Dr. James E. Freeman, in his closing sermon of the Bishops' Crusade in New York assailed us for allowing our diplomatic relations with other countries and our own domestic laws to be dictated by business interests. "We are very much the worshippers of the gods of things as they are. Our Crusade is being carried on as a wholesale manifestation of discontent and dissatisfaction. This is no time for men to talk smoothly. Issues of today are greater than in any age of recent history and do not leave us in a position for a spirit of ease and contentment. This is no time to say 'America is great and puissant, surrounded on two sides with oceans and opulent with power.' This is not time to extend material boundaries. We should extend the boundaries of God."

* * *

If any of you are interested in the Mexican and Nicaraguan situation I suggest that you send to Bishop Paul Jones, Fellowship of Reconciliation, 383 Bible House, New York City, for a recent statement that that society has issued on the matter. I am told by those who know a great deal about such matters that it is a very fair statement, and it has the virtue of being stated exceedingly briefly.

* * *

I try not to bring my own special interests into this column too much, but I must say another word about that New York strike about which I wrote last week. The committee of a hundred, organized by men representing the churches, was successful in persuading several of the manufacturers to state their case before a group of impartial people the other evening. The workers also had their side presented by their union representatives. It was one of the most interesting meetings that I have ever attended; worth, in my judgement, a dozen pow-wows where people come together to make speeches at each other and pass resolutions. Here was the old war between the classes, stripped of the fine phrases that professors throw about it. Too soon to say what will come of it; some of us hope that peace will result. In any case if nothing further comes of it, it can be said that the churches accomplished a great deal in bringing the warring camps together for this meeting. When folks tell me that the Church is stupid and slow and afraid,

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with that famous cartoon of Bruce Bainfeather's in mind, I say; "True enough all right, but if you know of a better 'ole, go to it."

* * *

The daily papers have a tremendous advantage over us. Here comes a pretty picture of the Cathedral of St. John the Divine, New York, showing the architect's final design with the new tower. One is about to send it off to have a nice halftone made at a cost of ten iron men, when the dailies blossom forth with the picture on their front pages. And I suppose that by this time the Sunday picture sections all over the country have reproduced it. So we lose out—save the $10—there is a bit of consolation in that. Anyhow the Cathedral is completely Gothic in design now, and everyone seems to think that it is going to be a lot nicer.

* * *

Delaware had a banner year in 1926; the amount pledged toward the deficit of the National Council which Bishop Cook pledged at the General Convention, was paid; quota to the Church Program for the year was paid in full; the diocese maintained its missionary work more generously than ever; and a nice balance remains in the bank to carry on diocesan activities at the start of 1927.

* * *

What becomes of choirboys? Now there is an interesting question to ponder over. What of the boys that have been in your choir in years gone by? A gentleman from Springfield, Ohio, took the choir of Christ Church in the year 1900 and sent to F. P. A., the famous writer of the *New York World*, the following score sheet; (1) studied music in Europe; (2) to Germany for the same purpose; (3) joined a minstrel show; (4) joined Ringling's Circus; (5) Ralph Wetmore, solo violinist of the Cincinnati Symphony Orchestra; (6) "Dumpy" Taylor does an act in vaudeville; (7) Orin Dudley is a soloist in a New York parish; (8) Francis MacMillan; (9) Bobby Clark of the team of Clark and McCullough; (10) Barney Phillips, the rector of the Epiphany, Washington, D. C. (They had him down as rector of a Philadelphia parish in the World; brother, 'taint been so for several years now.) This has all the ear marks of a new game. I'll play if you want to, but I'm not urging you since none of you sent me any Famous Sons of the Clergy.

* * *

Bishop Creighton writes of interesting developments in Church life in Mexico. Here is a paragraph: "Last week, Mr. Orihuela (rector at San Jose) received a visit from a man from a village in the state of Puebla, bearing a letter from the people of the town, inviting him to come and hold service in the Roman Church. Mr. Orihuela explained once more our position and told this good man that we were not Roman Catholics and could not accept the invitation; and to his surprise the man said that he knew all about us, knew who we were and what we stood for, and that the people of the village had decided to become members of our Church; and wanted to turn the Roman church

Britton D. Weigle

Executive Secretary of Diocese of California.

"THE WITNESS IS GETTING BETTER AND BETTER EVERY WEEK. IT IS A LIVE-WIRE, UP-AND-DOING CHURCH PAPER."

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All correspondence should be addressed to

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14 Wall Street **New York**

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over to us for our use. Of course I could not accept this offer, as bloodshed and death would result. Nevertheless it is indicative of the direction in which the wind is blowing; and I hope we can hold on and reap the harvest when the time is ripe."

* * *

Annual meeting of the Church Mission of Help in New York last week. Mrs. L. Frederic Pease, secretary, traced the history of the organization from a small beginning in 1909 to a society that is now organized in fifteen dioceses, and is doing unusually fine work for wayward girls. Mrs. John M. Glenn, national president, said that the next step was to secure a trained man executive who would handle the boys and men involved in the problems of girls under their care. It was with regret that the organization accepted the resignation of Mrs. Pease who has served as secretary for eleven years. She is to move from New York in the Spring, when the resignation becomes effective.

* * *

Grace Church, Cleveland, is made up entirely of working class people. In 1925 they called the Rev. Brinley Abbott to be their rector; paid him $1800 a year, and handed him a debt of $800 to start going on. In November of that year they improved their parish house, spent $3000 to do it, the men of the parish giving their labor free. In January of last year the rector got $300 raise. In August, 1926, they remodeled the rectory at a cost of $4,750; in October they installed a beautiful organ, made by A. J. Schantz, Sons & Co. of Orrville, Ohio. And now the other day they boosted the rector to $3000 a year. Not a professional man in the congregation; all mill workers, which is perhaps a bit of a sidelight on the much discussed question, The Church and Labor.

* * *

Summer Conference announcements already, can you imagine? Here is one of the conferences at Hood College, Maryland, that is to be held from July 11th to the 23rd. On the program; Bishop Overs, Bishop Strider, Dr. Foley of the Philadelphia Seminary, Dr. Fleming James of the Berkeley faculty, Miss Boyer of the Woman's Auxiliary, the Rev. John W. Suter, Jr., head of the department of religious education, Dr. William H. Jefferys, social service, Philadelphia, and others.

* * *

At the archdeaconry meeting held in Harrisburg, Pa., last week a resolution was passed unanimously calling upon the government of the United States to keep out of Mexico; "problems of Mexico are solely and purely the domestic affairs of the Mexican people." Mr. Hummel Berghaus, editor of a Harrisburg paper, gave the parsons his ideas on publicity, told them what constituted news, and how to prepare copy so that newspapers would accept it. Miss Laura Boyer was over there too, conducting a class for the women who met the same day. Busy person, Miss Boyer; she generally figures in the news four or five times every week.

* * *

Calvary Church, Summit, New Jersey, have just closed a campaign for $135,000 to establish a parish



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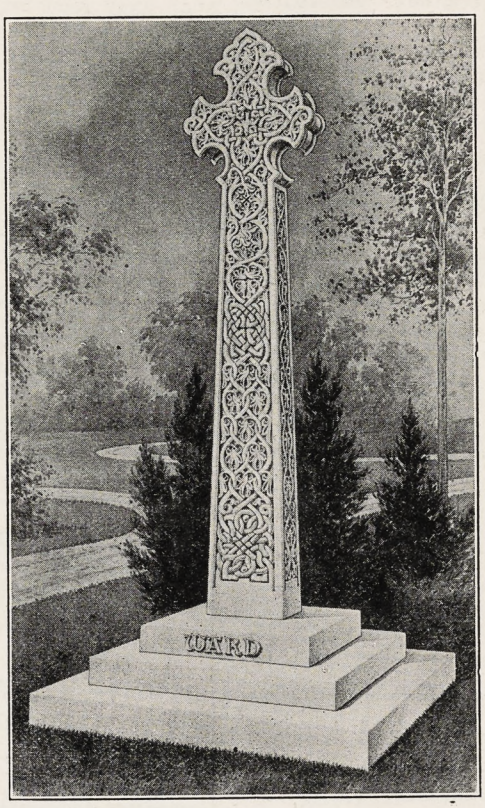

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building that will meet the needs of a growing community for years to come. The campaign, conducted by the firm of Ward, Wells, Dreshman and Gates, was completed in three weeks' time and was over-subscribed $17,000.

* * *

Sixty-six dioceses out of the 80 that pledged to the fund to wipe out the deficit of the National Council have completed their job. The deficit was $1,534,303. There has been paid to date $1,219,439.

* * *

Miss Elizabeth Baker of Sioux Fall, S. D., has been appointed secretary of religious education for the district of South Dakota. She is a graduate of All Saints' School and Mt. Holyoke College, and has been a teacher for two years in the Priory School at Honolulu.

* * *

The Rev. Henry Baldwin Todd, rector of Trinity, Waterbury, Connecticut, was elected dean of the New Haven convocation at a meeting held in Ansonia last week.

* * *

The Rev. S. Parkes Cadman, president of the Federal Council of Churches, stated last week in a broadcasted address that it was the moral duty of every Christian to support the President of the United States in his opposition to enlarge naval expenditure.

* * *

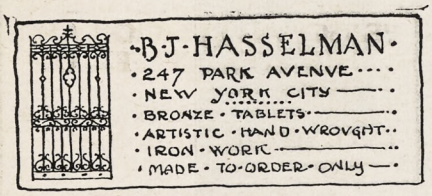
They always have a fine Christian Festival service at St. Katharine's School, Davenport, Iowa, as soon as the girls get back from their vacation in January. It is a service adapted from that used at the Cathedral at Truro, as arranged by Archbishop Benson. It consists of nine lessons, each lesson followed by the appointed Benediction from the monastic Matins office. Each Benediction in turn is followed by the singing of a Christmas Carol appropriate to the lesson. The lessons at the service this year were read by Dean Marmaduke Hare, and the Benedictions were given by the Bishop of Iowa. The Carols, beautifully sung, were by the St. Katharine's choir.

* * *

The students at DuBose Training School are on their "vacation" now; which means at DuBose that they are not at Mount Eagle poring over books but are out in the mission fields of nearby dioceses. That is the way

Our Cover

ARTHUR B. KINSOLVING, the rector of St. Paul's, Baltimore, graduated from the University of Virginia, and from the Episcopal Theological Seminary at Alexandria. He was ordained deacon in 1886, and was placed in charge of parishes in Virginia where he remained until called to Christ Church, Brooklyn, New York, in 1889. He remained there until 1906, serving the diocese in various capacities, including membership on the standing committee and as deputy to the General Conventions. He was called to St. Paul's, Baltimore, in 1906, where he has endeared himself not only to the people of his own parish but to the Church in general and to the community at large.



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Mark H. Jackson, 38-N, Stratford Bldg., Syracuse, N. Y.

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Dr. Mercer P. Logan trains 'em there, nine months at the school, and the nine months when they can work in the fields part of each day; three months in the field, and the three months at this time of the year when coal is high. Wise man, Mercer P. Logan, in more ways than one.

* * *

"Our quota is not a large sum in itself," writes Bishop Carson from Port au Prince, in a note accompanying the final payment on Haiti's quota, "but if you knew the economic condition and the real poverty of the people making the offering, its significance would be felt immediately. It has come in coins of the value of a fifth and even a tenth of a cent, and from all parts of the field. As the people are largely dependent upon their coffee in order to make this offering, and as this crop does not mature until Fall, we seem to be slow in making our payments to your office. Our interest, however, is sustained throughout the year in everything that touches the work of the Church. The annual Convocation of the District will meet January 10th, and it will give me the greatest pleasure to tell them that again they have paid 100 per cent of what was pledged a year ago."

* * *

The diocese of Albany has suffered a distinct loss in the death of the Rev. David Bennett Patterson on January 10th, at Duanesburgh, where for 22 years he has been rector of Christ Church.

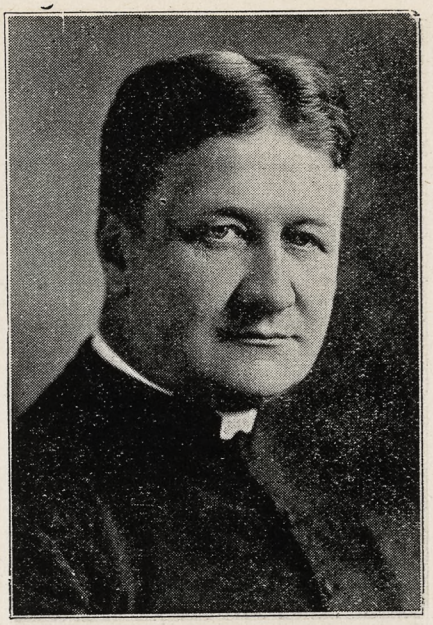
* * *

Good idea paragraph. Couple of weeks ago we printed a letter under this heading in which it was contended that a leaflet explaining our services, and how to use the Prayer Book, should be distributed in the pews for the benefit of strangers. One such leaflet, very beautifully printed and well gotten up, has come from the Redeemer, Chicago. I am not authorized to do so, but that seldom matters with editors; put two or three stamps in an envelope and send it to the Rev. Alfred Newbery, 56th and Blackstone Avenue, Chicago, for a copy. He is a great booster for missions; we'll give him a chance to exercise that spirit by sending this leaflet to the corners of these United States. Bet he will have his wife do it at that.

* * *

The English Lecturer at Berkeley Divinity School this year is the Rev. S. C. Carpenter, Vicar of Bolton. He arrived early in January and will stay until Easter. Besides his work at the School where he will teach Homiletics and Pastoral Theology and give special courses on Christian Doctrine and Missions, he will do a certain amount of outside preaching and lecturing. Mrs. Carpenter accompanies him and will be available as a speaker.

An English correspondent writes: "The Reverend S. C. Carpenter is rector of the large Lancashire manufacturing town of Bolton, one of the most important posts in the diocese of Manchester, having been specially selected for this responsible position four years ago by Dr. William Temple, Bishop of Manchester. He is a thoughtful and effective speaker and writer. The subjects he has particularly made his own are the relations between democracy and Christianity,



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Services

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

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 11 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.
Rev. Frederic C. Fleming
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. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. 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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

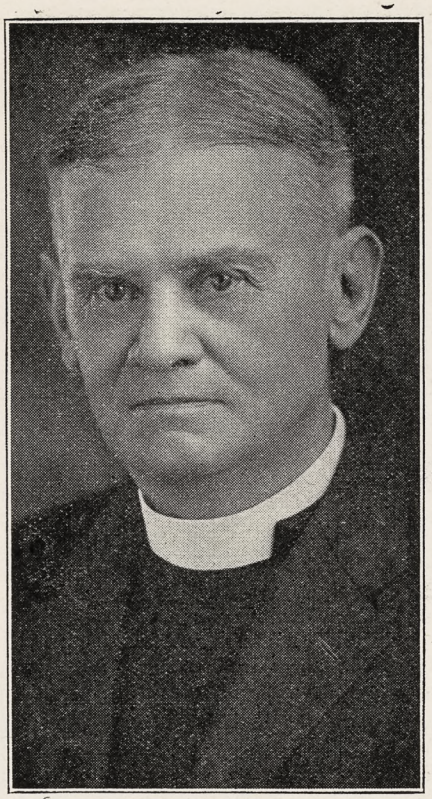
Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.
Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.
Dean B. D. Dagwell
Rev. J. Watson Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.



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"Mrs. Carpenter has had much experience of work among women and girls. She is a member of the Central Committee of the Mothers' Union and the Girls' Friendly Society. She has been a very successful producer of Nativity Plays, having for many years filled the Guild hall at Cambridge night after night with her play 'The Christmas Mystery'; she has also produced religious plays with great success in the Cathedral at Manchester. Mrs. Carpenter is an effective speaker with a wide range of interests and knowledge of human nature, and she faces problems in a fresh way. She can speak on 'The Modern Girl,' 'Marriage Problems,' 'Prayer and the Devotional Life,' 'The Rising Generation in English Towns,' 'The Sunday Kindergarten,' and other topics."

* * *

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The Incarnation, New York.
Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.
Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
Sundays, 8, 9, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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Rev. E. Reginald Williams
Sundays, 8, 9:30, 11, and 5.
Gamma Kappa Delta, 6 P. M.
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St. James, Philadelphia.
Rev. John Mockridge
22nd and Walnut Sts.
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Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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January 9th, a corporate communion was held at the Church of the Holy Spirit, Mattapan, Massachusetts, for all those who have been confirmed since the rectorate of the Rev. Alan McL. Taylor.

* * *

In an editorial in the *Mission Herald*, the diocesan paper for North Carolina, the Rev. G. F. Cameron pays a great tribute to the late Eugene V. Debs. The words of Debs, quoted in the statement on the social gospel issued by a number of clergymen recently, Mr. Cameron says, portray the mind of Christ and contain an unescapable charm and grace. The paragraph quoted from Debs is as follows, "Years ago I recognized my kinship with all living beings, and I made up my mind that I was not one bit better than the meanest of the earth. I said then, and I say now, that while there is a lower class I am in it; while there is a criminal element I am in it; while there is a soul in prison I am not free." The words were uttered by Debs while on trial for treason.

* * *

Notable Service: Rev. W. O. Cone, rector of St. Stephen's, Goldsboro, N. C. for thirty-five years. Dinner the other evening at which Mr. Cone was presented with a lot of speeches and a purse of gold.

* * *

The Bishops' Crusade in Albany was successful; large attendance, with Crusaders with real messages. One of the features was the special group conferences which were conducted each day in the various parishes of the city, in charge of the Rev. E. N. Schmuck. In addition to the service and conferences in Saratoga there

Clerical Changes

BARNES, George L., rector of St. John's, Helena, Arkansas, has accepted a call to St. Andrew's, Meriden, Connecticut.

BARTON, Rev. Lane, in charge of St. Mark's, Shelby, Ohio, has accepted election to the rectorship of Trinity, Newark, Ohio.

ENGLAND, Rev. H. C., of the diocese of Harrisburg, has accepted a call to Emmanuel Church, Farmville, N. C.

FORQUERAN, Rev. L O., has resigned as rector of Grace, Ravenswood, West Virginia, to accept charge of Grace, Pomeroy, and St. Peter's, Gallipolis, Ohio.

GIMSON, Rev. Rowland K., rector of the Mediator, Edgewater, N. J., has accepted the rectorship of the Transfiguration, Blue Ridge Summit, Pa.

HOWES, Rev. Lyman, resigns as rector of St. John's, Parsons, Kansas, to accept a call to St. Luke's, Marietta, Ohio.

LEVER, Rev. Charles M., Dresden, Ohio, has accepted an appointment as missionary for the eastern section of the diocese of Lexington; residence at Pikeville.

MATTHEWS, Rev. Sidney E., resigns as rector at Swan Quarter, N. C., to take charge of work at Erwin and other stations in the diocese of North Carolina.

WINGATE, Rev. Thomas V., rector of St. John's-in-the-Wilderness, Gibbsboro, N. J., has accepted a call to St. John's, Salem, N. J.

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was a men's dinner, largely attended, at which Bishop Overs, the chief Crusader, and Bishops Nelson and Oldham spoke.

* * *

Bishop Johnson, editor, took part in the Cruasde in New York, opened the Crusade in New Haven, and is now in Elmira, New York, conducting a mission as a part of the Crusade program.

* * *

Dean Chalmers of Dallas preached a mission last week at St. Mary the Virgin's, New York as a part of the Bishops' Crusade Program.

* * *

Big crowds out for the Crusade meetings in Newark. The Rev. Canon Prichard of Mt. Kisco New York, and the Rev. Murray Bartlett of Hobart College, and the Rev. Samuel Shoemaker, rector of Calvary, New York, who held a mission at St. Paul's, Paterson, New Jersey.

* * *

People of the diocese of East Carolina the other day presented Bishop Darst, who was theirs until he was taken over by the National Church to run the Bishops' Crusade, with a pectoral cross upon the 12th anniversary of his consecration.

* * *

There are a number of women Crusaders: Miss Frances Bussey, Mrs. T. W. Bickett, Mrs. Charles H. Boynton, Deaconess Goodwin, Mrs. Wilson Johnston, Miss Grace Lindsay, Miss Helen Magill, Mrs. Allen McGregor, Miss Elizabeth Matthews, Mrs. Charles R. Pancoast, Mrs. E. J. Randall, Mrs. Kingman Robins, Miss Lucy Sturgis, Mrs. Samuel Thorne, Mrs. J. C. Tolman, Miss Emily Tillotson and Miss Margaret Weed.

* * *

Hope you parsons will get your orders in early for your Lenten Bundle; it will be a great help to us. Bishop Johnson is writing a series of articles for study groups on *Spiritual Values and Religious Standards.* He has in mind presenting something which will be of value as follow-up material to the Bishops' Crusade. The series will serve as a basis for discussion groups during Lent. Elsewhere in this paper . . . this page . . . is an announcement, with the prices for bundles of various sizes, Lent really isn't so far away after all and it does take time to get an order entered. So shoot along the order now if you figure on a WITNESS Bundle this year, please. Always well to say please.

* * *

Bishop Stires of Long Island was a speaker at a dinner meeting of the Federation of Churches, Brooklyn, last week.

FOR LENT

and as follow-up material on the Bishops' Crusade.

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- - By - -

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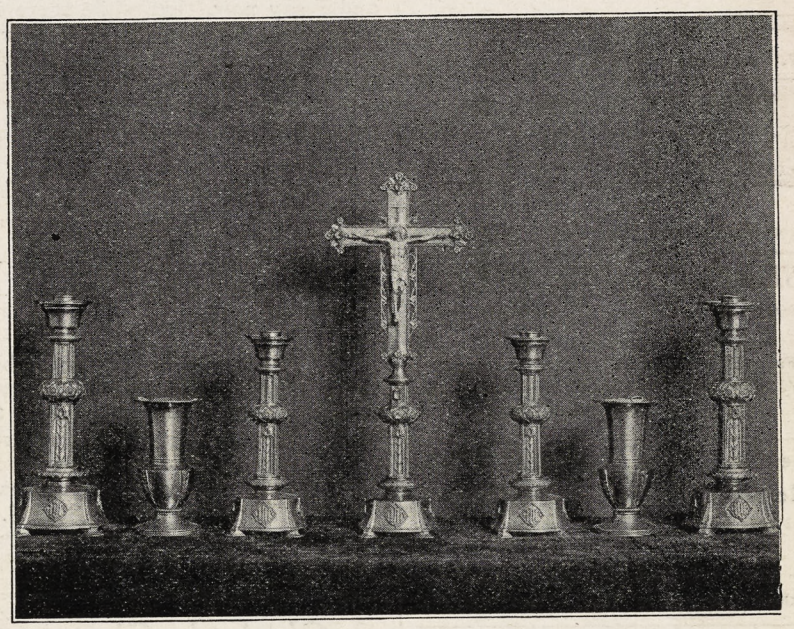

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CULTIVATING VIRTUES—Bishop Johnson

The WITNESS

CHICAGO, FEBRUARY 3, 1927



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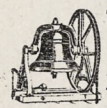
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CULTIVATING VIRTUES

Several Practical Suggestions

BY BISHOP JOHNSON

THE average American doesn't want anybody else to pay his grocery bill or his funeral expenses. We have a national passion for leaving enough to pay for our own obsequies.

On the other hand Americans do not object to having some one else pay for their cigars, their taxes and their religion.

It seems to be the distinguishing mark between being a pauper which we do not like, and having a graft which we rather enjoy.

It is, however, one of the specific injunctions of our religion that we should not only bear our own burdens, but also carry the burdens of other people who are not so able to bear them fully.

The Gospel of Christ never seems to me to have been intended to save the souls of selfish people in order that they may go on eternally in their selfishness; but rather to test out men's magnanimity and to invite the generous and the chivalrous to dwell with the Lord Christ in the abodes which He has prepared for us.

One just cannot associate Christ with meanness or stinginess or offishness.

And yet that is what ministers have to look out for in their own lives and exhort their people to avoid in theirs.

Somehow we are apt to spend so much of our time and energy in attacking sin that we do not take enough time to cultivate virtue.

The Bishops' Crusade seems to me to have been undertaken for the purpose of calling upon each Churchman to assume his burden cheerfully and to go on his way joyfully.

Here we are, a household which has been enjoying fine buildings, lovely music and delightful fellowship for so long a time that we have grown too contented to fight.

It is a great privilege to be a member of the Episcopal Church and to enjoy all the riches which have come down to us from the spiritual treasury of our forefathers.

And it is a great joy to walk in her ways of pleasantness and to pursue her paths of peace.

But it has its dangers. We are apt to forget that we have two responsibilities—one is to find the peace of God and the other is to bring others into the home atmosphere which we enjoy.

The Bishops' Crusade meant just this: that those who have been selected as your spiritual leaders, have asked you to face outward from your home and to go forth in quest of friends. A Crusade is an intensive effort to accomplish something through the co-operation of all. It seems to me to place upon us certain individual obligations which we cannot assume or shirk, but which we ought to welcome as opportunities.

So many of us have expressed the wish from time to time that the Episcopal Church were more aggressive. Of course none of us have a right to say this unless we are willing ourselves to be aggressive when the opportunity comes.

We feel too conspicuous to do very much as individuals. We want to do it all together. The Crusade was a call for concerted action. It is like the call for volunteers to go forth on a disagreeable task. It is expected that every good soldier will step forward and volunteer his services.

No one ought to want someone else to do that particular piece of work which is his own sphere of responsibility. Every man ought to want to pull his full share on the oar.

What are we asked to do?

First, to answer to the roll call.

In various parts of the country during these first months of the year, a week of special services and instructions is being observed. The least that we can do is to be present in order that we may receive our general orders. I should think that all Churchmen would feel responsible for that week, whenever it is, and set it aside to listen in.

If God has something for you to do it would seem reasonable that He would give you the signal then and there. At least if you want to do something it would be very reasonable to ask at that time for light and guidance.

It is a time such as the Lord frequently invited His apostles to utilize—to come apart and rest awhile with Him. It is a time to catch the spirit of co-operation in spiritual effort. It is not merely that as Christians there is something for us to do; it is also that we need to be endued with power from on high that we may do it graciously and effectively.

I do not expect that God is going to give us heroic tasks so much as he is going to give us obvious duties.

In talking with young men I notice how they think in quantitative ways about the thousands who are indifferent and the millions who are without. In studying Christ I am impressed with His care of the individual, however obscure and however misled. So many of His efforts were over a single person and so much of His time was spent in avoiding crowds.

I would like to see the Bishops'

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Crusade awaken all the strength of this Church to three things:

First, I am a workman. I do not want to be ashamed. Let me do my full share and proportion of the labor expected of us all.

Second, I have a friend, a neighbor, a child, a dependent, a lonesome person, someone in distress or misfortune. I am to be to that person that which I believe Christ would be if He were in my place.

Third, I am a child of God whose mission is to find someone whose candle I can light and whose darkness I can illuminate. If each individual Christian in the United States who is capable and able would be a light to one person in need or trouble, and would be to that person a constant strength, in season and out of season, we would not need any organized charities The Church of Christ would fulfill its mission.

We haven't time to do this because we fill our time so full of other things. No one is more sympathetic with the joys of her children than Mother Church. She is a lenient and kindly mother. The more shame if we impose upon her kindness and fail to do that which we would most assuredly do if she drove us to it. Her call ought to be imperative.

The Bishops' Crusade was organized to provide us with a time and a place and an opportunity for God's Holy Spirit to find us assembled together with our whole nature attuned to hear His voice, and to do His will.

INTO CHRIST'S FLOCK

As A Soldier and Servant

BY CANON JAMES ADDERLEY

WHEN I, John Manson, was in the hospital at Boulogne I used to read and I used to think. I remember Dick Something in the next bed saying that he had no "use for religion." He said this just after the Padre had been going his rounds. Well, I asked myself whether I had any use for religion, and I began to try to answer that question, and I have gone on thinking about it ever since. I still have not got a complete reply. I don't suppose any of us have or will have until the Judgment Day, if there is one. I am going to write down what I think I have found is, or ought to be, the use for religion in an ordinary man's life.

We will begin at the very beginning. Shakespeare says, "At first the infant, mewling and puking in the nurse's arms." That is all he has got to say. But the Church, if you read the Prayer Book, has got a lot more to say and to do about the infant.

Padre lent me a Prayer Book and there I read over, just for fun to pass the time, what, according to the Baptism service, had been done with me when I was at the mewling stage of my existence. Apparently on a certain day, the date is in the Register at Bagminster Church, my father and mother brought me to the parson. With them there must have been two godfathers and one godmother, though I don't know who they were. The parson had a lot to say to God on that occasion. He seems to have thought that there was a good deal more for me to do than mewl. At any rate I was worth doing a lot to in view of my future life on earth and even in the next world. I like that expression, "passing the waves of this troublesome world." Through the hospital window I could see the ruthless waves of the channel and my life has been rather like that. It is not calm yet. Now to me it is rather jolly to thing of the old Church bothering herself about me and these troublesome waves that I was likely to encounter. She took me on board her ship at the start of my life. My parents and these mysterious people, the godparents, had brought me to the Church. They consented to hand me over to her keeping.

Yet they did not wash their hands of me. The Church took good care not to let them off their responsibility. First of all she asked them a lot of questions to make sure they meant business and would see to it that I was brought up as a Christian. Now I am not going to say that my parents or the others have kept to their part of the bargain as well as they might have done. I fear they have not. The very fact that I don't know who my godparents are proves this. But I am finding a use for religion and I am assuming that everybody concerned does his part honestly. You don't find fault with a good machine which has been allowed to get rusty. You condemn the slovenliness of those who neglected it. If everything went right we should soon find a use for religion. All I want to say here is that, granted that the Church and the people concerned in my Baptism had all done their bit, there would have been a real use for religion at this earliest stage of my career. To begin with, I am jolly glad that my parents brought me to the Font and put me in the way of knowing the Christian religion. I have a neighbor now in my street who boasts that he will not send his children to Church, and that he wants them to find it all out for themselves if they like to do so when they grow up. I think this is hard on the kids. The odd thing is that my friend is not a blank materialist. He is not like the man next door to him who has no soul above betting and gambling. On the contrary, he is an artist and an actor. He believes, or says he does, in things "spiritual." Of course he must if he loves art and poetry and beauty generally. Now he does not mind putting his children in the way of seeing beautiful objects. He makes them read poetry and the best literature. He takes them to the theatre and the National Gallery. Why should he draw the line at religion? He has brought his children up in an atmosphere of beauty as regards furniture and a garden and pictures and books. But the most beautiful spiritual thing, the story of Christ or the atmosphere of the Christian Church which has inspired the saints, they must know nothing about. This seems to me silly on his part and almost cruel.

Christening a child is just the opposite way of going to work. My parents (without perhaps knowing exactly what they were doing, for we are all very badly taught about these things in this country) did anyhow present me to the Church. They put me down at the Font as Jesus, when he was asked who was the greatest in the Kingdom of Heaven, put a little child in the midst of the crowd and said: "That's the greatest." I think He meant that a little innocent child with all his life like a clean slate in front of him had the greatest chance of bringing about God's Kingdom. He was not as yet contaminated with all the humbug and beastliness of the world. Give him a chance. That's what my parents did. They gave me to the Church on spec. The Church is ready to help me. I shall have more to say about the Church some day. Suffice it to say that I look upon this Christening of mine as a very important thing. The Church claims every little human being as a soldier in the army of Christ.

I am glad I was put into this army

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to fight against all the bad things in the world and in myself. I became a part of Christendom when I was christened. The world should all be Christendom, that is under the rule of Christ. We shall never get right until it is. I don't care if you look at yourself or at society, at industry or politics, or home life or anything. The whole lot of it wants Christ.

Now I would make a lot more of these christenings if I were the Church. They should be no hole and corner affair. I should let everybody know that every little child baptized is being taken and put into a society which has for its object the christening of everyone and everything. I should have a grand service as they have with the other sacraments. Is there not something grand in this which the priest says after he has christened a little child:

"We receive this child into the congregation of Christ's flock and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world and the devil; and to continue Christ's faithful soldier and servant unto his life's end."

Our Cover

WE like to select a nice cold day in February to run on our cover a tropical picture. This week it is of the Bishop, Dean and Chapter of the Cathedral at the Panama Canal Zone. The fifth from the left is Bishop Morris; the third, Dean Meredith, recently deceased. The laymen are notable leaders in Panama; Mr. Evans, senior warden, the assistant head of the medical division (with the cane); beside him Colonel Rigley; fourth, Captain Baird; sixth, Mr. Beverly, assistant head of the Panama railroad; seven, Dr. Curry, chief health officer of the Zone; eighth, Judge Blackburn of the Accon and Balboa municipal court, and Mr. Johnson, assistant manager of the American Foreign Bank.

When I talk like this to my mates, they say: "Supposing the whole thing's untrue, supposing Jesus Christ never existed, what becomes of all your high flalutin' language about the little child and the Kingdom and all that?"

I do not see it that way. Mark you, I entirely believe that Christianity is true myself. I agree with old Gladstone who said it was "the only hope for our poor wayward race." But for the benefit of my sceptical friend I say that at any rate, so far as I have gone in what I have said about Christening and the ceremony of Baptism, it makes a better beginning to a child's life than anything anyone else can offer. What can be better than that every child should grow up to know that at the very beginning he was claimed to belong to the highest and best, that he is bound to fight for the truth, that the rule of truth and beauty and goodness is that highest and best to which he belongs and for which he must strive all the days of his life? Don't call it "Christ" if you don't want to, but I venture to think it is better than the Communist dedication of a child, of which we hear, a dedication of a little innocent to the class war of hatred and malice and all uncharitableness. That is not the way to peace on earth and goodwill towards men.

Reprinted, by arrangement, from The Torch, organ of the Industrial Christian Fellowship.

THE AGNOSTIC QUEST FOR GOD

The Value of Meditation

BY MARGUERITE WILKINSON

THE quest might well begin with reading and meditation, for these require nothing in the way of a positive affirmation from the agnostic who is scrupulous about his mental integrity. Presumably he knows, being an unbeliever, the arguments against the truth of the gospel, the reality of Jesus, and the validity of Christianity. Mere fair-mindedness ought to suggest to him the value of considering the affirmative side of the argument. He will be willing to read of Jesus in the books of His friends, realizing, of course, that his own enemies and opponents never understand him so well as people who are sympathetic and interested in him. He will begin with that wonder-book, the New Testament, and if he reads it as all great literature should be read, quietly, thoughtfully, and in solitude, he may become certain, after a time, that the literal meaning of it, noble as it is, is never the whole meaning, but that a universal significance which can never be fathomed by our intellects working alone flows through it in a deep, hidden current from the beginning of things to the end, out of eternity into time and then into eternity again. I once heard a good man say, "These words are simple, but they are deep, deep as Heaven."

Then, if he will obstinately refuse all popular orthodoxies and such interpretations of them as seem to have been dictated to stenographers between committee meetings and manufactured into books, and seek out the writings of the great witnesses who, from the time of the New Testament until today have appeared again and again to testify for Christ with words profound, and sound, and eloquent, he will gradually perceive that this same deep current of hidden wisdom flows through their work too. St. Ignatius, the pupil of St. John, Clement of Alexandria and Origen his successor, St. Augustine, Jacob Boehme, George Fox, the superb Saint Teresa—these will have news to tell him if he will have ears to hear. So much for reading.

What do I mean by meditation? I mean a certain practice common enough in the Orient which, if introduced into strenuous American life, might save many people from nervous prostration, or at least from indigestion. I mean a process of holding an idea before the mind and under observation, of considering and reconsidering it until we have extracted as much of its meaning as we are capable of getting, and have made it our own. This does not at all decry or inhibit the value of other methods of thinking. The logical mental process that moves swiftly and keenly from thought to thought is valuable and necessary too, but in another way. This logical thinking should be used for the management of the external and practical activities of life. Perhaps that is why Americans, and indeed all Occidentals in general, have developed this method of thought. It seems to serve their purpose. But that is no adequate reason for the total neglect of another way of using the mind, a way which is chiefly valuable for the development of one's higher intuitions and powers.

If the unbeliever will consider and reconsider in this way any of the great experiences of Jesus, or of his witnesses and friends, he is likely to find out, sooner or later, that somewhere in his own nature there is a clue to such experiences, an echo and

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an answer to the words he is reading. The clue may lie deep under dust that the world has cast upon his holy things. The echo and the answer may be almost inarticulate at first. But his conscience is quite clear in discovering that they exist in him and for him since he has not yet committed himself to any creed. Perhaps he has not even prayed. Even St. Paul, with an admirable candor and sympathy which the clergy and others who talk with agnostics would do well to remember, said "How then shall they call on him in whom they have not believed?" If the groping human mind touches God's mind even remotely, at first, through other minds of men who have really known Him, it is enough.

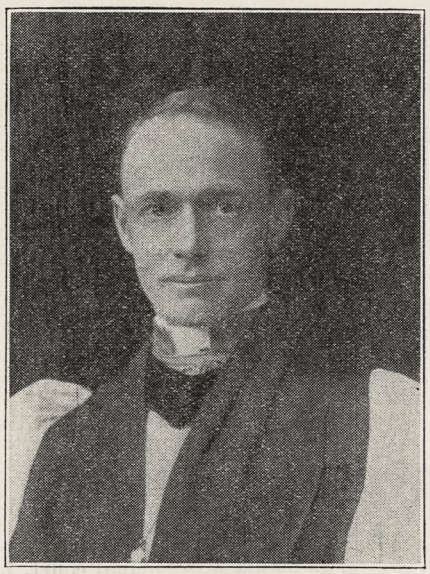
Perhaps the first prayer will be an unconscious aspiration, a mere reaching gesture. Perhaps it will be a sudden fiery realization burning up all doubt once and forever. Perhaps Our Lord will make the first prayer in the unbeliever and for him Himself and listen so quietly that the man is almost unaware of it. Perhaps He will come so near to the seeker in a quick and vivid moment that the whole human consciousness in him will suddenly awake and glow, making prayer inevitable. His way, the saints and prophets tell us, is never the same with any two souls. But when He has once been felt and perceived the candle of vision is lighted. It remains to follow Him into all truth, testing every bit of the way, if we wish, with all the powers we possess, but trying faithfully to do the will that we may learn the doctrine. As we find greater and richer experience and grapple with it, enlightenment goes on. And it may very well come to pass that the man who believed in nothing may learn to move mountains.

Cheerful Confidences

A FIELD FOR LAYMEN

By Rev. George Parkin Atwater

THERE is certainly something very optimistic in the effects of a good dinner. Nothing appears so certain as the energy of a group of laymen who are enjoying their cigars after a banquet, and are being inspired to great applause by an energetic speaker. The world is conquered before midnight. But the task of harnessing this energy to some useful work is another matter. It's like Niagara, a great spectacle, and enormous energy and lots of foam and rainbows in the mist, and gigantic power carried out to sea. No matter with what rosy visions the movement starts for a rally of laymen, it too often ends by asking each one to make a contribution to a fund to employ some one to do the work. There is a certain inevitable rotating movement observable in such meetings. I once attended four successive annual meetings of an organization. The business was about as follows. The minutes were read, and the treasurer's report. Then came an election. Then the new officers were welcomed by speeches. Then came along discussion as to where to hold the next meeting. Then a committee was appointed to enlist new members. Then a committee was appointed to arrange the details of the next meeting. Then the constitution was revised. Then somebody made a speech urging everybody to get to work, the work being largely to be more energetic in reporting promptly and in paying up promptly. And so on for a day or two. Then we adjourned, exhausted. We thought we had done a lot, but we hadn't done a tap!



BISHOP REMINGTON
Expects New Inspiration

If we are to develop our laymen we must have a perfectly definite task for each willing person to perform. That's a hard thing to arrange, but it's the basic thing. To try to inspire a group of men to work, when no clear task is definitely assigned, is as useless as urging the wind to blow. And to portray the needs of a field, without indicating the exact steps to help that field is as futile as urging a citizen to drop in at the school house on his way to work, and to reform our educational methods.

To employ a lot of exhorters to tell us our faults is no more necessary than it is necessary for the state to employ a man to think up numbers for automobile licenses.

Our laymen are awaiting exact instruction as to duties. It is true that they do not often like the thing most necessary, such as teaching Sunday School, or running a boys' club, or visiting the members. It's human nature to like a dinner, and listen to spell-binders, and catch visions. But the task of our leaders is to create a co-ordinated system of individual efforts, and to get a man to assume each task.

You laymen who have the interest of the Church at heart may help your rector by going to him and saying, "What's the job that you have the most difficulty with? I don't care how humble it is, how simple it seems, how remote from the public eye, let me do it." And when the rector tells you what it is. do not fade out, but tackle it. That's better than cheering at a dinner!

Let's Know

TWO SAINTS

By Rev. Frank E. Wilson

THE memorial days of two "black letter" saints come this week—Feb. 3 for St. Blasius and Feb. 5 for St. Agatha. Our knowledge of both of these saints is fragmentary and mingled with traditional embellishments. However, they seem to have been real persons who gave their lives for Christ and are therefore worthy of Christian remembrance.

Blasius was a physician of the early fourth century whose Christian piety was so well known among the faithful that he was made bishop of Sebaste in Armenia. He was caught in the net of the Diocletian persecution after Constantine had released the Christians from their disabilities, but evidently before his merciful action had penetrated as far as Sebaste.

The saint had sought refuge in a cave when the Christians were being hunted down, but he was discovered by some sort of treachery. One old legend says that he cured an animal of its wounds and that other animals came to him in such large numbers that his hiding place was revealed. At any rate the governor sent soldiers after him and Blasius greeted them with the joyful announcement, "Let us go at once; today the Lord remembers me." The governor tried to induce him to recant saying, "Hail, Blasius, favored of the gods." But Blasius was not to be inveigled into any pagan entanglements. He boldly replied—"Hail, most noble prefect; but they are no gods, but devils." Whereupon he was beaten and had the flesh torn from his back with iron hooks. "Though my body is in your power, you have no power over my soul," he said. And he was beheaded along with his two children.

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Quite a contrast is offered in the story of St. Agatha. She was a very beautiful young woman who came of a noble and wealthy family in Sicily. Quintianus, the governor, was infatuated with her beauty and paid his amorous respects to her. But Agatha turned him down without any compunction. Like any full-fledged villain, the governor gnashed his teeth over her refusal and resolved his questionable affection into violent hatred. If she would not have him, she should have nobody else. Of course, she wanted nobody else, for her life was consecrated to Christ. Quintianus ordered her up for trial (probably during the period of the Decian persecution) and demanded that she renounce her Lord. "He is my life and my salvation," was her calm reply. Threats and promises were alike ineffectual. "Your words are winds, your promises are vain," she said. Racked and tortured in a most unspeakable manner, she still remained constant. After four days spent in prison, she was subjected to further torture and died the death of a Christian martyr.

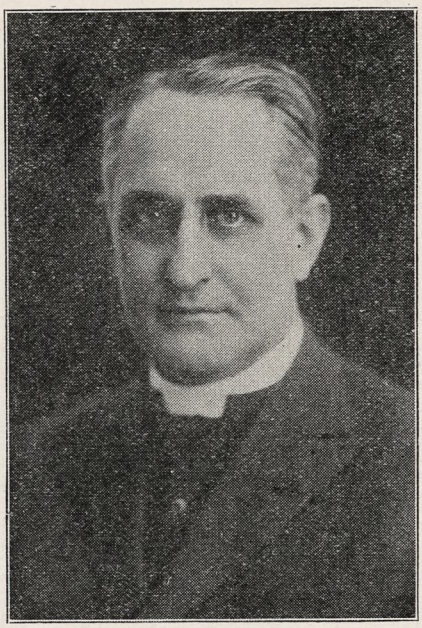
The two persecutions under Decius and Diocletian (250 and 304 A. D. respectively) represent the two great efforts of the powerful Roman Empire to crush Christianity out of existence. Other persecutions were local and spasmodic in character. The pagans seemed incapable of understanding Christianity. They would have been perfectly willing to worship Christ along with the large gallery of pagan gods and it irritated them to find the Christians so very exclusive in their spirtual allegiance. So they killed some Christians and thereby stimulated the vigor of the Church.

FAVOR NEW DIOCESE

A resolution approving the creation of a new diocese for Northern Wisconsin was passed unanimously at the convention of the diocese of Wisconsin held last week in Milwaukee. The proposal was submitted by Bishop Webb. The proposal will next be submitted to the General Convention next year when it meets in Washington, D. C. The Rev. Frederic Fleming, rector of the Atonement, Chicago, was the speaker at a Church Club dinner. He outlined the Bishops' Crusade plans and reported that the Crusade had created a great impression in Dallas, Tex., from which city he had just returned.

MISSIONARIES RECALLED

On the advice of the American Consul all women missionaries and all children of missionaries are being called in from the Shanghai District.



DR. G. P. ATWATER
Instituted Brooklyn Rector

Pilgrim Souls

By Rev. Charles L. Street

A Soul's Pilgrimage. Charles F. B. Miel, D.D. Mitchell.

There was reviewed in this column last week the memoir of Richard Green Moulton, lecturer and teacher and editor of the Modern Reader's Bible. Dr. Miel's reminiscences, "A Soul's Pilgrimage," form an interesting contrast. Dr. Moulton in his life and work brought closer together England and the United States. Dr. Miel, born and trained in France, did something of the same sort for the United States and that country. And an item of special interest to the book editor of THE WITNESS—both men had a somewhat intimate connection with Chicago in its earlier days.

Dr. Miel was born in 1818. His early training was in the Roman Church. He went through the novitiate of the Jesuits, and was ordained, but never was professed in that order. Questioning the validity of the Roman position he went to the city of Rome, only to be disquieted by the pomp and arrogance which he found there. Seeking freedom to think through for himself his religious position he came to this country in 1855.

In his early days an admired teacher, Pere du Ravignon, gave him this maxim as a test for true doctrines, "All that tends to elevate the mind and enlarge the heart is true; all that has a contrary effect is false." Throughout his life, Dr. Miel felt, he was guided by these words. The book is characterized at the same time by a simple faith and an acute criticism. His faith in God and the mystic certainty of God's love and God's presence seems never to have deserted him. So different from many who have left the Roman fold he never lost his affection for what was best in that church, and he was ever grateful for his early training in the way of perfection. His criticism was directed towards its errors and its authority. Incidentally the book is a strong apologetic for the position of the Episcopal Church—an apologetic all the more convincing, because it is unconscious.

A Pioneer Family of the West. Asa Appleton Abbott. The Evangelical Press, Cleveland, Ohio.

This little book, published by Canon Abbott, is an account of his own branch of the Abbott family, and will be of interest primarily to the members of that family. But incidentally it paints a thrilling picture of pioneer days in Missouri. The Abbott family is a family, we would say, whose story is well worth recording—not only on account of its size (including grandchildren of all degrees of greatness there were living at the time of Mr. Abbott's mother's death in 1921 three hundred and fifty-seven persons who were direct descendants from her and her husband), but on account of the record of sterling Christian citizenship.

Preacher, Pulpit and Pew

By E. P. Jots

THIS story was sent to us by Mr. Frank A. Ellis of Denver, Colorado, who vouches for its truthfulness. A well known Pacific coast attorney, who prides himself upon his handling of Chinese witnesses, was defending a railroad damage case. Being a bit near-sighted he failed to notice that the clothing of this particular witness was a bit finer than that of the ordinary "coolie." Instead of following the usual questions as to name, residence, etc., the following dialogue ensued:

"What is your name?"

"Kee Lung."

"You live in San Francisco?"

"Yes."

"You sabe God?"

"Mr. Attorney, if you mean 'do I understand the entity of our Creator?' I will simply answer by telling you that on Thursday evening next I shall address the state ministerial association on the subject of the Divinity of Christ, and I should be very happy to have you attend."

When order was restored the examination proceeded on ordinary lines but to the day of his death this lawyer will never cease to be asked if he "sabe God?"

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English Prayer Book Will Cause No Split

English Correspondent Calls All Talk of Split in English Church Newspaper Copy

THE ANGLO-CATHOLICS

By Rev. A. Manby Lloyd

The middle of January the House of Bishops of the Church Assembly met in Lambeth Palace to consider the final draft of the revised Prayer Book. They were engaged in this task for ten days, and on February 7th, at a joint meeting of the Lower Houses of the Convocations of Canterbury and York, the Archbishops will present the bishops' draft to the representatives of the clergy. "Views with alarm" in the papers and excursions with banners from then till March 4th, when the revised Prayer Book will be submitted to Convocation and the Sword of Damocles will have fallen. The Church Assembly will have no power of amendment, and Parliament must accept or reject it, lock, stock and barrel.

The crux will be the proposed new rubric governing the Reservation of the Blessed Sacrament. Till the Oxford movement woke the Bishops up the Protestant party had had it all their own way. Much ethical fervour was accompanied by shocking liturgical ignorance and discipline was unknown. While Lord Tom Moody's table was blazing with light and color and even the soup was consumed with reverence, the Lord's Table was cold and cheerless and people treated their communions as a badge of respectability or a legal obligation.

* * *

On this ungodly Philistinism the Puseyites dealt sledge-hammer blows. But it was too academic to move the multitude. Then came Charles Lowder, Dolling, Stanton, Adderley, Stewart Headlam, to lift the movement to the practical plane. If Pusey and Keble could come back the results would astonish them. But I am bound to express my own belief that the modern Anglo-Catholic school is not alive to the situation. The attack on doctrine and ritual has been repelled. The Protestant Die-Hards are a small but noisy body of people who no longer count. The people who do count are the Broad-Church, Modernist school, led by Dean Inge and Dr. Hensley Henson. It is Dr. Barnes who has got to be answered, not Kensit or Sir Thomas Inskip, who belong to the era of Guy Fawkes, Titus Oats and the Gordon Riots.

* * *

Anglo-Catholicism (horrid word!) is a new statement of religion and it needs a new philosophy as its foundation. We are back again in Greek and Roman times discussing the questions that Heraclitus and Plato, Arius and Nestorius brought to the front. We are arguing about Reality and Experience, about Spirit and Matter, about Being and Becoming. Our theologians have nothing to say to Bernard Shaw, Bishop Barnes and H. G. Wells. So it seems to me that we are wasting time in quarreling about dots and dashes in the Prayer Book. What the modern man wants to know is whether or not the Catholic religion is true? Is the Bible a forgery? Were the saints a fraud? The Anglo-Catholic answer seems to falter. They tell us the first is "evolved"; Bishop Gore says that the Bible, like the curate's egg, is "good in parts"; and we are all agreed that the saints were stupid people anyway, getting themselves slaughtered when they might have made a lot of money.

* * *

There is the usual talk of a split. There is nothing in it. A few non-entities will go to Rome, a few more will go to Geneva. But the bulk of people who call themselves C. of E. will be unmoved, and the mob will only want to know why Jiggs didn't play for Sheffield United in the big game of the season.

The Rev. George Craig Stewart is one of the crusaders this week in Minnesota. Arrangements have been made for him to address the entire student body of the University of Minnesota (something over 12,000 students) for an hour on each of three successive days. He is also to have an office on the campus where conferences may be had with students.

Ten Years Ago

TEN years ago the following items appeared in this paper: The Rev. H. E. W. Fosbroke, D.D., was presented with the Cambridge Mediaeval History and the Cambridge Modern History, in twenty volumes, by graduates and undergraduates of the Cambridge Theological Seminary, as a mark of their affectionate esteem, before he entered upon his duties this month as dean of the General Theological Seminary. . . . The Church Club of Chicago has arranged for Lenton Services in a downtown theatre. The preachers are to be: The Rev. Bernard Iddings Bell, the Rev. S. Foster, the Rev. James E. Freeman, the Rev. H. P. A. Abbott, the Rev. W. Russell Bowie, Bishop Thomas of Wyoming, and Bishop Anderson of Chicago.

Chicago Citizens Praise Jane Addams

Cosmopolitan Gathering at Testimonial Dinner to Famous Hull House Founder

MAYOR DEVER SPEAKS

By the Rev. Irvine Goddard

On Thursday evening, January 20, 1927, there was given at the Furniture Club of America a dinner in honor of Jane Addams. Almost fifteen hundred persons were there and as many were denied admission because of the lack of accommodation. It was one of the most eventful occasions in the life of the City of Chicago.

There were hundreds of telegrams piled up on the speaker's table from all parts of the world, some of which were read by the charming and gracious Miss Julia Lathrop, who was presiding. There was also read a letter from no less a person than Calvin Coolidge in which he stated that he was very much impressed by the fact that Jane Addams had given her life and strength to the service of humanity. Speeches of appreciation were made by William Allen White, Judge Hugo Pam, Professor Merriam of Chicago University and the mayor.

Amid the prolonged applause which greeted Jane Addams when she rose to respond to these glowing tributes of affection and esteem, she was the embodiment of true humility. Like Moses of old "She wist not that her face shone." That was the secret of it. If she had been thinking about it her face would not have shone. As she stood there protesting that she was only a very simple person, wondering why all this fuss was being made over her and expressing her gratitude and appreciation for the tribute paid her, the unconscious radiance of a life which had utterly yielded to the will of God and the service of humanity, a life that had lost all thought of itself in doing its work, illumined her tired face with a "light that never was seen on land or sea."

The secret of that marvellous sympathetic unspoiled life lies first in this: The unpopular truths for which she has stood and has unwaveringly uttered, clearly, concisely, cogently, she first of all lived herself, so that she might certify to their reality in the depths of her own soul. Then, with the true intuitive and brooding wisdom that begets patience, she has stood back and let these truths go forth and find lodgement in the lives of men and women to accomplish their transforming and transfiguring results.

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News Paragraphs of The Pacific Dioceses

Churchmen Travel 270 Miles by Automobile in Order to Attend Service of Bishops' Crusade

MINIMUM STANDARD

By Bishop Stevens

Two hundred and seventy miles in a motor car to attend a religious service! During the intensive week of the Bishops' Crusade in Fresno, California, the Rev. W. E. Patrick, rector of Bakersfield, which is one hundred and thirty-five miles from Fresno, brought large groups of parishioners in automobiles just for the evening services. Other parishes sent delegates from a considerable distance. It was my privilege to serve as one of the Crusaders along with Dean Fleetwood of Salt Lake City and Miss Helen Magill of Pasadena. Under the direction of Bishop Sanford and Dean MacDonald, the preliminary arrangements had been made with unusual thoroughness and contracts provided with every phase of diocesan life. Dean MacDonald is a member of the National Commission on Evangelism.

* * *

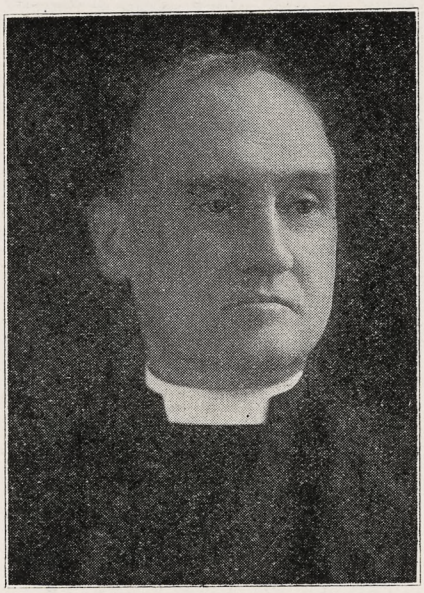
A layman of St. Mark's Church, Berkeley, has worked out a key for self apportionment for gifts, religious and charitable. The following is a sample form for a family of four with two children in the Church School. Their income is $2,400.00 a year; debts on house, etc., amount to $3,000.00 on which interest at 7 per cent equals $210.00 per year; taxes and insurance premiums are $100.00 a year.

Family income		$2,400.00
Less interest on debts	$210.00	
Less taxes and life insurance premiums	100.00	310.00
Balance on which to apply percentage		2,090.00
Contribution to Church, Community Chest Red Cross, etc. (Income tax allows 15 per cent)	15 per cent	
Less 2 per cent for each dependent child (2 per cent multiplied by two)	4 per cent	
Difference between items 5 and 6 to be applied to amount opposite item 4	11 per cent	
Result of computation: 11 per cent of $2,090.00		229.90

	Year	Month	Week
Give Church (7-10ths)	$160.93	$13.41	$3.08
Com'unity Chest (1-10th)	22.99	1.92	.44
Red Cross (1-10th)	22.99	1.92	.44
Others (1-10th)	22.99	1.92	.44
Total	$229.90	$19.17	$4.40

* * *

The Churchmen of Marin County, California, are considering the possibility of having a model made of the "Golden Hind," the ship in which Sir Francis Drake came to California in 1579. As has been pointed out before in this column, this visit marked the first use of the Book of Common prayer in America. In December, 1577, Drake started out on a free-booting expedition, in which he passed the straits of Magellan, obtained rich treasure on the Pacific Coast of Spanish America, crossed the Pacific and returned to England by way of the Cape of Good Hope, arriving in 1580. This was the first English circumnavigation of the globe and resulted in the knighting of Drake on his own ship by Queen Elizabeth.



BISHOP BREWSTER
Talks on Church Unity

New parish house, to cost $23,000, is to be built at Clemson College, South Carolina.

News Paragraphs of The Episcopal Church

Bishops' Crusade Is Getting Huge Crowds Everywhere; Plans Under Way for Follow-up Work

GAMES

By Rev. W. B. Spofford

Occasionally sincere well-wishers, who do me the honor of reading what I jot down here, set up a modified cry for more dignity in presenting the news of such a venerable Church. They remind me that many of the sentences are without nouns, that split infinitives are frequent and that while I may be a faithful recorder of American as she is spoken on the sidewalks of New York, my paragraphs are hardly a credit to the Anglican communion which was established, among other things, to perpetuate correct English speech.

The best defense for such an indictment is an admission of guilt. I do appreciate criticism and take it seriously; so seriously in this case that I spent hours in the public library doing research work. I discovered that in the year 1923, the last year for which figures are available, there were printed 3,485,015,597 copies of magazines. That total does not include Sunday or daily papers. How much of the 24 hours in a day can we expect people to give to reading? An hour say? Now deduct the time spent on daily papers and books. How much time is left for these three and a half billion magazines? And how much time can we expect even good

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Episcopalians to give to a Church paper, in view of the fact that these three and half billion magazines glare at them from every news-stand, with poster covers of bewitching females who adopt various methods of beckoning to the passerby. THE WITNESS is a frail sheet to have to compete with their charms for a share of this hour, or less. I have therefore made it my mission as far as these columns are concerned to present news as briefly and as briskly as possible, figuring that people will say: "Oh, I'd rather read something more snappy but since I can get some idea of what is going on in the Church in ten minutes by reading THE WITNESS I might as well stick to it." And slang is the soul of brevity. For instance: "peppy" is slang; will someone kindly give me a correct dictionary word that means quite the same thing? There doubtless are such words but I do not know them. I would have to write a sentence to convey the idea contained in that word. So, to save your time, I use it.

* * *

My wife has read the paragraph above. Her comment: "Bunk. You write as you do because you can't help it. Why all that piffle about saving other people's time?" There you are; a girl educated in a perfectly good diocesan Church School, and she used two slang words in one sentence. Yet how could she say as much more briefly?

* * *

Comfort comes from the Rev. H. Percy Silver, the rector of the Church of the Incarnation, New York, with whom I discussed Church journalism the other day. He told me a story of a headline writer who saved a dull story with a snappy heading. A Church mass meeting was to be held in a theatre in a mid-western city. A large crowd was expected. Instead but 200 people were scattered about in a hall that seated 1500 or more. For an opening hymn the chairman announced: "Oh, that we had a thousand tongues to praise." The next morning the following headline appeared across the morning paper: EPISCOPALIANS EIGHT HUNDRED TONGUES SHORT. I wish I were as resourceful in presenting the dull news that comes to my desk.

* * *

The Church of St. Mary the Virgin, Falmouth Foreside, Maine, has been established as an independent parish and a call has been given to Canon Robert W. Plant.

* * *

Part of the work of St. Paul's Church, East St. Louis, Mo., is teaching and ministering to a group of Armenians, some sixty-four families and numerous individuals, who have no church of their own.

* * *

Miss Laura Boyer, Woman's Auxiliary secretary, is to conduct a series of conferences in Atlanta next week on the Church's Program.

* * *

Calm work by nurses and students of St. Augustine's School doubtless prevented loss of life when a fire broke out in the hospital of the school, doing damage estimated at $13,000. Forty-four Negro patients were carried from the building to safety by the boys of St. Augustine's.

* * *

Bishop Finlay in addressing the Woman's Auxiliary of Upper South Carolina the other day said that it



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THE WITNESS
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wasn't difficult apparently for the government to develop patriotism and hatred during the war. It was the Church's job now, particular purpose of this Crusade in fact, to develop loyalty to the Church, to spread knowledge of her aim, and to build up a hatred of sin. Several missionaries also addressed the meeting.

* * *

They raised the budget at All Saints', Meriden, Connecticut, this year without any house to house calling. It amounts to about $10,000, and the pledges came in without special effort.

* * *

Catholic Congress for 1927 is to be held in Boston in October. In addition to the annual Congress the committee is planning to hold sectional congresses in various parts of the country.

* * *

Bishop Page, visiting five northern missions in Michigan which are under the care of the Rev. H. R. Hole, assisted by a woman worker, finds a marked increase in the number of children and young people in the congregations. Where two years ago there were twenty-five children in one of the missions and practically none in the others, there are now 150 in all, with improvement continuing. The field has its own summer training conference for teachers and young people.

* * *

L'Eglise du Saint-Esprit, New York, the only Hugenot church in the United States which has services in French, has closed the church building on 27th Street which for years has been its home, and is holding services in the hall of the Franco-American Institute on 60th Street, pending the erection of a new church.

The rector, the Rev. Dr. J. A. Maynard, is a fellow-townsman of the great Cyrano, having been born in Bergerac.

* * *

Diocese of Springfield, (Illinois) opened a new church building at West Frankfort, last Sunday; a combination affair, so arranged that it can be converted quickly into either a church or a parish house.

* * *

Bequests to churches are not frequent in the West. Trinity Church, Seattle, has received word of a bequest of $110,000, from the will of Mr. and Mrs. Richard S. Cox, formerly of Seattle, both of whom died recently in Newark, N. J.

* * *

A man who has been a Congregational minister for twenty years has become one of the Bishops of Missouri's candidates for orders. He was confirmed in his father's parish in England. At present he has relinquished the suburban pastorate he has had for the past three years, and is in charge of three of our missions.

* * *

Church Mission of Help is to hold its seventh annual three-day Institute in Grace Church parish house, Providence, February 10-12th. Open to the public so come along if you

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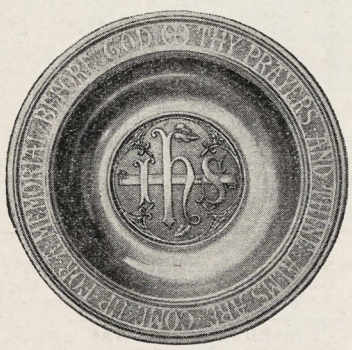

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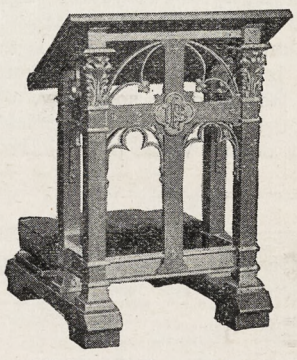

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are at all interested in young people and their problems. On the program: Dean Lathrop of the National Social Service department; Dr. W. H. Healey of Boston; Mrs. Theodore W. Robinson of Chicago; Miss Helen Kempton of the New York School of Social Work; the Rev. J. D. Hamlin of St. John's, Newport; the Rev. R. W. Magoun of the Church Seamen's Institute and the rector of Grace Church, the Rev. W. A. Lawrence.

* * *

New three manual organ, built by the Austin Organ Company of Hartford, was dedicated on January 23rd in St. Mark's, Milwaukee. The organ contains 59 stops and couplers with 38 adjustable combinations, and is of the latest electrical action, and contains a peal of chimes and a celestial harp. At the dedicatory service the combined choirs sang a festival service, with a sermon by the rector, the Rev. E. Reginald Williams. That evening an Epiphany pageant was given; on Monday evening a recital was given by Mr. Sheldon Foote, organist and choirmaster of St. Mark's, and on Thursday a recital was given by Mr. Stanley Martin, organist of the Sunday Evening Club, Chicago.

* * *

Bishop Barnwell of Idaho and the Rev. Robert P. Kreitler were the crusaders in Camden, New Jersey; got crowds of course. But here is an interesting bit: Bishop Barnwell broadcasted one address and received as a result letters from fourteen hundred listeners-in. I wonder if he is going to answer them all; ought to be done somehow, though of course the Bishop himself can hardly do it. What plans have been made to follow-up such "leads"? Believe me if the inquiry came to a business house about their product there would be a representative on the job the next morning. . .a whole flock of them. Of course something is being done, and I shall tell you just what in another week or so. Meanwhile I should like to know if any preacher ever received as many as fourteen hundred letters as a result of a broadcasted sermon?

* * *

Here is another interesting bit of Crusade news; the Rev. Robert P. Kreitler of Scranton had hardly stepped inside his home after a week of crusading in New Jersey when the 'phone rang. It was the local Baptist minister: "Say Kreitler, we want you to come down to our church Sunday night and tell us all about this Bishops' Crusade you folks are engaged in." Of course he went.

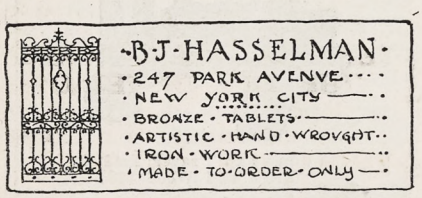
* * *

All right, here's some more; on Saturday morning. . .Saturday, mind you. . .over two hundred and fifty people gathered in Trinity Church, Elizabeth, New Jersey, for the Holy Communion. This service was toward the close of a week's mission.

* * *

Another Crusade note. The Rev. S. Parkes Cadman preaches at a broadcasted service each Sunday from Brooklyn, New York. I suppose it is the most popular radio religious service in America, with hundreds of thousands of people listening in. After his address Dr. Cadman answers questions. He was asked: "What do you think of the Bishops' Crusade now going on in Brooklyn?" Here is his answer:

"I am very glad to call attention to this noble crusade made by our brethren of the Protestant Episcopal Church—mark you, not only here, but throughout the length and breadth of the nation. It used to be the Methodists who headed the advance. I remember marching after my father when I was a youngster, yelling lustily, "Turn to the Lord and seek salvation." I am glad to see the Episcopalians have caught the fire. I hope the Salvation Army, present here today, will not let the honors be taken from them as the shock troops of God's glorious army of fighting saints. I trust the day



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will come when Mayor Walker and Bishop Manning and Archbishop Hayes will march down the street, singing in unison "Onward, Christian Soldiers."

* * *

Atlanta, Georgia should be the next city to be heard from. I have here something of their Crusade plans and I have an idea that the city will be stirred. It starts next Sunday, with Bishop Rogers of Ohio as the chief crusader. The chairman, the Rev. High Moor, acting for the clergy of the city, has ordered a couple of thousand copies of THE WITNESS for next week. They figure on getting a copy into the home of every Episcopalian family in the city, and hope that a large percentage of them will be subscribers before the week is over.

* * *

A new stained glass window, dedicated to mothers, is to be dedicated on Mother's Day, May 9th, in Christ Church, Washington, D. C., the Rev. Calvert E. Buck, rector. Bishop Rhinelander, canon of the National Cathedral, is to dedicate the window, the main theme of which is Mother Love.

* * *

Sure, I think it is a lot of fun to play games, so I have taken to solitaire. I tried to play Son and Daughters of Clergymen. Who's Who, so I am told, is full of them. But nobody seemed interested. Then I suggested that Choir game. So far nothing doing. What's the matter—doesn't anyone read these paragraphs? Ah, come on, let's play. Don't you know some famous son or daughter of a clergyman? I can think of a dozen right off the bat. And what has happened to that choir of fifteen or twenty years ago? We can't use up all the space telling about new altars and stained glass windows. People are a lot more interesting.

* * *

Lots of things stirring in Christ Church, Eau Claire, Wisconsin, during the past year over $44,000 has passed through the treasury; paid its full quota to the Church's Program, and have pledged themselves to a hundred per cent payment this year; installed new stained glass window; erected a war memorial; installed a broadcasting outfit so that the morning service is now being put on the air every other Sunday. Last Sunday Bishop Ivins unveiled a rood beam, and now the order is placed for new light fixtures for the church. Then of course it was a parishioner of Christ Church that offered $100,000 for an endowment for a new diocese in Northern Wisconsin.

* * *

Bishop Maxon, coadjutor of Tennessee is the chief crusader in Minnesota. With the Rev. John S. Bunting of St. Louis, he is to speak each evening at a mass meeting in Minneapolis, while Dr. Stewart and the Rev. Charles E. Coles of Kansas address mass meetings at St. Paul.

* * *

Big dinner was given by the Church Club of Chicago last week. Bishop Anderson was the toastmaster and the speakers were Bishop Darst, chairman of the commission on evangelism, and Bishop Gilman of Hankow, China.

* * *

Thousands attended a mass meeting in New York last Sunday to protest against the policy of the government in the Mexican and Chinese situations. The Rev. W. Russell Bowie, rector of Grace Church was the chairman; the speakers were the Rev. Hubert Herring, the leader of the delegation that has just returned from an investigation of the Chinese situation; Dr. James Henry, president of Lingnan University, Canton, China; Rabbi Stephen Wise; the Rev. Norman Thomas.

* * *

Crusade in Tennessee is on now; January 23-28 in Knoxville, and January 30th-February 3rd in Memphis. Bishop Shayler of Nebraska is the chief crusader.

* * *

Work has been begun on the erection of the first unit of the new $30,000 church for St. James's, Knoxville, Tennessee, the Rev. E. N. Hopper, rector.

* * *

Bishop Brewster of Connecticut was the speaker at a meeting of ministers held at the Hartford Theological Seminary recently when Unity and the coming conference at Lausanne was discussed.

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Services

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

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 11 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.
Rev. Frederic C. Fleming
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. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. 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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.
Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.
Dean B. D. Dagwell
Rev. J. Watson Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

Resolution

THE following resolution was passed at the Annual Parish Meeting of St. John's Church, Northampton, Mass., and the secretary of the meeting was instructed to send copies of the resolution for publication to the leading Church periodicals:

During the year just past, our Senior Warden, Mr. Clarence B. Roote, completed twenty-five years of service in that office. Such a period of service is unique in the history of this parish, and rare indeed in the experience of any parish. Not alone in the length of time which it has covered has Mr. Roote's tenure of office been remarkable; the unfailing faithfulness, and the self-forgetful devotion of the duties of his office have endeared him to rectors and people alike. It is most fitting that at this meeting of the members of St. John's parish, due recognition should be made of this signal example of long and devoted service to the Church, and expression be given to our great appreciation and to the affectionate esteem in which we hold our Senior Warden.

Be It Therefore Resolved, That the people of St. John's parish, through their representatives here assembled, extend to Mr. Roote their most grateful appreciation of splendidly faithful service rendered to the parish over a period of a quarter of a century and the assurance of the affectionate esteem in which he is held by all.

Be It Further Resolved, That this resolution be spread upon the minutes of the Annual Parish Meeting, and that a copy of it be sent to Mr. Roote.

In Memoriam

WE, the Vestry of St. Stephen's Church of Providence, Rhode Island, wish to record our sorrow in the sudden and untimely death of our rector, the Reverend Frederick Spies Penfold, which occurred on Advent Sunday, November 28, 1926.

Dr. Penfold was a priest of rare ability. As a preacher few could excel him, and his assiduity in executive management was unflagging and unsurpassed. During the seven years he was with us he brought the interior aspect of St. Stephen's and its devotional services to a high altitude of Catholic faith and practice, of which he was an ardent and intrepid champion.

His burning love of our Lord's Presence on the Altar kindled in the parish a flame of devotion which, please God, shall never be extinguished.

In the full vigor of matured man-

Services

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Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.
Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.
Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
Sundays, 8, 9, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee.
Rev. E. Reginald Williams
Sundays, 8, 9:30, 11, and 5.
Gamma Kappa Delta, 6 P. M.
S. B. Foote, Mus. Bac.; Choirmaster.
Wells-Downer cars to Belleview Pl.

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

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hood, at the height of his uncommon strength and virility he was taken, and his many friends will never cease to mourn his loss. We feel that the words of St. Paul may be most fittingly applied to him—"I have fought a good fight, I have finished my course, I have kept the faith."

And we do hereby ordain that hereafter, in perpetuity, the Holy Sacrifice shall be offered every year on the anniversary of his death for the repose of his soul.

May God have mercy on his soul, and grant him everlasting felicity.

Witness Fund

THE following donations to THE WITNESS Fund for 1927 have been received and are gratefully acknowledged. Money sent to this fund is used to pay for the subscriptions of those who otherwise would be without the paper:

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Clerical Changes

BUNN, Rev. Roger E., takes charge of St. Mary the Virgin's, Chattanooga.

HOLT, Rev. David E., of Woodville, Mississippi, has accepted Grace Memorial Church, Chattanooga, Tennessee.

BUCK, Rev. George H., rector of St. James's, Derby, Connecticut, for forty years, has resigned.

GILMORE, Rev. Aubrey C., Vineyard Haven, Massachusetts, accepts a call to Bethany Church, Washington, D. C.

STAMS, Rev. George A., resigns as rector of St. Mary the Virgin's, Chattanooga, to become principal of Hoffman-St. Mary's School, Keeling, Tennessee.

SHEFFIELD, Rev. L. Robert, has retired as rector of Grace Church, Windsor, Connecticut, because of illness.

SPENCER, Rev. John G., from St. Mark's, Anaconda, Montana, was instituted rector of Christ Church, Hornell, New York, last Sunday by Bishop Brent.

WILSON, Rev. A. G., of Danville, Illinois, has accepted Christ Church, Chattanooga, Tennessee.

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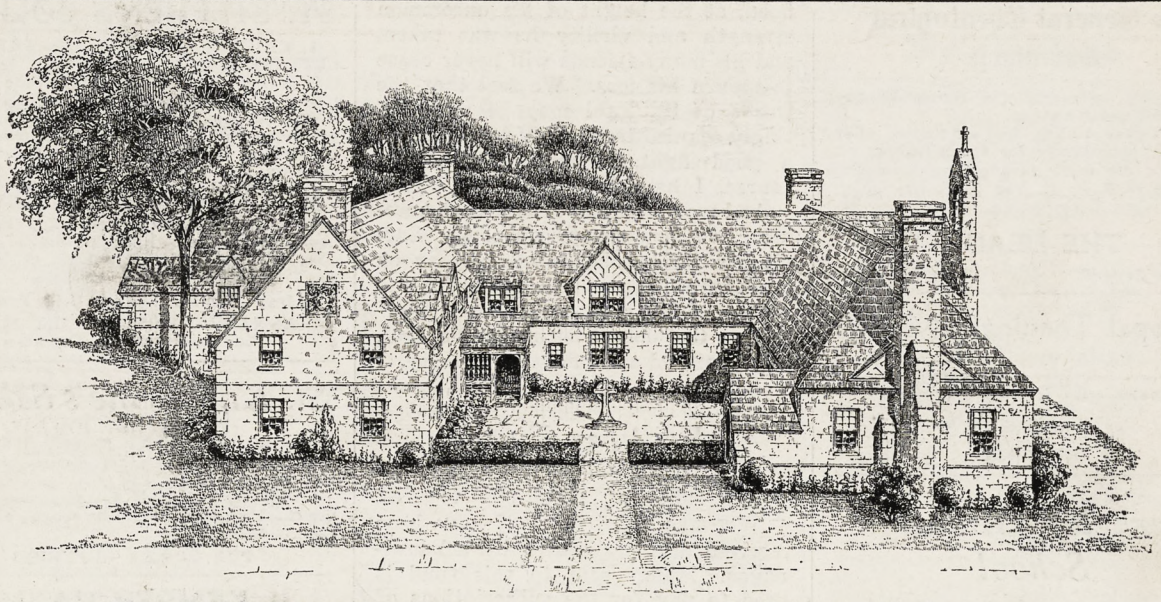

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January 18, 1927.

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We found in Mr. Sarcka all that you told me we would, and the work progressed pleasantly to the satisfactory finish. Finish possibly to the raising of funds for the present—but beginning, I trust, of renewed life, interest and faith in our people.

With sincere best wishes for yourself, your firm and Mr. Sarcka personally, I remain,

Yours very truly,

PHILETUS H. HOLT,
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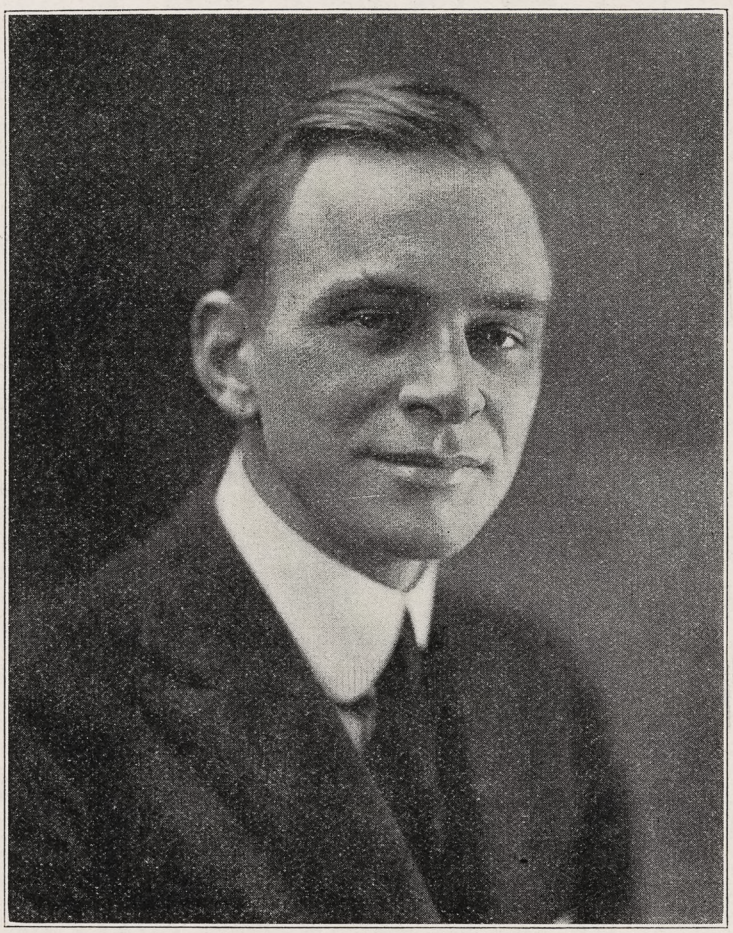

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PRACTICAL MEN AND FUNDAMENTAL FACTS

The Church a Living Organism

BY BISHOP JOHNSON

IN WOODWARD'S very readable life of George Washington is to be found this comment: "Practical people are excessively bored by any discussion of principles; they hate abstractions. The result is that their mutual misunderstandings hardly ever get to the root of anything. They like to take up each question as it comes along and decide it superficially and temporarily in respect to its immediate consequences. Abstract principle is left far behind, and comes trotting along after events as a dog runs after a wagon, without ever quite catching up. The result of this propensity is that large questions left in the hands of practical men are almost invariably tangled into hopeless snarls. In all communities of practical people the race of lawyers thrive enormously. They are needed to elucidate the misunderstandings of practical people."

I do not know how the problem that faces the preacher can be stated more delightfully. It is just that; he is called to state principles and practical people are telling him to elucidate their misunderstandings.

The average Churchman is conscious that there is a difference between the historic Church and the dissenting denominations, but he is not quite aware nor much concerned as to what the dissent is, while he is quite consciously aware as to what the resemblance is.

On the other hand he is vaguely conscious that he has something in common with the Roman and Greek Churches but is very consciously aware what the differences are. This vagueness is due to the fact that he does not distinguish between the Church as an organism and its substitute as an organization; and yet this distinction is a very profound one, whereas the resemblances are rather visible to the eye and are therefore superficial.

The difference between the Church as an organism and another society as an organization is just the difference between a living vine in which there is sap flowing through the branches and a vine made of human hands to decorate a building.

The one is organic having life within itself and the other, while it may be just as artistic, has no life within itself.

In the one, life is dependent upon the grace of God and in the other life is dependent upon the skill of men. As a denominational minister once said to me: "Our church cannot function unless it has a group of adherents who can supply the inspiration." How could such an organization start except it came out of the Church?

One is not saying that the creations of man are more or less beautiful to the eye than the works of God, but one may say that the product of man has not life within itself.

Protestantism as such could never have survived the dark ages after the fall of Rome for it would have been dependent upon the morale of its members to have kept it alive, and there was none.

The Church is an organism whose life is in itself whereas the sect is an organization with a program which it adopts.

You develop an organism from within; you embellish an organization by adopting rules and setting up a program. America is full of organizations and programs. There is but one Christ and one body of Christ to which the branches must be related or ultimately perish.

If I tell a practical man that the Church is divine he acts bored and tells me to stop talking theology.

If I tell him that a cabbage is divine and no human brain can build one he asks me if I think he is a fool not to know that.

The difference lies in the fact that he can easily visualize a cabbage but the Church is bigger and he regards my statement as an abstraction. And yet the Church and what it is should be fully as vital to him as any cabbage.

It is just this distinction which causes many a priest to be a Churchman and minister to a small group of humble people rather than to be a spell-binder preaching to a multitude.

It is just this distinction which is taught our primary children in the catechism when the child says: "My

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sponsors in baptism wherein I was made the child of God and an inheritor of the kingdom of Heaven."

The thing which the practical man pooh-poohs is made the chief stone in the foundation of our belief, from which all our subsequent faith and action is derived.

If you are not interested in the root of the matter it is not surprising that your fig-tree bears nothing but leaves. You can't tie figs onto your tree. Neither can you attach virtues to the tree of life.

The righteousness of Christ comes to us from Christ through the instruments which He created, not from the bystander who attaches them by other processes.

After serving in the ministry for forty years I am more and more convinced that the Christian life is something vitally different from an ornamental paganism which often seems just as artistic but lacks vitality.

It is the imitation of Christianity not the fruitfulness of Christ. For the essential thing in fruitfulness is that the flower, bud and fruit shall come successively from the root and the trunk; not be attached capriciously by the horticulturalist. The gardner who ignores the roots may grow fruit but it will not command a very high price in the market.

The failure of Christians to register is because they are looking for sap everywhere else but where God put it and they are persistently confusing a good imitation with the living thing.

Virtue is admirable, but it is not to be confused with life. It is merely one of the products of life, and you cannot bear fruit continuously and eternally unless you abide in Christ who is the root and trunk from which spring eternal life, for in Him is grace and by grace ye are saved and that not of yourselves, it is the gift of God.

It is just this fundamental difference in principle between the Church as an organism and, say, the Rotarians as an organization. The distinction does not lie in the external deeds done from day to day by the individuals who compose them. But the distinction lies in the claim of the Church that through Christ it is vitally related to the Holy Spirit who is the Lord and Giver of Life, whereas the Rotarians make no such claim. In the Church you receive the sacraments because you believe in a living Christ who is operating today as He operated nineteen centuries ago.

In following a program you do good but it is you who are doing it. In contrast, with Christ in the sacraments you are receiving a life which has overcome sin and death. Both acts are praiseworthy, but the principle is not the same. In one you have established a personal relation with Him who is the fountain of life and in whose power and grace you believe; in the other you are doing an act which has no such contacts or implications.

For after all is said and done our own virtues and good deeds are limited in their power and scope so long as they are merely ours. No one says that they are not estimable, but merely that they are ours. In your contact with Christ it is His righteousnes, His grace and His power that you invoke, so that you join your efforts to that dynamo of power, and for God's purposes not your own.

Of course you may not believe in this power, but if it is a real power then it is He dwelling in you who multiplies the value of your deeds.

It is just this difference between mortality and eternal life; between a living organism and a going organization; between a living tree and an artistic scroll; not so much in its external beauty as in its internal power. Virtue is a product of life, but it is not life; and Christ came that we might have life and have it more abundantly and so grow in virtue endlessly.

THE CHURCH AND SOCIETY

A Chicago Convention Address

BY REV. ALFRED NEWBERY

TO EVEN the most casual observer must be apparent the wonderful development of the social agencies in our country today. Community budgets have brought home to many citizens the ramifications of the impulse to help. A glance at the program of the National Conference of Social Work is bewildering to the layman with its divisions and sub-divisions, its manifold approaches, and its impressive personnel of speakers. It is unfortunately still possible to influence the casual observer by superficial sneers and criticisms. He can still be told that all this is paper, that it is either providing a job for some theoretical meddler, or is the hobby of sentimental uplifters, and has no permanent and vital place among the needs of society. We can assume here that no one will be misguided by such observations, and that the development of which we speak is a legitimate growth in answer to ascertained needs, and that without it we should be in a very bad way.

But marvellous as is this development it does not begin to cover the field of need. Our greatest achievement has been not so much to meet the need as to establish and put into operation in a small way the methods by which the need must be met. Our development, in other words, is largely pioneer work, and in almost every aspect needs both workers and support for the tasks that lie immediately before it.

And that situation is in itself an indication of the state of our society. It reveals to some extent how far astray from a true way of life we have wandered. Our ways of living, economically, socially, are so wrong, and wrong on so great a scale, that there have come into being what we might call social diseases which no longer respond to simple remedies, and call for the specialist. (By the term "social disease" we mean something much more inclusive than a polite way of mentioning syphilis and gonorrhea; we mean our entire set of social habits.) And all our efforts in professional social work, are in one sense, professional substitutes for that which should ideally obtain among human beings in their relations to each other. One cannot be satisfied today that industrial strife can be made to disappear by means of a device. Class feeling will not die if Moscow can be kept out of the United States, any more than the evils of capital can be removed by bringing Moscow in. The economic situation is calling into an effective and active existence the social engineer, like Herbert Hoover, who is rapidly becoming a necessity to our present economic structure. The probation officer, to take a simpler example, has become part of our machinery because of the vital necessity of friendship in the solution of the problems of delinquent youth. He is there to apply officially the friendship which if we had applied it in the first place, would have disposed of the problem before it ever got to the courts. But he is more than the official substitute. So far astray have we gone, so complex are our relationships, that it

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takes a highly trained person to apply that friendship intelligently and fruitfully. We shall need the specialist as long as the diseases exist. We should make a mess of things if we tried to dispense with him. Our task is the primary one of getting back to a way of life which will not produce those diseases.

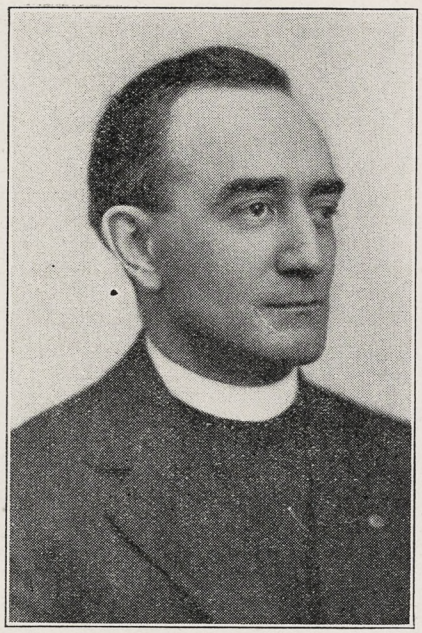
The largest part of our professional social activity must alas! be directed to healing those who are socially sick, the unadjusted and the badly adjusted. Professional social work is so heavily burdened with the needs of individuals, that it has little leisure for needs of society as a unit, and where it is able to make some contribution along those lines, we of the laity have even less understanding with which to follow its lead.

An Age-Old Challenge

The age-old challenge of the world to the Church is to create that society wherein perfectly healthy relations will obtain. And the age-old obstacle in the Church's way is the failure of her members to appreciate her fundamental teaching that we are members one of another. (It might be here observed that however badly we have done in the Church, those outside have done even worse. That fact, if it be a fact, is a legitimate stimulus to carry on, but it is hardly a basis for self-satisfiedly standing still!) The Church's task in creating that sense of oneness, that sense of membership, one in another, that social-mindedness, is further complicated by the conditions of our life today. We have not even a blank page to write upon. The number of ways in which we react upon each other is bewilderingly large and quite beyond the capacity of most of us to grasp. Our public is enabled to form and express prejudices with astonishing rapidity, and is in point of information and training quite unfitted adequately to handle the manifold problems that are brought to its attention every day. If the newspaper represents what the people want to read, and if its emphases are based upon an accurate measure of the public interest; if the movie is an authentic portrayal of our standard of values, and if our best sellers and periodicals reflect correctly what people are thinking about and how they think about them, we should be silly optimists to say that the voice of the people is ready to grapple with the great social problems of our times. The mere ability to handle the data of our problems is by no means a common possession.

Complications

Another complication in the Church's path is the divided and ineffective witness that we her members bear to the vital necessity of the sense of membership. If all the members of the Church were free from race prejudice, we should not thereby have achieved a solution of race problems, but we should at least be in a position to work one out. If all the members of the Church were sufficiently socially minded to want to cast their votes when given the opportunity, we should not thereby perfect the working of our governmental machinery, but we should have introduced a new hazard into the calculations of the political boss. If all the members of the Church were conscious enough of their membership in society to be disgusted with the results of our present theories of punishment, we should not thereby have stopped crime, but we should be in the way of stopping a large part of the production of criminals. If all our members were socialized enough to have graduated out of the present national jealousies and swaggerings, we should at least have made it harder for the next war to get under way.



Rev. Frank E. Wilson
Crusades in Chicago

But we are far from having an actual social conscience or consciousness, and it is the first step in the Church's task to create one. It begins in our worship. It was a medievalist who said, "*We are not bidden to love God with one love, and our neighbor with another; neither are we instructed to cleave to the Creator with one part of our love, and to creation with another part; but in one and the same individual love should we embrace both God and our neighbor.*" (John Sotus Erigena). Until the Holy Eucharist is recognized as a sacrament of unity binding man to God and man to man, until our public confession is more than the arithmetical sum of a number of persons, each pleading his individual sins, until we take on our shoulders the weaknesses and transgressions of others, as well as a share of our corporate responsibility, and confess to God our collective inadequacy to promote the welfare of our fellowman in body and soul, until our common prayer IS *common* prayer, by all and for all until then we shall be in no real sense fitted to make our contribution to an unsocial world.

Our Task

The Church is not normally bound to provide a mechanism for the untangling of society's knots. It is not usually her business to declare for this or that side of a controversy over a remedy. But she has the task of pouring into society a stream of consecrated lay people who as citizens will apply Christian principles to the issues of social living. More than once has Bishop Gore pleaded for the creation of "*circles of representative men in each district or within the area of special professions, to draw up a statement of what is wrong in current practice, and of the principles on which Christians ought to act,*" the creation of bodies which "*would be formulating with adequate knowledge the general maxims of Christian living.*"

But not all of the Church's membership are fitted to take a part in that important venture. The great majority of us would be able only to create the atmosphere favorable to such an effort. And we shall not do that without some knowledge of facts, some meditation on principles, as a basis for our prayer and influence.

Spiritual and Secular

It will be seen then that we are talking about a fundamental aspect of the Christian way of life, and the Christian basis of life. The name for the emphasis on that aspect, which the Church is striving to deepen today, is social service. It implies, of course, doing something. The social agencies of each and every community are in need of intelligent co-operation and support. We must get rid of that form of spiritual snobbery which arrogates to ourselves the adjective "spiritual" and assigns to all other effort the word "secular." There is of course a distinction. The Church teaches the eternal verities divinely revealed. The social sciences speak in terms of ascertained facts and at any given time these may seem to be the basis for a social theory which is at variance with the revealed truth. But this is not always or even frequently the case. The Church has a spiritual contribution to make, but we of the Church are under obligation to make clear just what that contribution is, to render it effectively, and, where we are doing what every other social agency does, to do it as well

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as the others do it, and not to disregard, duplicate, and overlap their efforts.

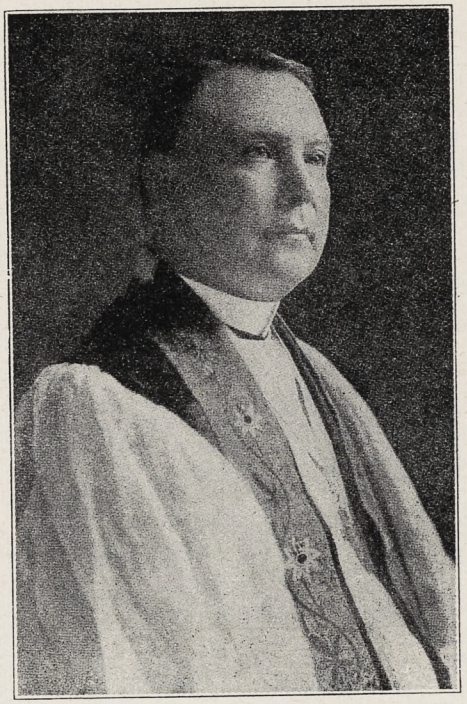
OUR VENTURES

Then there are our own ventures in the field of specific endeavor.

These call for our loyal support and understanding co-operation. They struggle constantly against rising costs and deteriorating equipment, widening fields of service, and the ever present temptation of our people to forget that the penalty of success is the greater opportunity to serve, that life means growth, and that all we accomplish there is a small fraction of the field to be served. Of no work can we be more proud than that of our own Church Mission of Help, with its trained social ministry to unadjusted youth at every point, from the potentially wayward girl to the unmarried mother and her baby, offering a service which neglects no aspect of the individual's health, physical, mental and spiritual, doing a work of reclamation and prevention of a superior order of excellence. Yet I venture to say that many of our people have a very slight acquaintance with these endeavors and could not adequately describe them, and are therefore the less whole hearted in support of them.

But underlying the doing of something is the thinking and feeling of something, the cultivation of that understanding of situations, and that deep regard for the eternal worth of the individual which is divorced alike from a cold mechanical technic of putting human beings through a process and from the excessive warmth of sentimentality. We must break down our prejudices and antipathies with the spiritual weapons of disciplined prayer and meditation, we must make good our inadequacies of power and understanding with sacramental grace, we must enter into worship in spiritual communion with the world of men. And then we must channel our services through paths that have been built with an intelligent knowledge of field that calls for our efforts. That to be sure is, as it has been, the task of the ages. Only today we come to it with a new sensitiveness, and a new appreciation of a phrase that lies at the very heart of the Christian revelation, and a new determination to make it vital in our common life. It is the phrase, "with one another."

Cable from Bishop Roots, February 1st: "Members of the foreign staff in Changsha, Ichang and Shasi have been recalled to Hankow. All are well. All Middle Schools, except Boone and St. Hilda's, Wuchang, have been closed for the present. Later it may be necessary to close these two also."



BISHOP GAILOR
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Let's Know

THE SUN

By Rev. Frank E. Wilson

ONE of the interesting facts connected with primitive religion is the great prevalence of sun-worship. Our early ancestors seem to have had an instinctive feeling that the sun was vitally important to them, even if they could not tell just why. So they expressed their feeling by offering worship to the shining orb.

The Brahman made a special offering every morning in order to help the sun rise. The early Mexicans offered human sacrifices to the sun, which largely accounts for their persistent cruel wars in search of victims. The Rhodians annually cast a chariot and four horses into the sea for the use of the sun in making his daily journey across the sky. A quaint custom was once observed among Central American natives when the first-fruits of the season were offered to the sun; it consisted of placing a criminal between two huge stones, balanced opposite each other, and then allowing the stones to fall together—much to the flattening of the criminal. At the beginning of the Christian era Mithra was often identified with the sun and so worshipped. The Parsees (originally of Persia but now of India) have always paid great devotion to the sun.

And now comes modern science justifying the respect felt toward the heavenly luminary by our primitive forefathers. Within the last generation many interesting experiments have proved that the sun is not only a source of light and warmth but also that its rays contain valuable health-producing properties. The ultra-violet ray, which is part of sunlight, is now known to be a very necessary element for our physical health. For instance—two groups of rats were kept in cages where the sun never penetrated; one group was fed with grain which had been subjected to the ultra-violet rays and they grew as rats ought to grow; but the other group was fed with grain not so treated and they didn't grow at all. Rickets, a disease which prevails in lands of cloudy skies, is greatly benefited by sun treatments and so is tuberculosis. Open air cures at the seashore were known to be beneficial long before it was known that the sunshine had anything particular to do with it. All this is more important than ever in these days when so much of our life is indoors under artificial conditions.

It is one more example of the fact that the religious instincts of human beings are far more reasonable than they have sometimes been thought to be, even when they work on distorted lines. The primitive appreciation of the blessings of sunlight was right. The Christian still appreciates the blessings—and more intelligently than his ancestors—but he offers his devotions to the Creator who is back of it all rather than to the created agent through which the blessings come. And science bears out the important features of early faith.

When objectors try to bowl us over with labored arguments designed to show how Christianity has its roots sunk in the superstitions of the savages, we can afford to smile. The fact is that these savage instincts were headed toward the truth. It can be just as easily shown that modern science is the product of primitive magic.

Clerical Changes

FULFORD, Rev. J. W., resigns as rector of St. Mark's, Brunswick, Georgia, to accept the rectorship of Trinity, Birmingham, Alabama.

HENNESSY, Very Rev. H. G., dean of All Saints' Cathedral, Spokane, Washington, resigns because of ill health. Will not take a charge immediately.

JONES, Rev. J. S., resigns as rector of the Resurrection, Greenwood, S. C., to become the rector of St. Paul's, Carlowville, Alabama.

LOVGREN, Rev. Bernard N., resigns as rector of St. John's, Norman, Oklahoma, to become rector of St. Philip's, Joplin, Missouri.

MABLEY, Rev. Thomas W., resigns as rector of St. John's, Taylor, Texas, to become the rector of Christ Church, El Paso, Texas.

REED, Rev. Walter B., resigns as rector of the Advent, Washington, D. C., to become the rector of St. Andrew's, Camden, New Jersey.

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Pyschology with a Soul

Some Sermons and Some Poems

By Rev. Irvine Goddard

The Theology of Personality. William S. Bishop, D. D., Longmans Green & Co.

The Theology of Personality with its mass of well reasoned and conservative opinion is an excellent correction of the Behaviorists School of Psychology which is so popular and quite the fashion at the moment. We need to be reminded that the Behaviorists utterly ignore such a hypothetical entity as the soul, in fact, their phychology may be justly termed soulless. Concerned as they are with intellectual, emotional and volitional activities, they know nothing of the ego behind these activities and presumably the source of them. Men like Watson laugh somewhat scornfully at Leibnitz's famous addition to the scholastic formula that there is nothing in the mind that has not come through the senses *except the mind* itself.

In this admirable little volume Dr. Bishop cogently and lucidly sets forth the truth in reference to personality. Divine and Human Personality as the supreme category of human thought is exhibited as having its last and highest application in reference to God and to Christ and finally is viewed in reference to ourselves in the light of the Divine Revelation. If you have been carried about lately by the winds of strange doctrines—read Theology of Personality, it will steady your bark and help you greatly to make the Port.

Great Southern Preaching. Ed. by Charles M. Crowe. Macmillan, New York.

Beware of labels. Unless you scrutinize them closely they are to mislead you. Here is a book labelled "Great Southern Preaching." The preaching is Southern all right, it is fairly representative of every state below the Mason and Dixon line, but a little biased as to where this greatness lies denominationally. Baptists, 6; Methodists 6; Disciples 4; Presbyterians 3; Episcopal 2; Congregational 1. But as to their being great sermons the Editor evidently uses that word in an emotional sense, just as boys, leaving a party say they have had a great time.

No doubt when these sermons were delivered they made a great impression and did good, but lacking the personality of the preacher they are now like spent shot. The absence of lawn sleeves detract somewhat from the impressiveness of the sermons contributed by our two Southern Bishops. There is one sermon particularly compelling called "Mostly Back Streets" and a touch of Modernity in another "The Dropped Bridle-Rein"; but on the whole there sermons represent the thought and style of a generation that is quickly passing.

When They Shall Lead Us Home." George Klingle. Morehouse Publishing Co., Milwaukee, Wis. Price $2.

"When They Shall Lead Us Home." is a very attractively bound book of verse of high order. The poems which make up the collection have appeared from time to time in various church papers. The initial poem is exceptionally good; this, and several others of the collection ought to bring comfort and inspiration to those in bereavement.

* * *

A Book of Modern Prayer. Compiled and edited by Samuel McComb, Longmans. $1.50.

The sixty prayers and passages for devotional reading in this volume were collected by Dr. Samuel McComb. The prayers are the work of a number of authors, mainly modern, and illustrate very well the awakening of interest in the inner life which is characteristic of our day. Dr. McComb's introduction on "Prayer, Its Meaning and Value," is a real contribution.

Our Cover

THE Rev. Irwin St. John Tucker comes from a famous Church family. His career has been varied; first a newspaper reporter, then a migratory worker, a seminary student, then charge of important Church work in New York and Chicago where he conducted probably the largest forum meetings ever to be held under Church auspices. He then became an educator, devoting himself particularly to work with the unemployed "hobos" of Chicago. He finally returned to newspaper work and today holds an important position with one of the largest daily papers in the country. A brief outline of the series of articles that he has written for Lenten classes will be found in the third column of the ninth page of this issue.

General Theological Seminary, as you doubtless know, is raising a million and a quarter dollars; need it for increases in salaries, repairs, and to extend and promote the work now going on in conjunction with St. Peter's Church, where a sort of religious clinic for the students is conducted under the direction of the Rev. Thomas Cline.

Preacher, Pulpit and Pew

By E. P. Jots

Here are a couple of stories that come to us from the Rev. Eric Smith, rector of St. Michael's, Paonia, Colorado: A Sunday School superintendent made the announcement one Sunday that the favorite hymn of each class would be sung at the close of the lesson. A teacher was inquiring of her pupils which hymns they liked the best and one boy spoke up and said: "I wish they'd sing the stealing hymn." The teacher said: "What do you mean by the stealing hymn?" The boy said: "I mean the hymn where the little boy stole the old man's watch." Upon investigation, it was discovered that he meant the hymn, "Hushed was the evening hymn," and the reference was to the second verse which runs as follows:

The old man meek and mild,
The priest of Israel slept,
His watch, the temple child
The Little Levite kept.

* * *

The next concerns the Midnight Eucharist. This year one of the star football players of the high school team here, in company with many others, attended the service this Christmas Eve. After the service, he was asked how he liked the service. He remarked: "It was beautiful, impressive, in fact I have never attended a service so wonderful in my life, but you know I just could not get on to the shift signals."

* * *

Minister (to hostess's little daughter)—Wouldn't you like to come to Sunday-school and hear about heaven and the beautiful golden streets?

Little Lola—Yes, sir, but it will take away the surprise when I get there.

* * *

A dear old Methodist, obliged to remain in a certain town over Sunday, started out to attend service in one of the churches of his own faith; but losing his way, and seeing an open church door just across the street, he entered, not knowing to what creed the congregation held. As the service progressed, his religious emotions waxed warmer and warmer, until finally he gave vent to them by shouting out, "Praise God!" Immediately one of the ushers tapped him on the shoulder and said:

"You can't do that in this church, sir."

The Rev. Fr. Harrison, Order of Holy Cross, and the Rev. Thomas Opie of North Carolina crusaded last week in the diocese of Springfield with splendid congregations everywhere.

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Texas Makes a Great Impression On Editor

Eastern Editor Thinks That Something Should Be Done for Church in the West

NEED GOOD MEN

By Rev. H. P. Almon Abbott

I have missed out on my column for several weeks, for I have been down in West Texas on the Bishop's Crusade.

WEST TEXAS—it was a revelation to me, and in many ways. For one thing—San Antonio! Have you ever been in a more interesting city than San Antonio? And, have you ever known a more charming and hospitable people? I have travelled the world far, both in Europe and America, and I have never experienced anything more delightful than the people of that ancient city. And I have seldom been more impressed by the beauty, personality and potential growth of any community.

Then, that part of the Lone Star State! Why, it is an empire in itself. The King Ranch, of one million and a half acres! It defies the imagination. It is like talking in billions of money. How many states could you put inside it? How often could England, Scotland and Wales be included within its domains? I sat next to a man one day who told me that he had a ranch of twenty-six thousand acres. He spoke of it without marked enthusiasm. I humbly suggested that that was "some" tract of land. "Yes," he replied, "it is quite a piece of property. You could put the state of Rhode Island in it twice over, and then have some margin." I dined in Uvalde with a most courteous host. I asked him if he had a ranch. "Not exactly a ranch," he answered, "more of a farm." "How many acres," I enquired. "Six thousand," was the ultimatum! In the language of the gutter—"Can you beat it?" Why in the world should anybody worry about the possible over-population of the world when Texas is on the map—Texas with its limitless miles, its far-stretching distances, its empirical spaces, and Texas with its glorious climate and inherent richness of soil? We can do without wars for centuries to come, so far as wars are supposedly necessary to decrease an excess in the number of human beings, with Texas on the map! And, blessed indeed would be the people who from force of circumstances, if not from prediliction, were compelled to take up their permanent abode in Texas!

Yes, I was deeply impressed by the at present "largest city in Texas,"



San Antonio, and by the spaciousness of the country, both in the extent of its territory and in the corresponding breadth of its people. But, I was chiefly interested in the Episcopal Church in West Texas, as I saw it in San Antonio, Cuero, Brownsville, Corpus Christi, San Benito and Uvalde. St. Mark's Church, San Antonio, is just about one-third of the Diocese of West Texas in the financial support of the Church and in the work of the Church, and it is a great institution. It has had such rectors as the present Bishop of Delaware, the present Bishop Coadjutor of Los Angeles and the present Bishop of Olympia. The present rector, the Rev. Rolfe P. Crum, has recently raised one hundred and seventy-five thousand dollars towards the first unit of parish buildings that will hold their own with any other similar group in the Episcopal Church in the United States. The Sunday School in this parish, and the organizational work generally, would compare favorably with the Sunday School and the organizational work of the largest of eastern parishes.

But, and here is the infinite pathos of it, the Church outside San Antonio, with some notable exceptions, is in a weak and struggling condition. Why? Not through any fault of Bishop Capers, whose leadership and oversight would be a benediction and a Godsend to any diocese anywhere; but through the difficulty of securing men, and the right sort of men to take charge of the parishes in the small towns and rural districts. The oranges and the blue bonnets and the roses in West Texas go on for ever;

(Continued on Page 15)

Chicago Convention Meets at St. James'

Bishop Anderson Urges Hearty Worship and Discusses Midnight Masses at Christmas Time

RURAL WORK

By the Rev. Charles L. Street

The Ninetieth Annual Convention of the Diocese of Chicago opened with a celebration of the Holy Communion at St. James's Church, Chicago, on February 1st, 1927. The Reverend Duncan Browne, Rector of St. James's, was the preacher. At the opening business session of the Convention, Bishop Anderson gave a brief charge in which he discussed the worship of the church and pled for a more hearty joining in of the people in the hymns and psalms and responses. "A service in which the congregation joins wholeheartedly" he said, "is a great missionary power." He raised the question of midnight celebrations of the Holy Communion at Christmas time. He pointed out that the midnight services is having the effect of reducing the attendance at the services on Christmas day to almost nothing. "For practical purposes" he said, "the day begins when you get out of bed." And there are other objections, among them the lack of preparation for the service on the part of many people who come to the midnight mass. "I have not the power to forbid the midnight communion," said Bishop Anderson, "and I would not forbid it if I could. I am simply calling attention to what seems to be a new and very popular fashion in Christmas services."

On Tuesday afternoon and evening there were meetings and conferences of various church groups. The Rev. John W. Suter spoke on Religious Education. The Young People's Association of the Diocese held its annual meeting and elected Sylvester Lyman of St. Luke's Church, Evanston, President. The Rev. Alfred Newbery spoke on Social Service. The business sessions were uneventful. It is significant that the church work in that important part of the Diocese outside of the city of Chicago is having a larger place in the Councils of the Diocese every year. For some years of the four priests and the four laymen elected to the Bishop and Council each year for a three year term, there have been two representatives nominated by the rural deaneries. This year on the motion of Dean Pickells of Freeport a committee was appointed to study the rural problem in the diocese of Chicago and the National Council's Program for rural work.

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News Paragraphs Of The English Church

Famous Head of the Church Army Celebrates His Eightieth Birthday Alone

LOOKING FOR DRAMATIST

By Rev. A. Manby Lloyd

Last week Prebendary Carlile of Church Army fame celebrated his 80th birthday, so I called on him yesterday at Church Army Headquarters to offer my congratulations.

"I feel more like 18 than 80," he said. "I live here in a home 10 feet, by 6, and there's lots to do, so why should I grumble?"

There is a tragedy behind the brave jest of that little home, for Dr. Carlile's real home in the country was broken up for ever just about two years ago when his wife died.

He was wearing the purple ribbon of the Companion of Honour on his tunic, a decoration of which he is very proud. "And all the prouder since Dick Sheppard got it," he said.

"But why are you wearing gaiters?" I asked. "I thought you belonged to the No Gaiter League, as Dick Sheppard does?"

Prebendary Carlile's eyes twinkled. "Well, you see," he explained, "I've been promoted. The Bishop of London says I'm 'Archbishop of the Gutter,' so I must wear gaiters."

"Besides, my legs are cold."

"When first I was ordained," Dr. Carlile went on, "I was Carr Glyn's curate in Kensington"—Wilson Carlile at S. Mary Abbot's; it seems about as appropriate as for Billie Sunday to be Master of the Temple! "On Sunday mornings he had the church full, and in the evenings I had it empty. That wouldn't do at all; so every night, at nine o'clock, I preached in the streets and, when I got tired, I put up someone else—a groom, a valet, anybody who had a love for Christ and his fellow-men, and I gave him two minutes. That type of preacher draws for two minutes, and bores in four. So I kept him to two, and them somebody else had another two, and so on. (They were all live wires; but all the life went out of them after two minutes). And then I realized that the witness of the layman tells more than the witness of the cleric. And that was the beginning of the Church Army."

* * *

The Rev. T. P. Stevens, the popular vicar of St. Matthews-by-the-Elephant, has discovered that the way of the stage is a thorny one.

He has always been interested in the theatre, and has been a pioneer in the introduction of plays in his church.

The other day he was rather perturbed about some recent developments which have arisen out of a statement to the effect that he was looking for a dramatist who would write him a little play about St. Francis.

About twenty budding geniuses submitted scripts, none of which was suitable.

But one man, who was asked to call, has been a nuisance ever since.

"He brought me his manuscript one evening about 6 o'clock," said Mr. Stevens, "and confided to me that he was a greater man than Shakespeare, and had learnt the 'reverberations of sentences' from Homer, and what he called 'sim-miles' from Horace.

"So I asked him to leave his play that I might submit it to my producer."

"Three hours later there was a terrific knock at the door, and my dramatic friend, who is a tall and powerful man, with a sinister expression, presented himself.

"He said he didn't like my producer, although it appeared he did not know him, and asked for his play back.

"So I gave it to him."

"And then the trouble began. He bombarded me with letters, telling me that he had spent thirty-five days and nights upon his *chef d'oeuvre* and was not going to be put off. He threatened to report me to the ecclesiastical authorities, and has gone on threatening me ever since.

"I shall issue no more rash invitations to unknown genius."

At Christ Church, Brooklyn, each Sunday evening, there is a dialogue sermon between the Rev. John B. Pitcher and Canon Chase, the rector. Sometime I must hear it—certainly before I list it as a *good idea*.

Ten Years Ago

TEN years ago the following items appeared in this paper; Pope Benedict XV is taking under consideration the appointment of a special commission to be composed of four Cardinals, looking toward the reunion of Christendom. They will especially cultivate friendly relations with the Anglican and Russian Churches. The Rev. Frank Hale Touret was consecrated fifth Bishop of Western Colorado in Grace Church, Colorado Springs. Four Bishops were present: Bishops Tuttle, Capers, Faber and Johnson. Bishops Thurston, Jones and Atwood were detained by a severe snow storm.

News Paragraphs Of The Episcopal Church

An Unusual Series of Articles for Lent Written by a Clergyman; Is Also Newspaperman

HERE IS A TASTE

By Rev. William B. Spofford

Thursday and Friday are busy days for me. It is then that I scatter about on my desk and on spots on the floor not covered with books, the news items that come from various parts of the country; to read them, sort them, and condence them to fill our limited space. One o'clock in the morning is bedtime on Thursday; if sleep catches me too early it turns Friday into a wicked day.

It was this Thursday morning that I received in the mail a manuscript of forty long pages, typed. The first page had this printed upon it:

THE BIG STORY

The Gospel According to a Newspaper Man

By Irwin St. John Tucker

"Interesting" said I, "attention will have to be given to anything that he writes"; and with that I tucked it away in a brief case that I might glance over it in the evening—just glance over it, for there was work to be done.

At ten-thirty my work had not been touched. Why? Because I read the first page of that manuscript and simply could not stop until I reached the end. Let me give you his opening paragraph: "When I was a very young reporter, before the mystery of that calling had faded and its romance shredded away, I said once to my city editor: 'I wish I could uncover the biggest story in the world.' He grinned. Then he reached into his inky, battered desk and drew out a Bible. 'Run that story down' he said, adding, 'it's a long assignment.' For twenty years I have been working on that lead; THE BIG STORY. To me the Bible appears in the guise of a newspaper. The men who followed Christ around and took notes on His sayings were reporters. The man who sailed with Paul and wrote up his wrecks and imprisonments was a special correspondent. The men who reported the trials before Agrippa and Pilate were court reporters. So was the man who took down in shorthand the speech of Stephen before the Sanhedrim. It was a rewrite man who gathered together the notes other men had taken and wove them together into the Gospel of St. Luke. And it was an editorial writer who took all these accounts, mingled with them his own experiences and reflections, and gave the world that mar-

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velous editorial known as the Gospel According to St. John. The Bible is the bound volume of a newspaper containing many columns of matter that do not interest us now, but containing bound up also within it the ringing instalments of the world's greatest story, told by eyewitnesses, written by the greatest of special correspondents—the Story of the Romance and the Murder of God."

In seven instalments Irwin St. John Tucker unfolds this story; the Gospel According to a Newspaperman. It thrilled me. I believe it will thrill you. Certainly it will open up a new vision of the book to the lay people of the Church. It has been divided into seven chapters by Mr. Tucker; that is one for each week during Lent. And THE WITNESS will run the first instalment of this *scoop*, for I am convinced that it is nothing less that that, in the first Lenten issue, March 3rd.

Just a word about Irwin St. John Tucker; a newspaperman; then a hobo; then an educator; then a student at the General Theological Seminary from which he graduated; then a priest of the Church with important work in New York and Chicago parishes; then a prophet crying in the wilderness against the sins of his people; today, holding an important position on the Chicago *Herald-Examiner*, one of the big daily papers of the country; and no less a priest of the Church than he ever was.

You are offered two great series of articles during this coming season of lent. *Spiritual Values and Religious Standards*, a series of articles by Bishop Johnson of Colorado; a series written as a follow-up to the Bishops' Crusade; a series which he hopes will be used as material for Lenten discussion groups. A mere announcement is sufficient for anything written by Bishop Johnson. And now this Gospel According to a Newspaperman, a series of seven articles, by the Rev. Irwin St. John Tucker, also an ideal basis for a Lenten study group. The back page of this issue contains an announcement which I sincerely hope you will act upon; if a rector, order a bundle at once for Lent; if a lay communicant, please call your rector's attention to that back page and suggest to him that it be acted upon.



REV. A. R. MCKINSTRY
Goes to Large Albany Parish

* * *

There appears in the paper this week a photograph of the prize poster which is to be used throughout the Church this coming Lent. It was drawn by Miss Sarah Taylor, Grace and Holy Trinity Parish, Kansas City, Missouri. There are five other posters, all in color, which you will see hanging in your parish house before long. The others will be reproduced here from week to week.

* * *

Chief concern of the convention of the diocese of Upper South Carolina, January 25-26, at York, was in raising something like $6000 to obviate budget reductions which the finance committee was forced to propose. Committee of laymen got busy, headed by Mr. Jos. E. Hart of York, and assured the convention that the money would be raised. The offer of Major and Mrs. W. B. Moore of $10,000 for Voorhees School for Negroes was accepted with deep appreciation.

* * *

Notable Service; Bishop Gailor in his annual address at the convention of the diocese of Tennessee, held January 20th in St. John's, Knoxville, recalled the fact that the first convention over which he presided after



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TWO CHERRY ROSES — The color of this rose is a cherry pink and after the plant is through blooming seed balls form which resemble cherries, from which it gets its name.

TWO BRIDE—This is one of the most popular white bush roses. The stems are long and flowers large. A rapid grower and prolific bloomer.

TWO AMERICAN BEAUTIES—The American Beauty is a climber and fast grower, bearing large red roses in clusters, very beautiful.

TWO SUNBURST — This beautiful yellow rose is a general favorite. Just the variety to set off your rose garden. Very hardy and a prolific bloomer.

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his consecration had met in the same church thirty-three years ago. He also pointed out that this convention had elected for his first term as treasurer of the diocese, Mr. George M. Darrow, who has served continuously ever since.

* * *

Peace in industry is impossible until the "human relation is recognized" declared the Rev. Frank W. Crowder, rector of St. James's New York, in a sermon last Sunday. War and slaughter will continue until the value of human life is recognized.

* * *

Ideals of marriage have never been so high as today, said the Rev. Norman Guthrie, rector of St. Mark's in the Bouwerie, New York, last Sunday morning. "A marriage cannot be physical that is not also spiritual. That was Jesus's ideal of marriage. If there is an enemy of Jesus today it is the man that takes the ideal of Jesus and tries to make it into a law."

* * *

Six thousand people attended Crusade services in Knoxville, Tennessee, and in Memphis 2500 attended the opening mass meeting in St. Mary's Cathedral, with hundreds turned away. A great follow-up of the Crusade is planned for every parish and mission in the diocese.

* * *

The world conference on faith and order is to open with a service in the Lausanne Cathedral, August 3rd, with Bishop Brent of Western New York as the preacher.

* * *

Bishop Wing of South Florida and Dean Hoag of Salina were the speakers at a Crusade service which was held in St. Paul's Cathedral, Oklahoma City. It was held in connection with the convention of the district thus insuring the attendance of people from all over the state.

* * *

The Institute of Social and Religious Research issues a statement, based upon a widespread investigation, that a third of the members of village churches are farmer folks who have forsaken their country churches for churches in nearby towns and cities. Why? This is the answer always given to the question of the investigator: "Better preaching, better building, better music, automobile and better roads."

* * *

Just a brief announcement now with a more detailed program next week. A luncheon conference of the Church League for Industrial Democracy is to be held in New York on Washington's Birthday. The speakers are to be Dr. Norman Thomas of New York, the Rev. Nevin Sayre of the Fellowship of Reconciliation, the Rev. Worth M. Tippy, the social service secretary of the Federal Council of Churches. The addresses will be brief so that there may be plenty of time for discussion. Among those who will be present for the discussion are Bishop Paul Jones, Miss Mary Van Kleeck, Miss Vida Scudder, the Rev. J. Howard Melish, the Rev. James Myers, Dr. Harry Laidler, Professor Norman Nash, Professor Fleming James, Miss Adelaide Case, Rev. Charles K. Gilbert, and others of equal prominence. The discussion will be on the present state of affairs in America; industry, militarism, imperialism, and the attiude of the

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* * * * *

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Church toward these matters. The price of the luncheon has not yet been set; however, if any one of you care to make reservations I shall be glad to attend to the matter for you.

* * *

Bishops' Crusade at Atlantic City is to be held this coming week at St. James's Church, Rev. Floyd Tomkins, rector of Holy Trinity, Philadelphia, Archdeacon Guy Christian as conference leader, with Bishop Darst of North Carolina and Bishop Matthews also attending.

* * *

Bishop Francis of Indianapolis and the Rev. Willis Clark of Tampa, Florida, are to be the leaders at the Crusade meetings to be held this week and next throughout the Scranton district of the Diocese of Bethlehem.

* * *

Four memorial windows were dedicated at St. James's, New York, last Sunday. Six more are now being made and will be dedicated some time before Lent.

* * *

The Rev. S. C. Carpenter, rural dean and vicar of Bolton, England, was the preacher last week at the noonday services at Trinity Church, New York.

* * *

Mrs. Mary Agnes Hamilton, English publicist, who writes under the pen name of "Iconoclast" is to speak at a meeting of the Boston group of the Church League for Industrial Democracy on February 16th. Previous to this meeting which is to be in the evening there is to be a meeting for members of the organization and their friends at St. Paul's Cathedral at four-thirty.

* * *

The Bishop of Long Island pleaded with the clergy of his diocese for enthusiastic co-operation in carrying out the plans of the National Church and the diocese at a luncheon last week given in Brooklyn. There were 125 present.

* * *

The fortieth annual dinner of the Church Club of New York was held at the Waldorf-Astoria last Thursday evening. The speakers were Bishop Manning, the Rev. Roelif Brooks, rector of St. Thomas's, the Rev. Donald Aldrich, rector of the Ascension, and Mr. Edward A. Harriman, president of the national federation of Church Clubs.

* * *

The Rev. Robert Norwood, rector of St. Bartholomew's, New York, was the speaker at the anual dinner of the Men's class of the Park Avenue Baptist Church.

* * *

Convocation of the district of Arizona was held in Trinity Cathedral, Phoenix, last month. Bishop Mitchell spoke of the progress that had been made, and of plans for the future. Following the Bishop's address the Rev. V. A. Rule, pastor of the First Presbyterian Church of Phoenix, extended greetings from the Presbyterian Synod and stated that he had been authorized to offer to the Episcopal Church any of their buildings in the state for services. The Crusade which comes a little later is to receive the support of all of the organizations of the Church in the district.

* * *

Parish dinner for St. Mark's, Jackson Heights, New York, last week, with the largest available dining hall in the neighborhood jammed. The parish, under the leadership of the Rev. Raymond Scofield, is at present

APPEAL

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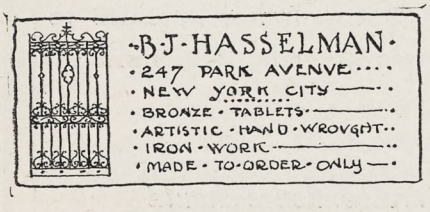

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Mark H. Jackson, 38-N, Stratford Bldg., Syracuse, N. Y.

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worshipping in a store, but the construction of a $300,000 church is under way, and from the enthusiasm shown at this parish dinner one may hazard the guess that it will ere long be one of the strongest parishes in the diocese of Long Island.

* * *

The Ven. V. G. Lowery conducted Crusade services in Trinity Church, Atmore, Alabama, February 6th-11th, and the Rev. Edmunds Bennett is to conduct them at Robertdale, February 21st-27th. These are two of the half-dozen or more mission stations under the direction of the Rev. Joseph R. Walker, who is carrying out one of the most successful pieces of rural work that is being done in the country.

* * *

Rosabelle Johnette Kahoolohekapuikealoalii Kekuewa is one of the persons baptised recently by Bishop LaMonte at St. Andrew's Cathedral, Honolulu. Lucky for Bishops that they don't have to give the full name in the office of confirmation.

* * *

At the diocesan convention of Tentessee, held last week in Knoxville, a committee reported favorably on military training in schools and colleges. The chairman of the committee stated that an investigation that he conducted into the matter confirmed an opinion that he held before he was made chairman of the committee, that "true patriotism and the Church's duty to the state in times of peace no less than war," "clean mind in a clean body" "duty to God and man," "efficient in creating a splended physical manhood," etc., etc., etc. Those present who were opposed to an endorsement of the R. O. T. C. stated that this country was headed for the same condition that existed in Germany before the war. The convention acted favorably on the report.

* * *

Bishop Dallas of New Hampshire, the Rev. Henry W. Hobson of Worcester, and Mrs. Samuel Thorne, Jr., are the crusaders in the diocese of Massachusetts, now underway. Meetings and services are being held throughout the diocese, and in several localities other churches are cooperating with us.

* * *

Sunday evening forums on the history of religions are being held in Trinity Church, Hartford, Connecticut.

* * *

Memorial windows are to be placed in St. Paul's, Concord, New Hampshire, to Bishop Niles and Bishop Parker.

* * *

On March first Bishop Perry of Rhode Island is to become the rector of St. John's Church, Providence, and will make of it the Pro-Cathedral of the diocese.

* * *

Helen Keller acted as sponsor for a baby baptized in Trinity Chapel, New York, in January. The baby was the child of deaf-mute parents.

* * *

Registration for the summer conference at Concord, N. H., was already overcrowded early in January. It is hoped that an additional conference can be organized.

* * *

The Universalist and Congregational ministers were guests recently at the rector's supper to the men of St. John's Church, Arlington, Mass.

* * *

The lunch counter has only forty-six-stools but it feeds 2,000 men every day. This is in the Seamen's Church Institute, New York. The average check is 25 cents. though the men not her history. The reign of the grand- infrequently order eight eggs, and that cost more. Tea bags, paper cups and patent sugar-pourers they loathe, but most of the time their faces register great content, a silent tribute to this practical service of the Institute.

* * *

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Services

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Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 11 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.
Rev. Frederic C. Fleming
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. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. 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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.
Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.
Dean B. D. Dagwell
Rev. J. Watson Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

father of the present Emperor was known as the "Era of Enlightenment." His son, the Emperor recently departed, ruled an "era of Great Righteousness." The present Emperor's reign is one of "Enlightened Peace."

* * *

The United Thank Offering treasurer in Southern Florida reports that the first offerings she received came from the district smitten by the hurricane.

* * *

When Bishop Remington visits Heppner, Oregon, he takes some of his meals at the Chinese restaurant. The owners of the restaurant are Church people, the man a generous supporter, and his wife a member of the choir.

* * *

When the newspapers reported that the Bishop of Hankow had been held up by a ferry-boat man and robbed in mid-stream, one of the young women missionaries wrote, "A man tried to do me that way once, and I just beamed on him and talked sweetly to him and refused to understand, until finally he gave up and took me ashore. Of course, the Bishop couldn't pretend not to understand!"

* * *

Thirty-five thousand dollars has been given to St. Luke's, Evanston, for a great stone reredos; gift of Miss Mattie Gunthorp, in memory of her father and mother, Mr. and Mrs. William P. Gunthorp.

THE RESULT OF THE PAY-AS-YOU-GO PLAN

By Lewis B. Franklin

The first year of the "Pay-as you-Go" plan is closed. Here are some of the results:

1. The National Council will close its books for the year with a small surplus without using as current income the principal of any undesignated legacies.

2. Out of 97 dioceses and districts to which quota were alloted 49 have paid their full share of the budget. In 1925 there were 32 dioceses which paid the full budget quota.

3. The Council has received from 74 dioceses the amount they told the Council to expect, while four others met their budget quota but failed to pay an expected surplus.

4. The dioceses told the Council to expect $3,057,934 (corrected figure). The dioceses paid $3,028,983.51 making a net shortage of $28,950.49. The shortage has been made up by savings in excess of earlier estimates in operating expenses.

The National Council expresses to all who have worked so earnestly throughout the year its heartfelt appreciation.

Services

Cathedral of St. John the Divine, New York.
Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.
Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.
Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

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

St. Paul's, Milwaukee.
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Holy Days and Tuesdays, 9:30.
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TEXAS MAKES A GREAT IMPRESSION ON EDITOR

(Continued from Page 8)

but, the servants of Christ, the supposedly self-sacrificing followers of the Crucified Son of God "come and go." This sounds well as coming from a city rector in the east; but I bore my "burden and heat of the day" as a young man, starting out on three hundred dollars a year in the ministry, looking after struggling mission churches on a barren sea-girt coast, burying many a baby in a biscuit box, and I have earned the right to say what I think in this connection.

Our young men should offer for just such posts as are to be found in the rural communities and small towns of West Texas, and the Church should possess the authority to place her men in such strategic points in West Texas, Oklahoma and elsewhere for such a period of time as the diocesan considers best for all the interests concerned. Irremediable opportunities are being lost in Texas through the worldly ambitions of our young and less young priests who are anxious to stick to the larger centers of population and who prefer "cushy jobs" to the enduring of hardness as good soldiers of Jesus Christ. Our Bishops in the West, South West and in the more remote dioceses of the Church are at their wits end to provide spiritual supervision of the people within their ecclesiastical jurisdiction. It must simply break their hearts to realize what might be done and to know how little is being done to meet the opportunities that are rich to the seeding and harvest.

Reliable statistics show that "the Church has very nearly three-fourths of her communicant strength within the territory of the States first settled through the original colonies, and that nearly three-fourths of her active clergy are at work in this territory." Think of it! Twenty-two hundred and sixty-four of the clergy are serving in the following group of six states, including the District of Columbia: Massachusetts, Connecticut, New York, New Jersey, Pennsylvania and Maryland, and this out of a total working force in the United States of four thousand, eight hundred and fifty—inclusive of bishops, archdeacons, general missionaries, executive secretaries, chaplains, professors and teachers. And, a hundred years from now the greater population of this country will be west of the Mississippi River! What do I suggest? Well, it is of very little importance to anybody what I suggest; but I suggest this: AN ANNUAL CONFERENCE OF OUR HOUSE OF BISHOPS TO CONSIDER JUST SUCH MATTERS AS THE FOREGOING. And, now, my space is up!

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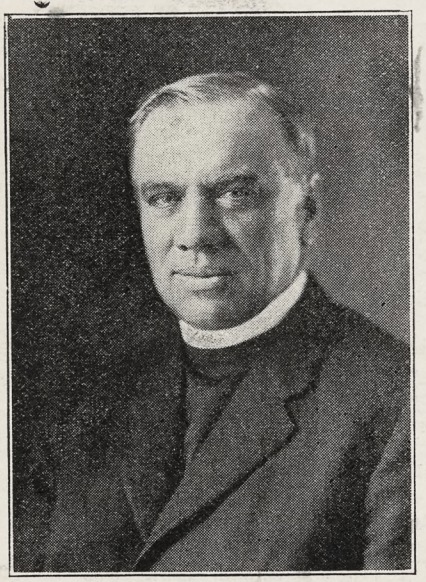

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The WITNESS

CHICAGO, FEBRUARY 17, 1927

For Lent

SPIRITUAL VALUES AND
RELIGIOUS STANDARDS

A SERIES OF SIX ARTICLES

by

BISHOP JOHNSON

and

THE BIG STORY

The Gospel According to a Newspaper Man

A SERIES OF SEVEN ARTICLES

by

IRWIN ST. JOHN TUCKER

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THE MEANING OF THE CHURCH YEAR

An Article for Young People

BY REV. GEORGE PARKIN ATWATER

IF YOU were to attend a baseball game with no knowledge of the game, or of the rules, it would not interest you. If any grown up American boy should appear at school who did not know the difference between first base, second base, third base and "home," you would think that his education had been neglected. It wouldn't be any fun to have a boy in the game who didn't know enough to run to first when he had hit the ball. The boy himself would not enjoy the game.

Have you ever watched a game of chess? Two men sit on opposite sides of a "checker-board," on which are placed odd little pieces, of curious form. The men stare hard at the board for a long time, and then one player moves a single piece to another square, or else he removes a white piece from the board entirely, and puts one of his black pieces in its place. If you know nothing about chess it is very perplexing. Why should that piece that looks like a horse's head be moved in such a peculiar fashion? And why should that tall piece have the privilege of going clear across the board?

In order to understand the game you must first study the names of the pieces. You learn which is a Knight, which is a Castle, which is a Queen, and so forth. Then you must learn the manner in which each piece may be moved on the board. After you have proceeded so far you may begin to learn to play. And then you may watch a game with real interest.

SYSTEMATIZE

It is so with every method or device intended to systematize our actions or our knowledge. They become interesting or valuable only when we give enough attention to them to learn the meaning and the vocabulary of the system.

The Church has a great number of valuable things to teach you. It would be confusing to present them in one big group of unrelated facts rather than in a definite and logical order. It would be as if the Baldwin Locomotive Works should deliver two or three car loads of "parts" to a railroad, and say "Here is your engine." We know that it is not really an engine until it is "assembled."

Latin grammar is hard enough as it is, but how much harder it would be if we tore apart the pages of the book and tried to study grammar by selecting pages at random.

The Church wishes to teach you certain facts and principles in a proper order. And as she teaches she wishes to have you put the teachings into practice, so that you may carefully express in life, and in character, the very thing being taught. It is as if an instructor in the gymnasium should not only tell you *how* to exercise on the parallel bars, but should, with each instruction, have you actually exercise on the bars.

THE CHURCH YEAR

So within the Church there has been developed a system of presenting its teachings. This system is called the Church Year.

The Church Year is an arrangement of the calendar year, in eight seasons, during which the Church sets forth, in order, the events of Christ's life, His important teachings, and other Christian facts and instructions.

During the year the Church presents its truths and teaches its practices, to increase your knowledge of the Christian religion, and to develop your Christian character.

We must think of the Church Year, not as a succession of Sundays which have special names, but as a succession of seasons in which certain Sundays naturally fall. Added to this are certain special days which we call Holy Days, on each of which a special event is commemorated, or some person remembered.

The Church Year will never have its real value for you unless you are willing to spend a few minutes to learn the order of the seasons. Can you imagine the perplexity of the person who did not know the order of the months of the year? If he thought that June followed February, and that December followed August, his mind would be in confusion about summer, and Christmas and birthdays, and the orderly succession of events.

LEARN THESE

This is equally true with the Church Year. Our first task is to learn the order of the Church seasons. And it is a very easy task if we undertake it in the proper way. There are only eight seasons, but they should be learned in groups. Fix your attention upon this group, and repeat the words until you have them firmly fastened in mind.

ADVENT, CHRISTMAS, EPIPHANY

Repeat this group of words until you cannot fail to say them in the

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right order, just as you would say Sunday, Monday, Tuesday. When this is really learned take the next group of three seasons:

LENT, EASTER, ASCENSION

Having repeated these until you can say them without effort, then learn the next two:

WHITSUN-TIDE, TRINITY

Now repeat the whole group in this fashion:

Advent, Christmas, Epiphany (pause)
Lent, Easter, Ascension (pause)
Whitsun-tide (pause), Trinity

There you have them, and no one will ever be able to convince you that Advent follows Epiphany.

THE REASON

But there is a logical reason for this grouping of the seasons. Let us consider these facts about the first group:

Advent, Christmas, Epiphany are the seasons that illumine the teachings of the Coming of Jesus Christ to earth.

The word "Advent" means "coming" and refers to the coming of Jesus Christ. There are four Sundays in the Advent Season. On those Sundays the Church teaches us that Christ's first coming was expected, and that we should prepare for His second coming. The Advent season falls in December (see Prayer Book, pp. 52-57).

It is natural that the Season of Advent, which sets forth the expectation of Christ's coming, should be followed by the season in which the Church celebrates the fact that Christ came, in the flesh.

This is the Christmas season, the chief festival of which is Christmas Day. It is not necessary to enlarge upon the meaning of this season, for it is the part of the Church Year that is observed by all people. (See Prayer Book pp. 58-67).

EPIPHANY

But we must not forget that Christ came, not to be the Saviour of the Jews only, but to be the Saviour and the Light, of all people, for all time. The Church teaches this in the Epiphany season. The word "Epiphany" means "a showing forth" or "manifestation" and refers to the manifestation of Christ to the Gentiles.

The Epiphany season begins with the Feast of the Epiphany, January 6th, and lasts from one to six weeks, depending on the date of Easter. (See Prayer Book, pp. 69-80).

The next group of seasons, Lent, Easter, Ascension, sets forth the facts and teachings that surround the latter days of Christ, and His departure from earth. His *coming* is thus presented in three seasons, and His *departure* in three seasons. But that the transition may not be so abrupt, the Church has set apart three Sundays, between Epiphany and Lent, in which to prepare her children to go from the joyous seasons of Christmas and Epiphany, to the penitential season of Lent. These are the Sundays with the hard names:

SEPTUA-GESIMA

SEXA-GESIMA

QUINQUA-GESIMA

These mean "seventieth day," "sixtieth day," and "fiftieth day," and refer to the approximate relation of these Sundays to Easter Day. They are like a chain of three links binding together the Advent-Christmas-Epiphany and the Lent-Easter-Ascension group of seasons. (See Prayer Book, pp. 81-84).

LENT

Lent is a penitential season of forty days, not counting Sundays. Lent begins with Ash Wednesday. The last day of Lent is Easter Even, or the Saturday before Easter. The second Sunday before Easter is called Passion Sunday, and the week following Passion Sunday is called Passion Week. The Sunday next before Easter is called Palm Sunday, and the week is called Holy Week. Thursday in Holy Week is called Maundy Thursday. Friday in Holy Week is called Good Friday. (See Prayer Book, pp. 86-124).

LENTEN PRACTICE

Lent is the season in which we practice self-discipline, in Prayer, Fasting and Alms-giving, so that we may retain the mastery of the spiritual life over the material. The Church teaches us in Lent of the suffering and trials of Christ, which culminated in His crucifixion on Good Friday, when he died upon the Cross for our redemption. Christ by His death upon the Cross made a full, perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

We receive the benefits, the power and efficacy of that sacrifice, the remission of sins, by the sacrament of the Holy Communion which Christ Himself instituted on Maundy Thursday, just before His death.

But Christ overcame the power of death, and on the third day He rose from the dead. This fact we call the Resurrection. So on the third day from Good Friday we keep the Feast of the Resurrection, Easter Day. (See Prayer Book, page 125).

(Observe that from Palm Sunday to Whitsunday the Church provides the same number of days to commemorate the events as the events themselves actually occupied. From our Lord's triumphal entry into Jerusalem (Palm Sunday), to the descent of the Holy Spirit (Whitsunday), eight weeks elapsed. The Church uses eight weeks to commemorate the events of that period).

QUEEN OF FEASTS

Easter Day is called the Queen of Feasts. It fell on the first day of the week. Ever after that Christ's disciples met on the first day of the week to carry out His injunction, given on Maundy Thursday, to celebrate the Holy Communion. This is the origin of the observance of Sunday. Every Sunday is a festival, an echo of Easter. (See Prayer Book, pp. 125-139).

Christ was forty days on earth after His resurrection. He then departed from the earth on Holy Thursday, which we call Ascension Day. We observe Ascension Day always on the fortieth day after Easter. (See Prayer Book, pp. 140-141).

The Ascension season lasts ten days.

We now come to the great festival which is called Whitsun-day. The Apostles tarried in Jerusalem ten days after our Lord's ascension, waiting for the fulfillment of Christ's promise that they should receive the power of the Holy Spirit. On the day of Pentecost (Whitsun-day) they received the power. (Read the Second Chapter of the Book of Acts.)

So the Church observes the Sunday which falls ten days after the Ascension as Whitsunday. (See Prayer Book page 143.) This is the birthday of the Church. From this time the Apostles began their work conscious that they had received power to do so from on high. (Read St. Matthew's Gospel, Chapter 28, verses 18-20.)

Whitsun-tide is the season which begins with Whitsunday. It lasts one week.

TRINITY

Trinity Sunday is the Sunday following Whitsunday. It begins the

Lent

ALL orders for Bundles of papers for Lent must be received at the Chicago office of THE WITNESS, 6140 Cottage Grove Avenue, not later than next Thursday, February 24th, to insure the delivery of the first Lenten number. The paper during the Lenten season will run two unusual series of articles; SPIRITUAL VALUES AND RELIGIOUS STANDARDS, a series of six articles by Bishop Johnson; and THE BIG STORY, the Gospel According to a Newspaperman, by the Rev. Irwin St. John Tucker, which is an unique presentation of the Bible stories, written by this well known journalist.

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long Trinity season, which lasts about six months. During this season the Church sets forth the teachings of Christ. (See Prayer Book, pp. 148-186.)

Throughout the Church Year are numerous special days, all of which may be learned from the Prayer Book. (See pages 188-219.)

The Church emphasizes the different seasons, not only by having special names for the Sundays and seasons, but also by providing a special Collect, Epistle and Gospel for each Sunday and Holy Day, and by using proper colors for the hangings and vestments.

If we begin in Advent to observe the Church Year, and use our Prayer Book, and listen to the lessons, we begin to walk in the footsteps of Christ, and to learn His life. It is as if the Church spread the life of Christ before us as a panorama, and we see the succession of events in proper order. Each year we participate in services filled with the spirit and knowledge of Christ.

THE GREAT DRAMA

From Advent to Trinity the great drama of our Lord's life is unfolded with impressive beauty and profound meaning. From the first light that begins like the dawn in Advent, from the joy of Christmas and the universal blessing of Epiphany, the Church leads us through Lent to the depths of our Lord's sufferings on Good Friday; raises us again to the joy of Easter, and the coronation of Ascension Day; then carries us forward to the full appreciation of our fellowship in Him and His Church at Whitsun-tide, and in the teachings of the Trinity Season. The never-to-be-forgotten record is thus interwoven into our lives, so that we are not merely hearers of the story, but are like His disciples, walking with Him over the plains of Galilee, riding with Him over the waters of blue Capernaum, climbing with Him the mountains of Judea, treading with Him the Temple courts at Jerusalem, standing at the foot of the Cross; and finally sharing with the apostles the peace of His Holy Spirit in our lives.

A CONVERSATION FROM LONDON

With the English Editor

REV. A. MANBY LLOYD

First Voice: Hello! Is that you, Spofford?

Second Voice: Yep. Sounds like Manby Lloyd.

1*st V.* Right you are; London talking to New York. Do you hear me? I say do you hear me? (Static.) Hello. Do you hear me now? Say, Canon Elliott, vicar of Leeds, just returned via Aquitania from Chicago. Rotarians may be interested. Anticipate attendance of 8,000 at Ostend meeting in June. Seven Cunarders have been chartered. And are things pretty slick your way, Mr. Sub-editor?

2*nd V.* Wonderful. Ford has started a New Religion, and everything is getting set for a couple of wars. And how's the Empire getting on at your end?

1*st V.* Empire! Begad! That I should live to see its downfall. Closed its doors last night. Crowded with "mashers"; old boys who'd seen Genee dance and had happy memories of such artistes as Arthur Roberts, R. G. Knowles, Vesta Tilley, Marie Lloyd and many another in our time who had set London in a roar. "Good humour," as Goldsmith said, "is the gate to happiness." The Tivoli gone, Pavilion and Oxford passed away, and now the Empire——.

2*nd V.* Hold on, there; this is no vaudeville sheet. I mean the British Empire, not the theatre. Wake up, Manby.

1*st V.* Sorry, my error. British Empire you mean. Well, guess you have heard about the rival Chinese war lord. Somebody is gunning for a war. We think we know who that somebody is; the Bondholder. A little naval demonstration, eh what! If the China Nationalists become stable no doubt English holders of China securities will lose money. China has been victimized in the past; for example, it has been made impossible for her to use her waterfronts freely. Lord Inchcape says the missionaries are to blame. Of course, of course. There was no gold on the Rand, no oil in Persia, no trade in China. Good old Baldwin, he is ——.

2*nd V.* Never mind him—not at $25 a minute; how are Shaw and Wells and Chesterton and Temple and Toc H? They are more important.

1*st V.* Shaw hasn't got over Christmas yet, and Christabel Pankhurst has turned Second Adventist. Great meeting at Albert Hall. F. B. Meyer says movement began nine years ago when our troops entered Jerusalem. Hopes it will lead to reunion of Christendom. Christabel is pessimistic. No sign of the world growing better. That can only come by some cataclysm, some great act of God, to which man will contribute nothing. Dinsdale T. Young said the earthquakes.....

2*nd V.* Never mind what he said. How about Don Quixote?

1*st V.* Chesterton? Sure, he's been talking to the men of Sussex. Spoke of his early days as a child when he was hurried as happily as possible through the beauties of Sussex and chucked out at Brighton, that hideous and vulgar suburb. He was then subjected to a torture known as "sight-seeing." He suggests that a system be organized whereby carefully selected persons may be thrown out of the train at various points between Victoria Station and Brighton so that they may be brought to understand the beauty of Sussex. By the way, how is your Mr. Coolidge? Some one over here has said that he is nearly as eloquent when he speaks as he is when he is silent.

2*nd V.* Wonderful to think we're really telephoning from London to New York. Twenty-five dollars a minute sort of bothers my Yankee disposition, though.

1*st V.* I suppose, but, Bill, this man Chesterton may be a bit heavy at times, but at his best he can put more ideas on a stamp than many men of genius crowd into a page. He's going for Wells again, whose notion of man is a mere transitional type. Wells says that man has become less sexual. Here is Chesterton's answer: "This is hardly the impression of most people who can calmly look around at the life and literature of our time. But it soon becomes apparent that Mr. Wells does not mean what he says, but something quite different. He means, apparently, that man has become less domestic. He means that he is less settled in his sex relations; and he seems in some mysterious way to regard the mere relaxation of sex relations as a retrenchment of them."

2*nd V.* That's good. Go on.

1*st V.* Don't interrupt—I'm reversing the charges on this call you know. To resume—now listen to this: "Darby and Joan are sexual, but Don Juan and Lothario are not. Bancis and Philemon are a shocking case of sexuality; but Jupiter turning into a bull, a swan, and a shower of gold, to pursue his profligacies is an illustration of how completely a divine being disdains the sentiment of sex. It seems to me quite obvious that Mr. Wells is simply using sex as a term of abuse; with a curious trick of employing Puritan denunciations in defense of Pagan philosophy. Hissing the word sexual in that fierce fash-

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ion betrays the eternal Manichee inside the materialist."

2nd V. Anything doing in Church news, Manby?

1st V. The Prayer Book, of course, but it is old stuff to you folks. You have gone through all that. Dropping a word here and adding one there, with a few people objecting and the papers making headlines of a split when really things are very calm. There was a great meeting of the English Church Union the other night at which a resolution was passed protesting against the use of our pulpits by Dissenters. The fact is the little chapels are not what they used to be; these meeting houses where the "gospel" was preached by cobblers and clerks have been swamped by the big central halls, with orchestras and jazz hymns and jazzier sermons with plenty of pep in them. Spurgeon, Wesley and Joseph Parker would shed bitter tears over them today. So the best men in dissent are seeking a platform in the Anglican Church. The Union went on record as opposing the practice, the "amiable practice," of inviting the heads of film companies or the proprietors of hotels in Switzerland into the pulpit to enliven, instruct or stimulate the people in the nave. As the resolution stated, "the pulpit matters quite as much as the altar. We must not divorce the mission of the preacher from that of the pastor and priest by allowing any person of good report to occupy the pulpit. To do so is contrary to the Church order."

2nd V. Manby, I am really getting worried about the cost of this. Have you anything more to say that is vital?

1st V. Just lots. It was only this morning that I read in the Mail that troops were on their way to.....

2nd V. Write me about it. I'm not squandering any more money just to hear about another war. Good-bye.

Let's Know

CLIMATE

By Rev. Frank E. Wilson

"ENERGY," said Dr. William A. Murrill, of the New York Botanical Garden, "moves the world and energy is very closely related to climate."

He goes on to tell us that changes in climate, so long as they are not too severe, are exceedingly stimulating to human activity. In changeable weather we work better and think better than in weather all of a sameness. It stimulates the blood, like hot and cold baths. Most of us are likely to work best at the end of a storm when we have reacted to the



MR. EDWARD BONSALL
Crusades in the South

stimulating effects of atmospheric variations.

The ideal climate ought to run to moderately cool winters for mental stimulus and moderately warm summers for physical stimulus; there should be rather a high humidity, and frequent changes in temperature, humidity, sunshine, electricity, and barometric pressure. Climate has had a considerable say in the development of various races. Dr. Murrill assures us that the patient endurance of the American Indian was a characteristic acquired during the long period of migration from Asia through the cold north country along the Bering Sea, while the excessive heat of Africa has served to repress development among the negroes. The persistent savagery of the Australian bushmen is said to be induced by the combination of extraordinary heat and desert drought.

Great centers of civilization have existed only where the climate was right for energetic activity. Apparent exceptions to this rule are accounted for by changes in climatic conditions. For instance, the climate in Persia and India of earlier days was much more varied and stimulating than it is now. The fall of the Roman Empire is laid chiefly to similar changes in climate. In the great days of Roman supremacy storms were frequent and rainfall was abundant, but in the third century the storm areas shifted with a resultant decrease in agriculture and a corresponding increase in malaria. So Rome's greatness went out on the wings of the storm.

You may think that this botanical expert is riding a hobby and somewhat straining his conclusions. But there is an interesting thought in connection with it all which may not be altogether far-fetched. Christianity as a universal religion found its origin and took its root in a very small corner of the world called Palestine. But those who study such things tell us that there is no other spot of similar size on the face of the globe which contains such a variety of climatic conditions. Up in the Lebanon mountains one finds almost perpetual snow and pine trees while down around Jericho one meets tropical heat and palm trees; the wheat fields of fertile Esdraelon are in sharp contrast with the sandy stretches of the sea-coast running off toward Egypt. If you take a cross-section through the mountains of Judaea, you will begin with a climate like Egypt on the coast; going up into the foothills, you meet something like the conditions of southern Europe; the Judaean moors farther up are very much like the uplands of central Germany; then you drop suddenly into the Jordan valley where everything is tropical; and finally out on the eastern table-land where the climate is brisk and variable, and where the Arabs say "the cold is always at home." Yet from the sea-coast to Trans-Jordania is only 70 miles.

Was it more than a mere coincidence that Christ came to the world by way of Palestine? Looking at it in a long and large way, God does seem to know how things really ought to be done.

Current Comment

By Rev. H. P. Almon Abbott

THE big-city church is predominantly a rural institution with scarcely an attempt at adaptation to its urban environment, according to the report of a study of Protestant churches in cities of over 100,000 population just issued by the Institute of Social and Religious Research, New York. Fifty-eight per cent of all the churches studied, the report finds, bore evidence of only the most meagre degree of adaptation to the perplexities of city life, while one quarter of them must be classed as wholly unadapted—nothing more or less than "transplanted rural churches." The report, which was written by H. Paul Douglass and is published under the title, "1,000 City Churches," was based upon a sample of 1,044 churches in seventeen of the big-city class. All this is rather sad; if true. As a matter of fact, I do not believe it to be true of Episcopal Churches

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in our larger communities. Certainly, it is not true of the churches of our own Communion that have come under my personal observation in various cities in the United States. I find that these churches are well-manned, that they have constructive policies and that they are alive to the opportunities prevalent in their midst. I have but little confidence in the reliability of the findings of the average survey in any department of life. A survey is apt to be a bird's-eye-view, and a bird's-eye-view is misleading. Any man in an aeroplane will tell you that!

* * *

THE new Governor-General of Canada, Viscount Willingdon, attended divine service on his first and recent visit to Toronto, at St. Alban's Cathedral, and read the lessons in the service. I rather like that; don't you? It means that the representative in Canada of His Majesty King George officially sets all His Majesty's subjects a good example in church-going, and publicly expresses his belief in the Scriptures as the Word of God. Our own public men might well follow suit. After all, the mass of people are just waiting for "a lead." Consciously, or unconsciously, we are all taking our notions of the Christian Life from other people.

* * *

THE great appeal that I would make, and it is presumptuous of me to make any appeal at all, is that the Church in the East should set Herself to learn more of the needs of the Church in the West, Middle West, South West, and elsewhere. There is a glorious Harvest Field; but reapers and money are needed.

* * *

ON THE Bishops' Crusade in West Texas, I was chiefly struck by three things: The immense distances in the Lone Star State; the great need of population to open up and develop the country; AND the immediate need of clergy to minister to the people already there. I was preaching on the latter count in my own church in Baltimore last Sunday evening, and the next day I received a letter from a layman in which the following words occurred: "The next time you have occasion to write to your friend, Bishop Capers, you can tell him that you have one recruit. I have never made any reservations, mental or otherwise, as to where I would serve my God, and if I were particularly interested in money the ministry would not have any appeal for me. West Texas, or Timbuctoo, sounds as good to me as any other place." There is the right ring in that. And, this from a married man, twenty-seven years of age, engaged at the present time in business. Would that more of our



BISHOP THOMAS
A Crusader on the Coast

Seminarians were imbued with the same selfless spirit, and ready to give at least a period of their lives to comparatively unremunerative work in the Middle West, South West and West. Then, like "a mighty Army" would move forward the Church of God.

* * *

I DO not want to appear too pessimistic, but unless more men are available for the ministry of our Church it will not be long before the Episcopal Church will become extinct in many of the less-settled parts of our country. "Men, and more men," and "More men of the right sort," should be the two-fold slogan of the Church at the present time. And, we must rely less upon recruits from other Churches and from the Church of England in Canada. We must supply our needs from our own Church households and from our own nation. We have been "sponging" for too long a time. "Men, and more men," and "More men of the right sort,"— unless we awaken our Church constituency to the urgent demand for the satisfaction of that slogan the future will not belong to us.

* * *

WE ARE all debtors to the Ven. Archdeacon Patterson Smyth, D. D., late rector of that great Church, St. George's, Montreal, for inspiration and comfort. His books have been read and digested by thousands of church people in this country, and he has done us lasting good. "How we got our Bible," "The Gospel of the Hereafter," "A People's Life of Christ," and other volumes, have entered into our souls as abiding substance of spiritual profit, and we are all grateful. Let us wish him God Speed in his retirement from active parochial life, and pray God that he may experience in fullest measure "light at even-tide."

Preacher, Pulpit and Pew

By E. P. Jots

"I am collecting for the church rummage sale. What do you do with your old clothes?"

"Oh, I hang them up carefully at night and put them on again in the morning."

* * *

One night Phillips Brooks' little niece disturbed her aunt by telling her that she did not want to say her prayers.

In the morning her aunt asked her if she had not said them.

"No," she replied. "I did not say my prayers, I just kneeled down and said: 'Dear God, I am too tired to say my prayers.' And He looked down and said: 'Miss Brooks, don't mention it.' "

* * *

Two colored men down in southern Georgia were bewailing the hard times being felt in the cotton belt there. "Times is tighter than I ever seen them before," said one. "I can't even get hold of a nickel! If something don't turn up I'm going to start preaching. I done that once and I ain't too good to do it again."

* * *

The presumption is that whenever a suggestion is offered some one is going to be benefited. We leave it to our readers to decide whether the policeman in the following story thought this was true.

A traffic policeman at a busy crossing saw an old lady beckon to him one afternoon. He held up a dozen motor cars, a dray and two cabs to get to her side.

"What is it, ma'am?" he said rather impatiently.

The old lady smiled and put her hand on his arm.

"Officer," she said in a soft voice, "I want to tell you that your number is the number of my favorite hymn."

* * *

Lot's wife has nothing much on Mrs. Dave Kirk. The former looked back and turned into a pillar of salt; Mrs. Kirk looked back and turned into a telephone pole.

Bishop Murray, bishop of Maryland, led a conference of the clergy of his diocese which was held last week. Plans were made for the follow up work of the Bishops' Crusade.

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News Paragraphs From Southern Dioceses

Bishops' Crusade Brings Out Large Crowds in Cities Throughout The South

FOLLOW-UP IMPORTANT

By Rev. High Moor

The Bishops' Crusade which began in the diocese of Georgia January 23rd met with overwhelming success from the very beginning. The first service was held at Christ Church, Savannah, with the Rev. Julius Schaad of Augusta as the missioner. A choir of over 100 rendered the music. The congregation, composed of all of the churches of the city, completely filled the church. Morning services were held during the week when Mr. Schaad lectured on the "Inner Shrine." Each afternoon the women met under the leadership of Mrs. Loring Clark of Tennessee. Mr. Courtney Barber of Chicago addressed several meetings for men, while the Rev. C. C. J. Carpenter of Waycross was the leader at the meetings of the Young People. The last service was attended by a thousand people, Bishop Reese, assisted by four clergymen, administering the sacrament to over seven hundred.

* * *

The Crusade in the diocese of Florida closed on January 21st, after a most successful week in four centers: Jacksonville, Gainesville, Pensacola, and Tallahassee. The crusaders were Bishop Mikell of Atlanta, Rev. Dennie Whittle of Virginia, Mr. Bartow Strang of Chattanooga and Mr. Edward Bonsall of Philadelphia. Crusaders are now going throughout the diocese holding services in every parish and mission.

* * *

The Bishop of Florida, Dr. Juhan, is in Alabama on the Crusade, leading at Selma and Mobile.

* * *

Miss Margaret Weed, daughter of the late bishop of Florida and president of the Woman's Auxiliary in Florida, is one of the crusaders in Connecticut.

* * *

Fine reports also from Staunton in the diocese of Southwestern Virginia where the Crusade was led by Bishop Davenport of Easton, and the Rev. J. W. Hobson of Bluefield, W. Va.

* * *

An average of 2500 people attended the Crusade meetings in Richmond, Virginia, each day. The crusaders were Bishop Cook of Delaware, Dean Gateson of Bethlehem, Pa., and Dr. L. W. Glazebrook of Washington, D. C. The crusaders were in Charlotteville last week and are now in Alexandria.

* * *

The writer spent eight happy and inspiring days with the clergy and congregations of the Hackensack Archdeaconery in the diocese of Newark. I visited New York, of course, dropping into the New York office of THE WITNESS, allowed myself to be persuaded to undertake to write these News Paragraphs from the South. I shall need a great deal of help and will appreciate it if Southern Churchmen and Churchwomen will supply me with items from their parishes; my address, Atlanta, Georgia.

* * *

The Rev. Mr. Memminger of All Saints, Atlanta, has returned from the diocese of Western Massachusetts where he visited various parishes, holding services and conferences.

* * *

Dean Johnston of St. Philip's Cathedral, Atlanta, has returned from the diocese of Fond du Lac, where he reports a wonderful Crusade was conducted.

* * *

At Macon, Georgia, the Rev. Barney Phillips of Washington and the Rev. James D. Gobson of Covington, Kentucky, were the leaders. One of the things stressed at Macon was the regular reading of Church literature, and the Rev. Cyril Bentley, the chairman, reports that many subscriptions were taken for the *Spirit of Missions* and for THE WITNESS and many copies of Dr. Atwater's book, The Episcopal Church, were sold. It is a phase of the work that needs to be stressed. It is certainly one very effective way of retaining the enthusiasm for the Church that the Crusaders are arousing.

Ten Years Ago

TEN years ago the following item appeared in THE WITNESS: The Rev. Irwin St. John Tucker, the well known clergyman, lecturer, and editor, who in recent news dispatches has been called the confessor and social advisor to the Hobo College, founded in Chicago by James Edes How, the millionaire hobo, has announced that the government is preparing formally to recognize the migratory worker in connection with the Federal Employment Bureau. Mr. Tucker is trying to persuade the government to set aside a room where hobos may gather and discuss their problems.

The Churches Oppose Trouble in Mexico

Administrative Committee of Federal Council of Churches Demands Arbitration

NO FORCE

By Arthur E. Hungerford

"The present difficulties in Nicaragua and Mexico should lead our government to formulate a clear policy for our future relations with the peoples and governments of Latin America," says a statement to church people issued by the Administrative Committee of the Federal Council of Churches.

The document expresses "profound gratification" for the announcement by the governments of both the United States and Mexico that they have accepted in principle the method of arbitration, and also calls attention to the need for our nation to be "free from even the appearance of effort forcibly to control the life of other sovereign nations." It further states that "We cannot conceal from ourselves the fact that there has been a fresh outbreak of suspicion on the part of Latin-American people that the United States may undertake to dominate by force their economic and political life."

The statement adopted by the Federal Council of Churches is as follows:

"The Administrative Committee of the Federal Council of the Churches of Christ in America notes with profound gratification that the governments of both United States and Mexico have in principle committed themselves to arbitration as the method of settling present difficulties in their relations with each other.

"We are especially moved to express our appreciation of this procedure because the Executive Committee of the Federal Council on December 9 at its annual meeting in Minneapolis, attended by representatives of the 28 denominations comprising the Council, unanimously urged "that some method of peaceful settlement can and should be found."

Really very great interest has marked the Crusade throughout the diocese of Massachusetts, where the Rev. Henry Hobson of Worcester, Massachusets, Bishop Dallas of New Hampshire and Mrs. Samuel Thore, Jr., of New York have been the crusaders. A feature of the crusade has been a time set aside each day by the leaders for personal interviews.

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News Paragraphs From The Pacific Dioceses

Bishops' Crusade on the Pacific Coast Brings Out Large Attendance

HUMOR

By Bishop Stevens

The diocese of Los Angeles had as its special guests for its diocesan convention during the last week, Bishop Rowe of Alaska, Bishop Thomas of Wyoming, the Rev. Charles P. Deems, D. D., of San Francisco, and the Rev. Thomas Burgess, D. D., of the National Council. All of these clergy addressed some of the meetings held in connection with the Convention. From the point of view of numbers it was an unusually successful session. At the Woman's Auxiliary meeting many were turned away for lack of room and the attendance at the opening meeting of the Convention itself was the largest in years. The only note of sadness was the absence of the Bishop, the Rt. Rev. Joseph H. Johnson, who is still seriously ill at his home in Pasadena. Matters of special importance at the Convention were the raising of a special fund of $30,000 for Church Extension; the announcement of an Endowment Fund for St. Paul's Cathedral, and a special effort for St. Philip's Church, the colored congregation of Los Angeles.

* * *

Several years ago through the generosity of the Cambridge Theological School, an arrangement was made whereby a professor from that institution should be assigned each year for a month's work at the Church Divinity School of the Pacific in San Francisco. Last year the lecturer was Dr. James Thayer Addison. This year the Rev. Dr. James Arthur Muller of the department of Church History at Cambridge is giving an intense course,—forty hours in one month! Dr. Muller is the author of a brilliant work on Stephen Gardiner which was published about a year ago and which received the highest commendation on both sides of the Atlantic.

* * *

From the St. John's "Theologue" I have culled the following gem which the "Theologue" credits to the Dallas Diocesan Paper:

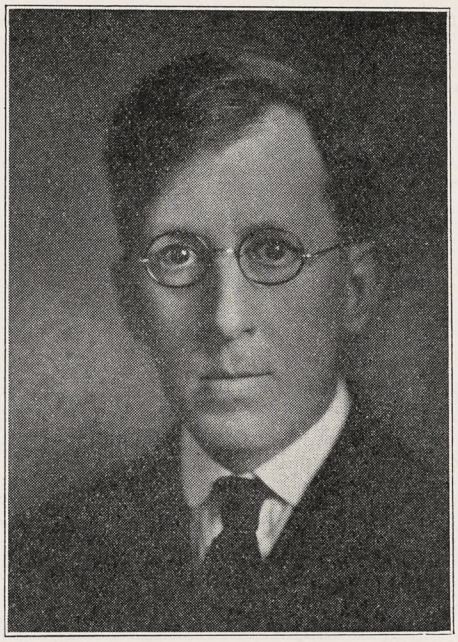
"I eat my peas with honey,
I've done so all my life,
It makes the peas taste funny,
But keeps them on my knife."

* * *

"Send us anything from Augustine to Zola," is the S. O. S. from St. John's College, Greeley, Colorado. The library of the college needs new books,— modern books of all kinds, the only limitation being that they shall be modern or standard.

* * *

Final completion of the beautiful group of buildings of All Saints' Church, San Diego, is marked by the stuccoing of the parish house. Both Church and parish house are of unusual beauty, the style being predominantly Spanish. Mr. Carleton M. Winslow is the architect and the Rev. Charles T. Murphy, the rector of the parish.



REV. THOMAS CASADY
Propose Intelligence Test

News Paragraphs of The Episcopal Church

Bishop Freeman Says That Washington Was a Devout Churchman and Regular Attendant

ANSWER TO CRITICS

By Rev. William B. Spofford

The Bishop of Washington, the Rt. Rev. James E. Freeman, in a communication that has been sent to the clergy throughout the country, comes to the defense of George Washington as a Churchman. Within the past year two biographers have endeavored to show that Washington was a man without religious aspirations. Bishop Freeman quotes from the vestry book of Truro Parish, from the vestry book of Christ Church, Alexandria, from Washington's diary and from other records to prove that he was a devout Churchman who was regular in his church attendance. Bishop Freeman closes his communication by expressing the earnest hope that an increasing number of churches will observe February 20th, the Sunday nearest to Washington's Birthday, as National Cathedral Sunday.

* * *

The Bishop of New York had much to say on the subject of the "New Morality" at the dinner of the Church Club of New York. He sang the praises of prohibition and scored "New Morality" which he said was merely another name for age-old immorality. "It is time for us to tell the

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producers of filthy plays, sordid sex-novels, and the publishers of indecent magazines, that their products are a sin against God and a crime against the life of our land, and that we will find a way to put a curb to them." More than 600 people greeted the Bishop and Mrs. Manning at a reception following the dinner.

* * *

While on the subject of indecent literature I have a little tale to tell. Not long ago I had an hour with a prominent clergyman who was holding a preaching mission in one of the largest churches in the country as a part of the Bishops' Crusade. Being connected with a Church school as a trustee, with much to say as to their business affairs, I talked to him about advertising, and particularly about getting the school before the people of the Church through the pages of the Church weeklies. Here is his reply; "We used the Church papers as you know a couple of years ago. It is doubtful if we will use them again for we have discovered that advertising in other magazines brings better results. We are now advertising in the ———, and we are paying in advance to get our ads in there. The reason that we are using that magazine is because it is spicy sex stuff that the girls read. The girls see our ad. The girls pick their school today, not the parents, and we find that girls are coming to the school as a result of this advertising." I can think of several New Testament texts that might be tacked on to these two paragraphs. I rather have an idea that a Church school that is building its enrollment on advertising in a sex magazine, and is doing it quite deliberately and frankly, will in the course of time be in as vital need of reformation as is the New York stage about which we hear so much. Of course I do not mean to depreciate the remarks made by Bishop Manning. He was frank and fearless in a day when to speak on such matters is apt to call forth cartoons in the daily papers in which one is pictured with a frock coat, a tall hat, a taller face and a drooping chin; and the school in question is several hundred miles removed from his diocese.

* * *

Bishop Darst recently conducted a Quiet Day at Grace Church, Cleveland.

* * *

The Bishops' Crusade met with an excellent response in the far-off missionary district of Honolulu. The season of Advent was observed as a period of preparation. The Crusade was begun on the first Sunday after Epiphany with an eight day mission in St. Andrew's Cathedral for all of the parishes and missions of the city, the missioner being Archdeacon Percy C. Webber. Following this week at St. Andrew's missions were held throughout the district, led by the local clergy.

* * *

St. Paul's, Maumee, Ohio, a suburb of Toledo, recently dedicated a beautiful new $13,000 community centre. This parish has made great progress during the past year under the leadership of the Rev. Louis M. Hirshon.

* * *

Canon Reade of Cincinnati who is in charge of city missions there wants to know if something cannot be done to get free literature on the teachings of the Church into the hands of folks who are the regular visitors to our diocesan and to municipal institutions. He enclosed a copy of a

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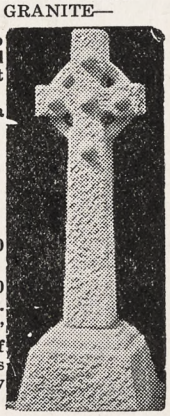

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little pamphlet which is distributed free by the Church of Jesus Christ of Latter-Day Saints which eloquently sets forth their claims. Canon Reade, quite rightly it seems to me, thinks that something ought to be done to meet the teaching of the Mormons and other groups who are very much on the job. Is there anyone in Cincinnati or elsewhere who cares to make it possible for us to send Canon Reade a bundle of papers each week for free distribution in these institutions? If so, tell us how many to send and we will send you a quarterly statement at three cents a copy.

* * *

The season for Open letters is on apparently. One is received from the Rev. J. Baptiste Blanchet of Olga, Florida. Brother Blanchet, I judge from his remarks, asked for a job at the office of the National Council and was turned down. So he sends to us an open letter addressed to Bishop Murray, the Presiding Bishop, in which he bawles out the National Council, the Pension Fund, and is rather eloquent in his denunciation of Bishops. "It was recently truly said that the Church was dying of dry rot at the top, meaning the lackadaizical idiosyncrasy of the Episcopate. The National Council with heavy overhead expenses is very busy raising huge sums to convert the heathen (?) paying tithe of mint, anise and cummin but forgetting the weightier matters of the law, judgment, mercy and faith toward those who have borne the burden and heat of the day without receiving the penny." One may appreciate such fire and eloquence even though one may have a hunch that a personal disappointment prompted it. Some pscho-analyist should tell Brother Blanchet that the clever way of airing one's own grievance is in pleading the cause of another.

* * *

Seventy members of the Church of the Holy Spirit, Lake Forest, Illinois, Rev. Herbert W. Prince, rector, attended a parish dinner on January 17th. The treasurer's report showed total disbursements for the parish of over $26,000 and disbursements for diocesan, benevolent and missionary purposes of about $12,000.

* * *

Another letter is received from a very prominent layman who asks if something cannot be done to safeguard the sacred ministry from self-seekers. He gives a half dozen examples that have recently come to his attention of clergymen who left their parishes quite frankly because they could, if not fatten their pocket-books, at least make sure that

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something was in it. One of them discovered that the most attractive openings presented themselves to him as a Buddist and so he is now a Buddist priest; another fills a pulpit on Sunday and during the week knocks out a nice tidy sum as an insurance agent. And so it goes, through a nine page letter. But don't you laymen get too much joy out of it; he also has something to say to you: "We of the laity are for the most part spiritual paupers. We, like the beggar with his tin-cup, go to service on Sunday and to a large extent mechanically receive our unearned dole; others of us enjoy the intellectual treat furnished by the choir or the clergyman's essay. We of the laity must get into action to get at the substance of spiritual things."

* * *

The annual Candlemas Eve service in the diocese of Albany was held at Grace Church. A large number of the clergy of the diocese took part. The preacher was the Rev. Harold P. Kaulfuss, rector of Trinity, Granville.

* * *

There was a large attendance at the Convocation of the district of North Texas which met January 16-18th. Real progress was reported throughout the district; much building is going on, and the Church locally is in better shape than it has been for years. In addition the district is now meeting its full obligation to the National work of the Church.

* * *

Bishop Darlington of Harrisburg has received a gift of $5000 from Mrs. Marius de Brabant of New York, the income from which is to go to St. Gerald's Mission Church, Harrisburg.

The Rev. Thomas Casady, the rector of All Saints, Omaha, Nebraska, has prepared a Christian intelligence test. Here it is:

If you can give a clean-cut answer to the following propositions together with your reasons therefor and can defend your position in controversy, you have a brain. What is more, you know a great deal about the Christian Religion.

If you cannot answer these questions, except with indefinite, generalized opinions and if you are not willing to make a personal decision on each one of them is it not about time you began to study up a bit on the teachings of the religion you profess. Churchmen ought to have a Christian answer for the problems of the day. These are just a few of the easier problems as a sort of Christian intelligence test.

May a Christian fight?

What should be the Christian's attitude toward the criminal?

What business has the Church meddling in matters of state?

How can and does the Church of today relate itself to economic problems?

Is the praise of poverty to be commended?

Has the message of Jesus anything to offer in the solution of the labor problem today?

In this age of easy divorce what is the Christian solution?

How shall we view the problem of authority? To what voices shall we listen?

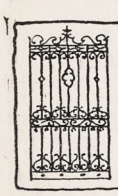
Given the world as we find it, with all the misery in sight, how shall we set things right?

As Christians what is our ultimate goal?

What have Christians to do with world affairs?"

* * *

A conference of Liberals is being held this week in Philadelphia under the auspices of the Philadelphia Branch of the National Church League. It is to be held at St. Stephen's Church, the Rev. Carl E. Grammer, rector. The addresses are to be given by the Rev. Walter F. Prince of Boston, the Rev. Samuel Shoemaker of New York, the Rev.



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Prof. Barton of the Philadelphia Divinity School, the Rev. Beverly Tucker of Richmond, the Rev. Charles Scoville of New Haven, the Rev. Alexander Cummins of Poughkeepsie, and Bishop Harris of Marquette.

* * *

Very successful Crusade meetings have been held in the diocese of Northern Indiana. The Crusaders were Bishop Mitchell of Arizona and Mrs. Edwin J. Randall of Chicago.

* * *

This from the Bishop of Maine, the Rt. Rev. Benjamin Brewster: "Perhaps you will find room in THE WITNESS for a mention of the fact that we have begun the Bishops' Crusade in Maine, with the Right Rev. Paul Jones, the Rev. A. R. Parshley and the Rev. F. D. Dean, M. D., as Crusaders, together with Miss Lucy Sturgis.

"In spite of unfavorable weather the work has gone on most encouragingly. The two presbyters conducted a successful mission in Portland with the Cathedral as the center of the work for six days beginning January 9. They then separated and went to various outlying stations.

"Bishop Jones began a six days' mission at Bangor January 16, afterwards going to two points in Aroostook County, namely Presque Isle, and Houlton for three days each. Bishop Jones commanded the interested attention of many in Bangor. The services and meetings were constantly splendidly attended, and on all sides it was evident that a profound impression was made by his searching and straight-forward and persuasive presentation of the far-reaching application of the Gospel. A like response undoubtedly has attended his efforts further north. Well known in Maine, Bishop Jones has deepened the thought of many people and has extended his circle of friends in the State."

* * *

The first Church conference to be held in the missionary district of Porto Rico was held at St. Andrew's, Mayaguez, January 10th to 16th. Someone with more knowledge of the climate there than I possess will have to say whether or not it was a "summer" conference. Anyhow it

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Washington's Birthday Luncheon Conference

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Twelve-Thirty o'clock

Program

"AMERICAN INDUSTRY AND OUR FOREIGN POLICIES"
DR. NORMAN THOMAS
Director of the League for Industrial Democracy

"AMERICAN MILITARISM"
REV. JOHN NEVIN SAYRE
Secretary of the Fellowship of Reconciliation

"THE ATTITUDE OF THE CHURCHES"
REV. WORTH M. TIPPY
Executive Secretary of the Social Service Department of the Federal Council of Churches

DISCUSSION
REV. JOHN HOWARD MELISH, Chairman

Brief statements to open the discussion will be made by

Miss Mary Van Kleeck, director of industrial studies of the Russell Sage Foundation

Bishop Paul Jones, secretary of the Fellowship of Reconciliation

Dr. Harry Laidler, director of the League for Industrial Democracy

Professor Norman Nash of Episcopal Theological Seminary

Professor A. D. Sheffield of the Inquiry

Rev. Charles K. Gilbert, executive secretary of the department of social service, diocese of New York

Rev. James Myers, industrial secretary of the social service department of the Federal Council of Churches

Mrs. Mary Simkovitch of Greenwich House, New York

Professor John A. Fitch of the New York School for Social Work

Miss Rose Schneiderman, secretary of the Woman's Trade Union League

Mr. John P. Coughlin, secretary of the Central Trades and Labor Council of Greater New York

SUMMING-UP
PROFESSOR VIDA D. SCUDDER
Chairman of the Church League for Industrial Democracy

Reservations for Luncheon may be made by addressing the secretary, 416 Lafayette St. NEW YORK CITY

A stenographic report of the conference will be ready in March and sent free on request.

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Services

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

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.
Rev. Frederic C. Fleming
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. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. 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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.
Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.
Dean B. D. Dagwell
Rev. J. Watson Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

was a great conference, with such well-known leaders as the following for the faculty: the Rev. T. A. Conover of Bernardsville, N. J., who was the director; Prof. C. E. Edmunds of the General Theological Seminary; Miss Adelaide Case of Teachers College, Columbia University; Miss Florence Newbold of the Girls' Friendly Society.

* * *

Less than a year ago the first service was held at Brenwood, Contra Costa County, California, led by the Rev. A. E. Martyr, in charge of work in the county. Today a $5000 church is nearly ready for use. This church has been built entirely by the twenty communicants, two of whom were presented for confirmation several years ago by Bishop Johnson when he was rector in Minneapolis. These folks have not asked anyone for a cent—they are doing the job themselves.

* * *

The diocese of Springfield is planning to observe their 50th anniversary in May when the synod of the province meets at St. Paul's, Springfield. The speakers at the anniversary dinner will be Bishop Woodcock of Kentucky and Bishop Shayler of Nebraska.

* * *

The Federal Council of Churches has issued a call for prayer over world issues; suggesting that congregations throughout the country pray that our country be Christian in our attitude toward China, Mexico, Nicaragua and Europe. Meanwhile the recruiting stands in New York at least have chalked up over their gayly colored posters about "Join the Marines and see the World" these words: "Men wanted at once for China."

* * *

Everyone is wanting to play my games at once. Fine. Here is a letter from Mr. George W. Krahe of New York: "Sorry more have not joined in your game of *Famous Sons and Daughters of the Clergy.* I decided

Clerical Changes

ARMSTRONG, Rev. Charles S., has resigned as rector of St. Matthew's, Jersey City, to become rector of St. Elizabeth's, Upper Ridgewood, N. J.

BUCK, Rev. George H., correction, has not resigned as rector of St. James', Derby, Connecticut, as previously reported. Has merely resigned as Archdeacon of New Haven after serving for twenty-seven years.

BURTON, Rev. Joseph, has accepted appointment as Archdeacon with headquarters at Allendale, South Carolina.

STEENSTRA, Rev. F. H., rector of St. Marks', Warren, R. I., has accepted a call to St. Marks', Mauch Chunk, Pa.

PEARSON, Rev. David A., rector of St. Thomas's, Dover, N. H., to be rector of St. John's, Medina, N. Y.

Services

Cathedral of St. John the Divine, New York.
Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.
Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.
Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

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

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

St. Mark's, Milwaukee.
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
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St. James', Philadelphia.
Rev. John Mockridge
22nd and Walnut Sts.
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Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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to dig up a few and then went among my friends for more. The 'Wise Guy' said he knew a long list who went to jail but I told him we didn't want those at present. Charles Evans Hughes and Woodrow Wilson were the sons of ministers. Kid McCoy and James J. Jefferies and Robert G. Ingersoll were also. The latter might not have believed quite along our lines, yet he was a great intellect and the Republican party called upon him for guidance during elections. Then there is Edward H. Harriman, Levi P. Morton, Cecil Rhodes, John F. Andrews, William C. Brown, John D. Archibold, Henry M. Flagler. For poets we have Tennyson, Lowell, Holmes, Emerson, Richard Watson Gilder and Henry Van Dyke. The layer of the Atlantic cable, Cyril W. Fields, was the son of a minister, as were also Aero Brothers Wright and Sam F. B. Morse. Hope that will serve as a starter and that others will join in." Others have, and will be printed next week. Meanwhile send on your lists.

* * *

The choir of fifteen or twenty years ago: This from the Rev. Arthur T. Reasoner of Leonard Hall, Bethlehem, Pa.: "Your request for information about old choirboys brought to mind an incident of a few years ago in Ohio. Eleven of our clergy had gathered in a group after an ordination. During the conversation someone asked how many of those present came into the Church 'through the choir door'. We discovered that eight of the eleven had been choir boys and that they had all come from non-Episcopal families. They had been led into the Church and into the ministry by belonging to a choir. This shows that the boy-choir, which some of our priests so scornfully decry, is a powerful missionary force. Nine of those eleven had been in choirs; eight from non-Church families, with one only from a Church family. This is not quite the line you asked for but I did want to make my contribution to the game."

* * *

The Rev. Karl Reiland, rector of St. George's, New York, to be one of the preachers this month at the Arlington Street Church, Boston.

* * *

Bishop Lawrence of Massachusetts was the preacher last Sunday in the chapel of Harvard University.

* * *

Mr. John Roots, son of Bishop Roots of Hankow, addressed a group in Trinity Church, Boston, last Monday on the present situation in China.

* * *

An effort was made as a part of the Bishops' Crusade services in Lawrence, Massachusetts, St. Augus-

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tine's Church, to hold a corporate communion which would be attended by the 600 people who have been confirmed since the church was founded.

* * *

Mr. Ralph Adams Cram, architect, gave an illustrated lecture on Spain last week at Longwood, Massachusetts, under the auspices of the Unitarian Laymen's League, to which the members of the Church of Our Saviour were invited.

* * *

Great response to the call for the Bishops' Crusade was made last Sunday in the seven churches of Brooklyn where Crusade services were held. Bishop Stearly of Newark was the preacher at St. Ann's; Dean McCready of Louisville addressed the congregations of fifteen churches who united for a service that was held at St. Thomas's; while the Rev. C. F. Blaisdell of Memphis addressed the congregations of nineteen churches who united for a service that was held at St. Paul's, Flatbush.

* * *

Contract has been placed for the building of a new church for St. James's parish, West Hartford, Connecticut, at a cost of about $100,000.

* * *

Now here is an interesting bit that I clipped from the New York Sun; refers of course to the Marlborough case:

When Henry Eighth began to search
For ways to put away his lady
He thought he had to found a church
To keep the deal from being shady.

It seems that Hank was not so bright;
The modern method's far more canny —
He should have claimed coercion, fright,
Annulled the bond and wedded Annie.

If he had known this simple way,
Had dropped his Church of England planning,
Just think! — we wouldn't hear today
A single peep from Bishop Manning!

For the first time in its history, the Association of American Colleges, which consists of the three hundred and eighty leading colleges in the country, elected a woman to be its President. Miss Lucia Briggs, President of Milwaukee-Downer, was given that honor at the meeting held in Chicago on January 13, 14, and 15. The President of one of the Church Colleges, Dr. Bernard I. Bell of St. Stephen's College was for the third successive year elected a member of the Directing Committee of six which controls the activities of the Association and also for the third time its treasurer.

* * *

Bishop Huntington of Anking cabled on January 22nd that all of the missionaries in the District are safe.

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THE WITNESS

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READING THE BIBLE—Nelson

The WITNESS

CHICAGO, FEBRUARY 24, 1927



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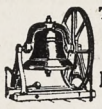

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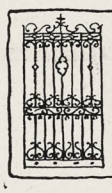

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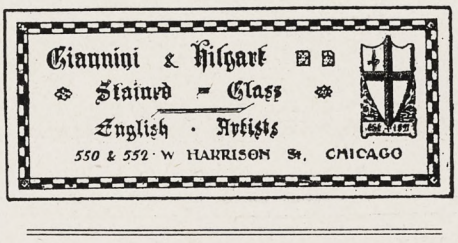

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THE WITNESS

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READING THE BIBLE

An Article for Young People

BY REV. THOMAS K. NELSON

WHEN I was a boy I had a friend who used to chin six times and read three verses of the Bible every night before going to bed. Both were good for him, but it is doubtful whether he got a very good idea of what the Bible was all about. I want to suggest to you a few ideas which will make the Bible a real live book to you. Boys do not, I fear, read the Bible very much, and this is because they find it either uninteresting or unintelligible—it really is neither.

Read Intelligently

In the first place the Bible should be read intelligently. In order to do this you must read it like any other book. That is, you must try to find out what were the conditions under which the author wrote and what he was trying to say. Now the Bible is not one book by one author written in one age, it is a collection of a great many books by many authors, and its writing took at least 900 years. It follows that one of the first *rules* is this—Read the Bible not by verses or chapters, but by books—Take some one book and find out just who the author was, when he lived, what problems he had to solve, and how he solved them. With some books this is very difficult, with some almost impossible, but with others it is not difficult, and with some whose author is not known it is still possible to discover the period in which he wrote and the purpose for which he wrote. As examples, I would suggest Amos or Ezekiel in the Old Testament; Acts or one of St. Paul's shorter epistles in the New Testament.

Again you will find it helpful to take stock of the chief difficulties you find in reading the Bible, face them frankly and see if you cannot find out how to overcome them.

Words and Phrases

First there is the difficulty that you meet with words and phrases which you do not understand. There are two ways of meeting this difficulty, the first is to use a commentary or dictionary of the Bible, the second is to read the Bible in a modern translation; very good are Kent's Shorter Old Testament and Moffatt's or Goodspeed's New Testament.

In the second place there is the difficulty that there are long passages which are uninteresting and tiresome, such as genealogies. The best thing to do with these is to leave them out. There is nothing to be gotten by ploughing through them as though the Bible were a collection of magic words all of which must be read in order to make the charm work.

Contradictions

The third and more serious difficulty is that some statements seem to contradict the facts of nature as scientifically demonstrated, as for example, the story of creation in Genesis 1 and 2. Two things are to be said about this, first there are really very few such passages, none so far as I remember in the New Testament and a very small number in the Old. If they disturb you leave them out—or better still get rid of the comparatively *modern* idea that every word of the Bible is true and learn once for all that the Bible grew just like any other literature and represents not the work of God revealing infallible words to men, but the Pilgrim's Progress of a race, the long search of man for truth, and that it contains the results of man's early and unscientific attempts to explain the universe—explanations which we no longer hold.

Primitive Ideas

A fourth and still more serious difficulty is this, that we find ideas about God which are opposed to the character of God as revealed in Christ, as for example that God is the God of Jews alone, caring nothing for other nations, that he is a God of vengeance who practically delights in bloodshed so that when Achan sinned not only he, but his whole family must be stoned to death.

I am certain that many boys reading such passages feel that they cannot worship such a God and they are right. Again such ideas occur only in the Old Testament, and again the solution to the difficulty lies in remembering that the Bible records the religious ideas of a race extending over many centuries and that these ideas rose gradually to a higher plane. Our Lord Himself saw and taught this—when John and James wished to call down fire on the village which would not receive them as the prophets of old might have done, He said, "Ye know not what spirit ye are of."

The Test

Test every idea of God in the Old Testament by the character of Christ—any idea which is opposed to His character is not true of God. For God *is* like Christ, and God's character has not changed. He always has been like Christ. My first main suggestion then is that you face quite frankly the difficulties you may meet and read your Bible intelligently, remembering that Christ said you must love God with your *mind.*

My second suggestion is that you read your Bible with a definite purpose and it seems to me that there are two purposes worth setting before you, the first is to study the Bible historically—to watch in the Old Testament the development of the Hebrew nation as a nation and of the Hebrew religion as a religion, and in the New Testament the development of the Christian Church and the religion of Jesus. These are fascinating stories and well worth the trouble of some real work. This kind

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of work can perhaps best be done in organized classes under trained leaders, but it is not beyond the power of any intelligent boy especially if he will get a few good books on the subject.

READ THE BEST

The second and more important purpose is to read your Bible in order to get the best out of it. Now that best is not after all either scientific or historical truth, but religious truth, the truth about the nature of God, the nature of man and the relation between the two. The Bible is not the only book which contains these truths, yet there is no other book in all literature that declares them as profoundly and as clearly as the Bible. Read it with your heart and mind keenly alert to find these truths. A man who had in his hand a heap of pebbles some of which were of great value, would not throw them all away because some were of no value. He would search through them until he found the valuable ones and those he would hold on to as a great possession.

So with the Bible, many parts may seem useless to you, yet some are of priceless value. As one example, take the book of Deuteronomy. There are in it many laws useless to us, but there are also some statements of eternal and priceless truth, such as:

Thou shalt love Jehovah thy God with all thy heart and with all thy soul and with all thy mind.

This is the highest aim a man can put before himself.

READ REGULARLY

My third suggestion is that you make a habit of giving some of your best time each day to reading your Bible. By your best time I mean the time when your mind is fresh and keen. I believe in the custom of reading a little of the Bible every night before going to bed, because it puts good thoughts in your mind to spend the night there and that is a fine thing to have, but I do not think that the last few moments at night are a time when the mind or heart is very keen and I do not think it is a good time to learn anything. So I would suggest that you give a few moments each day of your best time to the Bible. Notice too that I say make a habit of doing this. It is not necessary to dwell on the value of habit, it must have been drilled into you, but you might notice that the power of habit which is very great and very harmful when the habit is bad, is just as great and correspondingly helpful when the habit is good. So I say make a *habit* of giving some of your best time every day to your Bible and do not let anything interfere with it, or push it aside.

Last Call

RECTOR and Discussion Leaders planning to use THE WITNESS during Lent must send the Bundle Order *by wire* immediately to enable us to send them copies of the issue of March third. The paper during Lent is to carry two special series of articles: Spiritual Values and Religious Standards by Bishop Johnson; and The Big Story, the Gospel According to a Newspaper Man, by Irwin St. John Tucker. No orders can be filled that are received after noon, Monday, February 28th. Telegraph your order to the Chicago office.

READ PRACTICALLY

My fourth chief suggestion is that you read your Bible practically. You remember in Nicholas Nickleby Mr. Squeers' method of teaching. First, the boys learned to spell *horse*, then he went out and combed the *horse*, or he spelled window, then he went out and washed the window. Mr. Squeers was a bad man, but he had gotten hold of a good method. You may well apply it to your Bibles. First search them for some practical truth, then go out and practice it. It is perfectly useless to read Thou shalt love thy neighbor as thyself—and then go out and either forget it or do somebody a mean trick. You must go out and try to do it. It is useless to read: Blessed are the pure in heart, and then go out and forget it or be impure in thought or deed. You must practice it. You must be absolutely and chivalrously pure yourself and help others to be pure. The Bible is first and foremost a practical book, it teaches you what you must do. The traveler who studies his map, but does not follow it will get lost, the pilot who pores over his chart and does not follow it will wreck his boat, the man who learns the laws and then disobeys them is liable to land in jail. The Bible is all of these: a map for the traveler by land, a chart for the sailor, a book of rules for the player of life's game. Read it and then obey it.

This is the point that Jesus insisted on in the great parable in the seventh chapter of St. Matthew: There were two men who built each a house—one house fell, the other house stood. The difference was that one man obeyed the *word*, the other did not.

READ PRAYERFULLY

My fifth and last suggestion is that you read your Bible with the help of prayer. Prayer for wisdom to understand for as St. James says, "If any of you lacketh wisdom let him ask of God, who giveth to all and upbraideth not; and it shall be given him." Never forget that Christ himself said, "The Spirit of God shall lead you into all truth." You may be sure that if you pray to God His Spirit will show you more and more clearly the truth about Him, and illustrate for you the dark places in His word. And pray for the will and power to obey it. It is much easier to understand God's word than it is to obey it. There is a dark mysterious Power striving to pull you down, but there is a greater Power striving to pull you up. Read your Bibles with prayer and you shall know the truth. You shall learn the will of God, and have grace and power to fulfill the same.

Almighty God who has caused all Holy Scriptures to be written for our learning, grant that we may so read them, that we may both learn thy will and receive Power to obey it. Through Jesus Christ our Lord.

LIBERALS MEET IN PHILADELPHIA

Resolutions approving the creation of an organization that would strive to eliminate the Catholic party within the Episcopal Church were adopted today by clergymen attending the Septuagesima Conference of Liberal Churchmen of the Province of Washington and parts adjacent.

A plan for creating such an organization was outlined in a paper by the Right Rev. Robert L. Harris, Bishop of Marquette, Mich., which in the absence of the Bishop was read by the Rev. George Shepard Southworth, dean of St. Paul's Cathedral, Marquette.

The paper depicted the Catholic party in the Episcopal Church as an "enemy within" and the discussion following its reading was so spirited that Bishop Garland, of Pennsylvania, was moved to say:

"Let us not forget that there are many on the other side who love the Church as much as we, and that some in the Catholic party do not want the Church to be Romanized. We are all seeking the truth, and a militant spirit accomplishes little. Let us present the truth in love, confident that by so doing the truth will prevail. But let us present it in love."

In Seattle they had to have an overflow meeting when 2,000 people tried to crowd into St. Mark's for the opening service. Bishop Faber of Montana and the Rev. Mark Rifenbark of California, and Mrs. Wilson Johnston of Portland, were the Crusaders.

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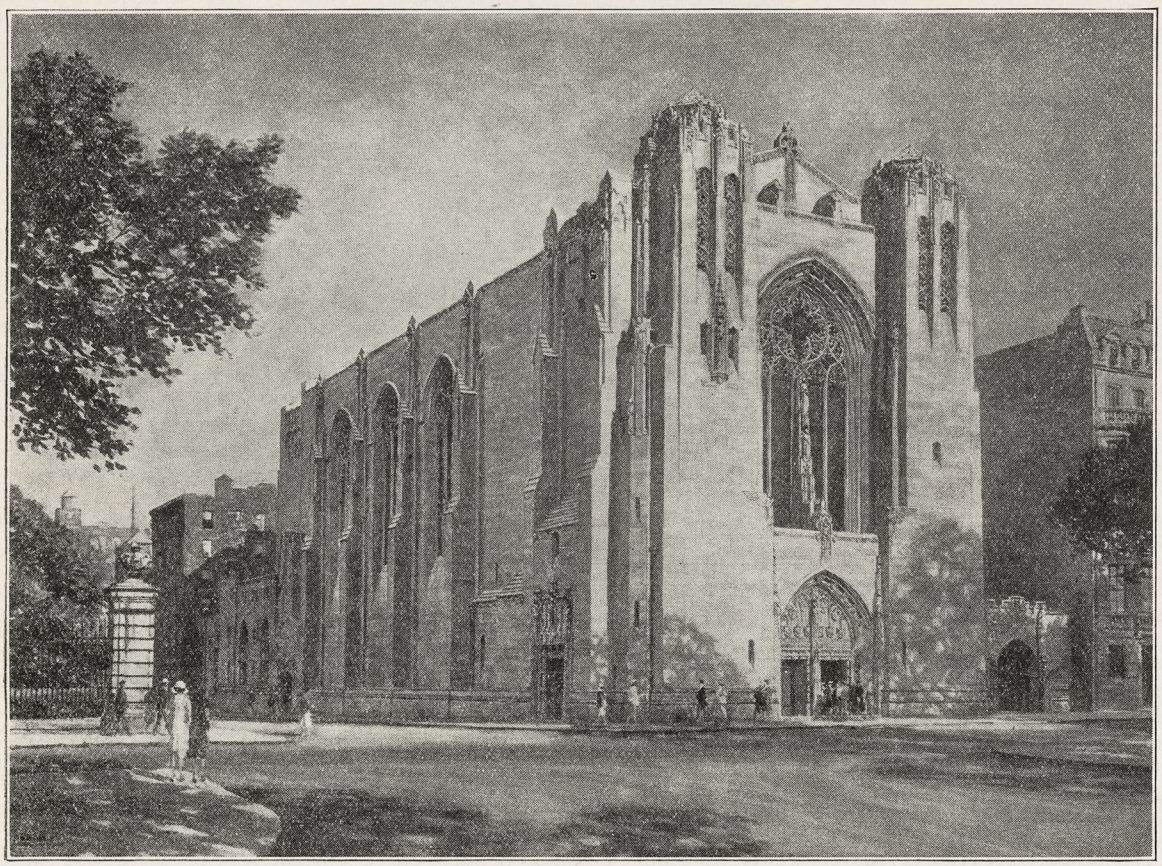

NEW CHURCH ON FIFTH AVENUE

To be Built This Summer

BY JOHN LARKIN, JR.

A NEW phase in American ecclesiastical architecture will be presented in the Church of the Heavenly Rest and Chapel of the Beloved Disciple now being constructed at Ninetieth Street and Fifth Avenue, New York. While the edifice is Gothic in principle, it has no direct prototype, being essentially an American creation.

The church group consists of three units, the church, the chapel and the parish house, which includes a community center. Hardie Phillip, of the firm of Mayers, Murray & Phillip, architects, formerly known as the Bertram G. Goodhue Associates, prepared the designs and plans in compliance with certain definite requirements of the church's building committee.

Now, the church is engaged in raising $1,000,000 by gifts and memorials to complete the necessary $3,250,000 building fund. Approximately $2,250,000 was realized through the sale of old sites. Frank L. Polk is general chairman of the campaign committee; Robert E. Allen, executive chairman, and Clarence C. Chapman, treasurer. The campaign will end with an intensive effort from March 4 to 12.

The site selected, 256 feet deep and 100 feet on Fifth Avenue, is on the avenue's highest point and faces the Carnegie Mansion and Central Park. The church will be one of the only two edifices dedicated to religion on upper Fifth Avenue facing the park. Architects agree that it is one of the last sites in Manhattan on which to build an enduring structure along the grand and uncompromising lines so necessary for ecclesiastical beauty.

Considering this tremendous advantage, the architects next turned their attention to preserving the proportions of the edifice when tall apartment houses are built around it. Aided by scale models, they succeeded in determining proportions which can not be affected by taller buildings.

The Rev. Dr. Henry Darlington, ractor of the parish, in discussing the new church, said:

"While the architecture of the group is Gothic, it is not a copy of the Gothic of any particular time or place. It has drawn its inspiration freely from whatever sources lent themselves to the undertaking. It represents an effort to do as the Gothic builders themselves would have done—that is, to develop new forms and new methods of handling them in accordance with the particular problems involved.

"Apartment houses will surround the building some day. To study this problem the architects prepared small scale models of tall buildings and the church. It was evident from these that towers which had been contemplated would be inadequate unless they were colossal in height. The solution of the problem was found in simplicity of mass, with large areas of plain wall surface relieved at suitable points by carefully detailed mouldings, rich tracery and fine sculpture.

"No direct prototype for this design can be found. It is Gothic in

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background and in spirit. It is modern in its application of Gothic principles. And moreover, it is a product of this land in which we live."

The nave provides space for 1,000 seats, each with unobstructed vision and hearing. These will be divided into four divisions instead of two and will be served by five aisles instead of the customary three, thereby avoiding the discomfort of passing many persons in reaching the inside seats. The floor is to be raised only one step above the street level.

Traceried windows open on the chapel on the south aisle wall. There are none on the north. Above, on both walls, are large clerestory windows forming a deep recess in each bay.

The church is to be lighted indirectly. This plan eliminates large hanging fixtures and avoids their glare in the eyes of the congregation.

The chancel is slightly narrower than the nave. The organ case cannot be seen in it. The pipes are secreted in the walls and speak through a gorgeously carved stone screen flush with the wall surface and from behind the reredos.

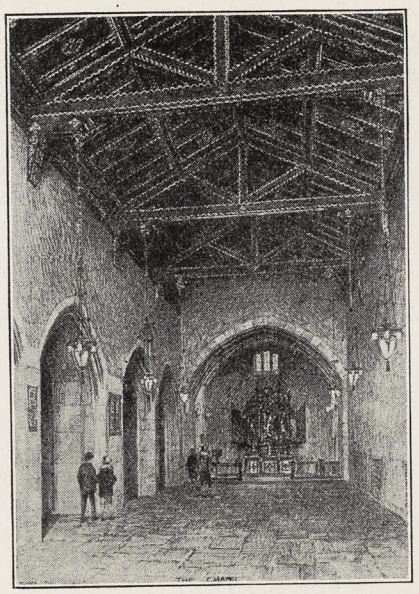
On the gospel side of the choir parapet is the lectern made of stone. On the epistle side, against a pier, is the stone pulpit surmounted by a delicately carved wooden conopy. In this canopy loud speakers will be hidden to amplify the voice of a visiting preacher should it be weak. The sedilia and bishop's seat are of stone and like the rear rank of choir stalls, will be built into the walls.

This arrangement makes the altar with its richly colored hangings the focal point of the chancel. The reredos and rose form a stirring background to it. As the reredos rises from a plain stone surface, it is adorned by carved ornament and sculpture, becoming constantly richer until it flowers into a cresting of delicate tracery which frames the rose window.

The chapel to the south of the church is a memorial to the parents of Miss Caroline Talman who first provided for it in 1870. Seating 200 persons, it is reached through a cloistered passage with an entrance on Fifth Avenue. Its walls will be buff sandstone and its ceiling, decoratively painted timbers. The altar will be of wood, decoratively painted in polychrome.

A mortuary chapel will be built under the chancel. Unfinished space under the nave will eventually become a spacious crypt.

East and south of the chancel of the church will be the parish house. A large assembly hall occupies the first floor. The building will contain class rooms and guild halls.



THE CHAPEL
of the Beloved Disciple

Cheerful Confidences

THE BISHOP'S CRUSADE

By Rev. George Parkin Atwater

THE Bishops' Crusade is drawing to a close. It is hard to estimate its fruits. It is quite probable that we shall never know exactly how much has been accomplished. It has aroused enthusiasm and it has stirred up loyalty. It has generated the power. Now must follow the period of quiet and persistent application of the power to the tasks of the Church.

It is almost unnecessary to point out that every period of intense preaching, or arousing, has one danger. It is the danger of providing no adequate outlet for the power thus generated. If such outlet is not carefully provided, then the power escapes, and the persons suffer a most unsatisfactory reaction.

The period following the Bishops' Crusade should be devoted to intense pastoral and parochial work; to the adjustment of the power to useful tasks; to teaching parish classes; to pastoral calls; to intensifying the efforts of parochial organizations. This will transform the energy into permanent storehouses of service.

The clergy must be careful how they attempt to perpetuate the Crusade, by trying to repreach it on Sundays. The need is now for intelligent and painstaking application of it in the kingdom, not for a decreasing series of arousings.

The supreme task of the Church today is not to arouse spiritual energy, but wisely to direct the energy generated in the Crusade. This is really the harder task, but it is the only way to make the Crusade permanently fruitful.

Today I heard a Bishop preach to nearly three thousand people on loyalty. It was a splendid message, forcefully delivered. The task now is for the clergy to adjust as many as possible of those three thousand to tasks that will promote the kingdom of God.

Fortunately we have an interval before Lent in which to do this painstaking and exacting work in our parishes. It will require all the patience, perseverance and pastoral fidelity which we possess. It must be done quietly, by personal conference, with wise judgment and discretion. Then Lent will come to help us hold the people steady to their tasks. Lent will provide the time to enlist the whole parish by its persistent pressure upon their conscience.

We need less, for the moment, the pressure of more preaching, and we need more the discipline of better practicing.

Anyone who drives an automobile knows the danger of "racing the engine." The Bishops' Crusade has developed the power. Let us not race the engine by further exhortation, but let us give this power some point of application. Then shall we profit by the Crusade.

Reality

Canon Streeter Thinks It Through

By the Rev. C. L. Street

Reality, B. H. Streeter. MacMillan, 1926. $2.00.

Most of us take our opinion ready made from the people we associate with. We don't think, we merely think we think. Those who do achieve some real thinking on ultimate problems in their early days, once having gained a fairly satisfactory position, more often than not rest on their laurels for the remainder of their lives. An open mind—a willingness to rethink our philosophy of life in terms of new discoveries and new points of view—is the fountain of youth intellectually, and one of the hall marks of greatness.

Canon Streeter went to Oxford in 1893 meaning to study law. But before long he realized that the religious beliefs on which he had been brought up rested on a very slender foundation. After a year or so of reading and discussion he arrived at what seemed an adequate intellectual basis for religion in terms of T. H. Green's idealism, taken over from Illingworth and Gore. But be-

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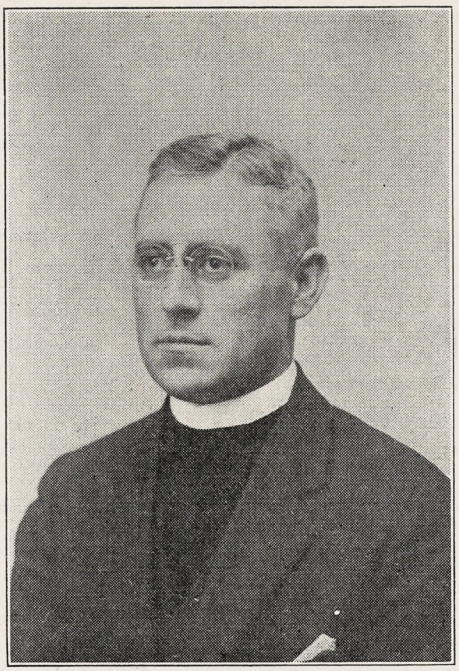
fore long he realized that his position was far from being "intellectually water-tight," and resolved to think the whole question through again. This book is the result of his labors. He begins by saying that we start with the wrong question. If we ask, "Is Christianity true?" we make religion itself the problem, whereas the truth of religion is worth inquiring about only if, and in so far as, it offers an answer to the problem posed by life." The Christian theologian, having asked the wrong question, has put himself on the defensive. He finds himself "defending the faith." "In effect, he has gotten himself into the position of being anxious to save religion instead of expecting religion to save him."

We must begin, Streeter says, by trying to get at the truth about the world we live in. The universe itself compels us to ask questions. Are we to think of it alive or dead? If alive, what is it after? Then comes the fact of evil, and the practical question, "Is there any way in which I personally can overcome and help others to overcome the suffering and the wrong?"

The author's position is that there are two avenues of approach to reality—science, which works purely in time and space relations and gives part of the picture, and Art and Religion, which do not aim to give knowledge in the scientific sense, but to make us respond in a manner harmonious with the nature of reality. Science is a "representation" in terms of **quantity.** Religion is a "representation" in terms of **quality.** Both are equally important. But quality can only be made known by imparting some experiences of it. So in religion what is most important is not theology but "myth, ritual, hymn, parable, epigram, paradox, all of them methods of Art." From this point he goes on to discuss the Christian story. The figure of Christ he says, is the supreme revelation of reality, valid for all time. His life is of the nature of a work of art in that it reveals reality to us directly. And, like a work of art, it can never be superceded.

There are chapters on the "Defeat of Evil," on the new psychology and on immortality. It is a great book.

Rev. Frank Warfield Crowder, rector of St. James', New York, has announced that through the generosity of twenty members of the congregation the organ is soon to be completed—has 33 stops now, and will have 75 before the summer's over. Austin Organ Company is doing the work.



REV. BLAND MITCHELL
Recovering from an Illness

Let's Know

"WHEN YE PRAY"

By Rev. Frank E. Wilson

A SERIES of questions comes to me about prayer. Some of them are easily answered; some are a matter of trial and experience.

1. Shall we pray for ourselves or for others first?

I presume this means whether in one session of prayer we ought to give to ourselves or others the priority of attention. I should say that we would better begin with prayer for ourselves in order to be in an attitude of closer communion with God before offering our petitions for others. If there is anything in our own lives which hinders the spirit of prayer, it needs to be cleared away at once. This seems to be the order in the Lord's Prayer—"Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us."

2. Shall we thank God for His goodness first, or shall we first ask forgiveness for our sins, and for a continuance of His blessings?

Thanksgiving is the best way of opening our spiritual communications with God. It reassures us of the fact that God is willing always to hear us and thereby strengthens the faith with which we proceed to make our further petitions.

3. Is any particular bodily posture necessary when physical ailings and age make some particular posture difficult?

No. Under normal conditions, kneeling is the posture most conducive to prayerfulness, but it is by no means a necessity. In the Eastern Church prayers are mostly said while the people stand. Forbes Robinson, one of the most devout of recent saintly characters, said that he often paced the floor when engaged in a concentrated period of prayer for some particular person or some particular **object.**

4. Is it not right to say some prayers in bed—for example, to supplement prayers that one has made before going to bed? This may happen when the bed-room is very cold or the person very tired. And would it not be helpful to do so in the morning before one arises from bed?

The answer to No. 3 largely covers this question. God is not so much concerned with how we do it as He is with the spirit which animates our devotions. Particular methods of prayer are encouraged because they have been found to be helpful to us—not to God. We are not all alike. Some methods are more helpful to some of us than to others. There is only one caution. We ought to be careful against following the lines of least resistance. Prayers in bed might be only a mark of spiritual laziness. An offering of drowsy devotion to God is not the best kind of reverence. There is something to be said for standing by habits even of slight self-sacrifice. There are circumstances, of course, which entirely justify recumbent devotions. Christian experience advises us that these conditions should be considered extraordinary rather than normal.

I am glad there are some people who are interested in discovering how best to pray. There is a spiritual technique just as much as there is mechanical skill. We learn to be good mechanics and good Christians in the same way—by practise and experience.

Lots of building going on in that part of Oregon that comes under the jurisdiction of the Rev. Dr. Thomas Jenkins, general missionary. Couple of chapels, a fine new parish house, and land for a church in still another place.

* * *

Rev. Kirk B. O'Farrell of Cleveland, had been doing his share on the Crusade—first at Wilkes-Barre, Pa., and just recently in Virginia. My informer also adds: "Also want to tell you that the congregation at Emmanuel, Cleveland, is growing so large that the ushers are having quite a time seating them—course I mean number of people."

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Deplores the Poor Singing in Churches

English Parson Requests His Congregation to Remain for Practice

WANTS BETTER SINGING

By Rev. A. Manby Lloyd

Great are the uses of advertisements! Every Monday morning we read of some parson, hitherto regarded as small fry, boosted into fame by the press. This week it is the Rev. M. O. Hodson, vicar of an E. Ham church, who surprised his congregation on Sunday evening by telling them how feeble was their singing, and inviting them to a pre-service choir practice on the following Sunday. In reply to an interviewer he said:

"It is quite true that I criticized the hymn-singing of my parishioners. I even went as far as to liken them to tame cats, I think. I am sure they will take it in good part. Religion must be a warm and living thing. Good, full-throated singing is as necessary in religion as in ordinary secular life.

"The old hymn-books are excellent in their way, but they were written from the point of view of the trained choir. Many of the hymns rely on four-part harmony for their effect. What we want are hymns wherein the melody of itself compels hearty communal singing. Religion should appeal to every side of life, and notably to our love of music. I do not like subjective, lugubrious hymns, so often full of sorrow and without a spark of joyfulness."

Mr. Hodson has only been a fortnight in the parish. He came from Durban, South Africa, where he was an archdeacon.

* * *

Then our old friend, the Rev. P. T. Stevens, vicar of St. Matthews, New Kent Road, intends to "name" women scandal-mongers from the pulpit. This should be a draw. Betsy Prig hasn't been to kirk for many a long day, but she is sure to be there if, by any chance, she might hear justice done to Sarah Gamp.

* * *

The Archbishop of Canterbury bids all whom his words can reach to guard with wisdom as well as enthusiasm the sacred heritage of the Lord's Day. He says a strange selfishness leads many people, some of whom have leisure all the week through, to spoil the Sundays of other men by the carelessness which leads a man to think only of himself. "Those in responsible positions must have their eyes open to the danger if unintended progress from the provision of innocent recreation to the encouragement of great competitive games or matches, with inevitable conditions of popular gatherings and excitement and consequently multiplied labor. My own feeling is that a word of warning is gravely needed at this time, a word of warning to the whole country and to public bodies in particular, that if Sunday were to be given up chiefly to pleasure-seeking and if facilities for such pleasure-seeking were to be indefinitely multiplied, the price would be deplorable. We should lose the quietude and recuperative restfulness of Sunday in proportion as Sunday traveling, Sunday trading, and Sunday labor were increased. Those on whom the sacrifice would be enforced belong chiefly to the class which has the greatest need of the advantages of Sunday, and is least able effectively to secure them."

Mr. Ramsay MacDonald says that labor is more interested than any other section of the community in preserving one day's rest in seven, and by rest he does not mean recreation.

Sir Harry Lauder, in a message from West Virginia, writes: "I am against Sunday theatre shows, and I have told my fellow artists that if we fail to uphold our religion and our Sunday, men will scorn us, women will weep for us, and children will be taught to hate the name of the theatre, and the curses of the generations to come will be forever at the stage door. Men who disregard God's word and God's work can never hope to be respected. . . . When, for the first time, I came to America, I had four Sunday performances, and a more miserable engagement I never fulfilled. I felt I was doing something against my religion, something which I had been taught by my mother, was wrong. It was unnatural for me to work on the Sabbath, and I felt ashamed of it."

Ten Years Ago

TEN years ago the following item appeared in THE WITNESS: "The Rev. Dr. Manning, rector of Trinity Church, New York, has announced the following as the special preachers for Lent: Bishop Richardson of the Canadian Church; Bishop T. I. Reese, coadjutor of Southern Ohio; Dean Fosbroke of the General Seminary; Dean Vernon of Portland, Maine, and the Rev. J. O. S. Huntington, of the Order of the Holy Cross."

Suicides Caused by Purposeless Lives

President Bell of St. Stephen's, Says That Young People Need a Purpose

PROPOSES CREED

It is no wonder that so many students commit suicide; I don't blame them." said Dr. Bernard Iddings Bell, President of St. Stephen's College, Annandale, N. Y., in a sermon in the Cathedral of St. John the Divine. His subject was "Facing the Challenges of Life; Knowledge Is Not Enough."

"Knowledge, and knowledge alone, is almost certain to remove from man that courage which results from ignorance, without substituting anything for it," said Dr. Bell. "Cowardice is the besetting sin of our modern life. To be brave one must believe in something. Too much education takes away belief in love and hope, the ruling forces of the universe. Those who believe in nothing become the slaves of everything. If education is to be defined as the accommodation of man to his environment, then it is more of a curse than a blessing.

"Experience teaches us that love brings pain. It is easy to say 'Little children love one another,' but it is not easy to do. And so we grow to despise human love because we ask too much of it. We must find something to supplement the knowledge which experience brings.

"It is no wonder that so many students commit suicide. We become worse than men without a country; we become men without a cause for which to live. The solution can never be an amalgamation between science and religion.

"Man says, 'I am a free spirit as well as a mechanical being; I may be descended from an anthropoid, but I am the son of God as well.' The cultivation of science without religion makes for insanity. To train the mind without training the soul is to deprive youth of balance."

Dr. Bell suggested the following creed for students: "I must know, but I must believe as well. I believe in life; I believe in love; I believe in God. I don't know anything about any of them, but I believe."

Bishop Davenport of Easton, addressing the Auxiliary, early this month, spoke on the debt that city parishes owe to the churches in rural communities which furnish them with many of their staunchest parishioners. Bishop Darlington at the same meeting urged adequate support for the national work of the Church.

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News Paragraphs of the Pacific Dioceses

The Best Way to Help Mexico Is With the Friendship of America

CLERGY STUDY

By Bishop Stevens

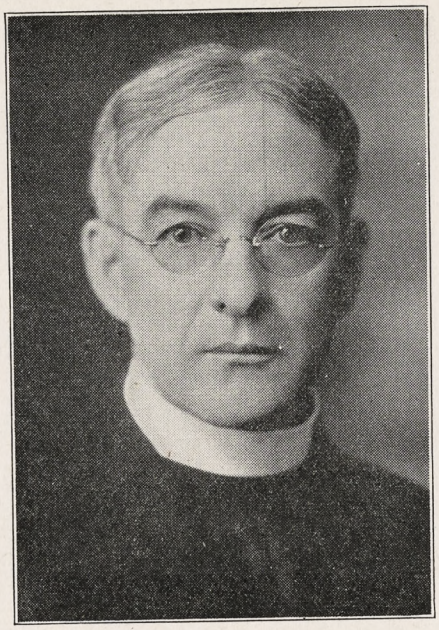
The new hospital of the Good Samaritan in Los Angeles has been completed and will be in use by April first. It is a massive building of Mediterranean architecture, twelve stories in height and with a Chapel seating about four hundred persons. The total cost will be $1,550,000. The hospital equipment now consists of the new building, the old hospital (a Class A building with fine equipment), a nurses' home, the residence and a doctors' office building owned by members of the medical staff. The new buildings are all of reinforced concrete.

* * *

One of the best aids to the right relationship with Mexicans and the Mexican people is friendliness on the part of Americans. There is an organization known as the "Friends of the Mexicans" which, about two months ago, held its sixth Annual Conference at Pomona College, Claremont, California. About three hundred delegates were registered and the entire conference numbered about six hundred. These delegates represented educational institutions, chambers of commerce, settlement houses, Roman Catholic and Protestant welfare bureaus, churches, and other organizations. Originally organized by and with its attendance practically restricted to teachers interested in Mexican child and adult education, the scope of the Conference has gradually widened until it covers all problems pertaining to our Spanish-speaking population.

The Conference emphasized the fact that the nations of the world today are seeking a common basis of understanding and that permanent peace can not be secured through superficial expedients, but will only be brought about by a mutuality of viewpoint, outlook and ideals. The consciousness of unity could be the result of educational processes.

The Conference of "Friends of the Mexicans" is not to be looked upon merely as a type of propaganda, or as an "uplift" movement in the generally recognized sense of that term. It is, rather, an effort toward a proper adjustment with our Mexican neighbors, a sharing of our different national cultures, and an adequate appreciation of the fact that Mexico has much to give us in exchange for what we have to offer her. The technique of this adjustment to another culture, yielding nothing in zeal for our own, but respecting and understanding the other, is now being made the subject of most serious study by the leaders of sociological thought in our colleges and universities, and also by forward-looking statesmen in the economic, religious, educational, and political world.



BISHOP MAXON
A Leader of the Crusade

* * *

Twenty-five of the clergy of the Diocese of Los Angeles are engaging in the study of Psychology of Religion. Under the direction of Professor J. Hudson Ballard of Occidental College, they are meeting weekly to learn more of this important phase of pastoral life. Dr. Ballard belongs to the "Purposive" school of psychologists as opposed to the "Behaviorists" whose point of view is largely, if not entirely, inimical to the Christian philosophy of life.

* * *

Reports of the intensive week of the Bishops' Crusade in Arizona are enthusiastic. Under the leadership of Bishop Moulton of Utah and Archdeacon Porter of San Francisco, services of great inspiration were held at Trinity Cathedral, Phoenix. According to the Cathedral Bulletin, their services were a great challenge to the evolving of a new vision of God's goodness and a desire for harmony with Him. The Cathedral Bulletin, by the way, is an interesting parish leaflet edited by the Dean, the Very Rev. Edward Seldon Lane. The Bishop of Arizona has been absent from his district as one of the Crusaders in the Diocese of Northern Indiana.

News Paragraphs of the Episcopal Church

Church Has Yet to Work Out Policy for the Schools of the Church in China

NATIONALISM

By Rev. William B. Spofford

Bishop Roots of Hankow who recently visited Changsha finds that the Nationalist party, which controls China south of the Yangtse River, has made it a stronghold of revolutionary propaganda. "Anti-Imperialism" and "anti-capitalism" are the chief slogans. The radical wing of the Nationalist Party is in control and has organized the administration of the city on a communistic program. There are many evidences of Russian influence. For instance, the Bishop found the walls of the city placarded with posters, "Long live the October Revolution," referring to the Russian revolution of 1917.

Partly growing out of this condition there has come about a state of unrest among teachers and students in the mission schools. The Bishop found they desired to set aside the methods under which the Church has developed its educational system in China and substitute regulations put out by the Cantonese government. This would make impossible any Christian teaching as a part of the curriculum or any required attendance at religious services as part of the school routine. In places of the usual brief religious service with which the Church Schools in China have been accustomed to open, it was proposed that our schools should in future begin the day's work with an assembly at which patriotic songs would be sung, announcements made, with, on occasions, a brief address. Once a week the assembly would become a patriotic meeting and have the following additional features: Three bows to the national flag and the portrait of Dr. Sun Yat Sen, repetition by the school of Dr. Sun's will, and two or three minutes of silent meditation.

Dr. Sun's will reads as follows: "For forty years I have devoted my life to the cause of the People's Revolution with the object of securing freedom and equality for China. My experience, accumulated in these forty years, has fully convinced me that to attain our object we must arouse the people and fight side by side with such races of the world as have accorded us equal treatment. As the Revolution has not yet come to a complete success, my compatriots must continue to strive according to the teachings in my books,

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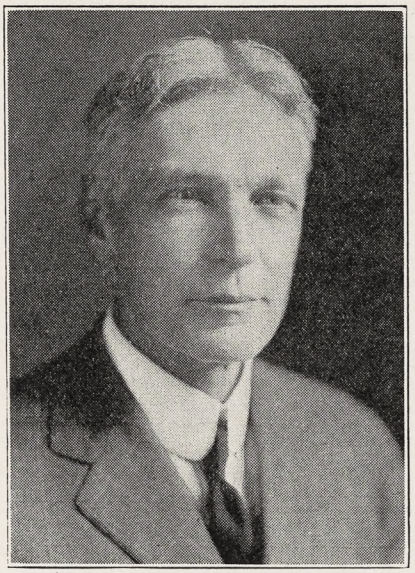
namely, 'The Plans for National Reconstruction,' and 'The Three Principles of the People,' and in my proclamation made during the first National Representative Convention, until our cherished aims have been completely achieved. The recently proposed People's Assembly and the abrogation of unequal treaties especially should be pressed to their realization at the earliest possible date."

The Department of Missions meeting February 9th and 10th gave careful consideration to these proposals as interpreted by Bishop Gilman, suffragan bishop of Hankow. Its conclusion is embodied in the following statement, which was laid before the National Council and ratified by it:

RESOLVED, That the Department of Missions considers that there is nothing fundamentally inconsistent between the Christian character of a school and the conduct of a school on the basis of voluntary worship and instruction. The department recognizes the desirability of a national system of education in China directed by Chinese authorities. The Church in the United States desires to do everything it conscientiously and properly can to adjust its educational work to such a system. Meanwhile without attempting at this time to establish a permanent policy with regard to the conduct of schools in China the Department of Missions in view of the present attempts of military duress to enforce upon schools certain political regulations, considers that it is not practicable to conduct our Church schools in accordance with the plans outlined in Bishop Roots' letter of December 24th and his cable of February 1st. The Department takes this action with deep regret and will be ready at any time to consider plans for the conduct of the schools upon which the bishops in China agree.

* * *

The Berkeley Divinity School which is soon to move to New Haven proposes to build a hotel in connection with the school in which apartments could be rented to missionaries home on furlough, thus opening to them the advantages of courses at Yale as well as Berkeley, and also giving the students an opportunity to hear of the work of the



DR. JOHN WOOD
Tells About Affairs in China

missionaries. The department of missions of the National Council thinks it a good idea and said so at their meeting the other day when all those in favor stood up.

* * *

The diocese of Ohio is to give 5 per cent of the amount over and above the budget of the General Church, plus the budget of the diocese to the Advance Work. Or put it this way: they are giving all they are assessed, plus 5 per cent, and in addition are paying all of their quota for Advance Work. Must put Ohio at the top.

* * *

Great crowds for the Crusade in Chicago. Rev. Frank E. Wilson, Rev. Richard Wilkinson, Bishop Woodcock and Rev. S. P. Delaney were the crusaders. Held all last week.

* * *

Five thousand dollars that has been given in Sunday School birthday thank offerings is to be used for buildings for the missionary station at Bendoo, Liberia, where the Rev. W. J. Reed is in charge.

The Federal Council of Churches has sent out an interesting communication which sets forth rather interesting facts in regard to Japan. We are apt to think, says the communication, that the Japanese are quite content with our exclusion act which has now been in effect for three years. Yet only the other day one of the leading statesmen of Japan deplored publicly the attitude of our government toward the Japanese.

Japan is restricted from sending her nationals to the United States, Canada, Australia, New Zealand; she cannot colonize nor own land in the Philippines; she cannot own land outside of treaty ports in China; Russia opposes her advance in Siberia, and the whole world looks with

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suspicion upon her activities in Manchuria. Japan faces this dilemma—she must either fight for a larger place in the world or find some other way of supporting her surplus population.

She has chosen the way of peace. With her back to the wall, handicapped by the financial consequences of the terrible earthquake disaster which destroyed her most prosperous cities, by the high American tariff, by commerce-destroying political turmoil in China and by the world economic aftermath of the war, she is struggling to develop the one peaceful means through which she can hope to take care of her population at home—industrial expansion.

Japan's agricultural resources are not adequate. On an area smaller than the state of California, only 14.6 per cent of which can be cultivated, she must support a population equal to one-half that of the United States. A former member of the House of Peers, Count Soyeshima, says: "Supposing that all the farms in Japan are put into one large farm, it can be crossed in a Ford car from one end to the other in about five hours. And from this tiny space our industrious peasants do their utmost to feed fifty-six million people." It is to industry then that Japan must turn. Her factories are therefore working day and night on two shifts and she has organized her industries scientifically in order to keep her head above water.

* * *

I shall be glad to welcome visitors at the New York office of THE WITNESS. Bishop Manning has very kindly assigned us room in the Diocesan House, 416 Lafayette Street, which is reached by taking the subway to Astor Place or 8th Street. The office we occupy was formerly the study of Bishop Potter, and contains today fully a thousand volumes with the bookplate HENRY CODMAN POTTER, pasted inside their covers. Around the border of the ceiling is the Benedicite in Latin, printed very decoratively in bright colors. Needless to say, an inspiring place to work, particularly so since from across the alley comes the throb of modern machinery to remind us that it is the year 1927.

Some week when news is scarce I shall rummage over these volumns and tell you what is here. As a taste here is an old book of Epitaphs, without date, but I should judge a rather old book. Here is one, from a grave stone in Stamford, England, dated 1783:

William Pepper

Tho' hot my name, yet mild my nature,
I bore good will to every creature;
I brewed good ale and sold it too,
And unto each I gave his due.

Eighteen parochial missions, all of six days' duration, have just been held in the diocese of Minnesota as a part of the Crusade. They are planning to have a mission in every parish in the diocese before Lent. The week in Minneapolis and St. Paul, with Rev. George Craig Stewart and the Rev. Thomas Casady as Crusaders was a great success. There were 2,500 at the opening mass meetings; with 2,800 at the closing meeting; from 1300 to 1700 out every night for mass meetings. Then during the week there were innumerable conferences and meetings, special atten-

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tion being given to the students at the University of Minnesota. The Rev. Frederick D. Butler was chairman of the Crusade committee.

* * *

The Rev. Fred Clayton, president of Tabor College, has been stirring them at Iowa State College, Ames, where the Rev. LeRoy Burroughs is doing a great work. Folks over there are going to build a fine church before long. They have the land; not only that, they have the stone too right there on the lots out of which a church can be built once they can gather together enough cash to hire a few derricks and a flock of stone masons. Anyhow the Rev. Wallace Essingham has been given the job by the diocesan authorities of raising $75,000. Just as soon as they secure $20,000 they are going to start on the parish house where services will be held until the church is built.

* * *

Eleven missionaries have been appointed to fill vacancies, five to the foreign fields, three to Latin America, and three to the domestic field.

* * *

The Bishop of Aberdeen and Provost Erskine Hill of St. Andrew's Cathedral, Aberdeen, are to visit this country next Fall to raise money for a Seabury Memorial in Aberdeen, the scene of the consecration of Bishop Seabury.

* * *

The Spirit of Missions has reached a circulation of 42,000 copies an issue, a gain of 7,500 in the past year.

* * *

There is not going to be any debate over marriage between Bishop Manning of New York and Judge Lindsay of Denver. The Judge sent a challenge which the Bishop declined with the remark that "for Christians the moral standards given to the world by Christ are not open to debate."

* * *

The Bishop of New York, on advise of his physician, has been obliged to decline important engagements, including his part in the Bishops' Crusade in Chicago. Bishop Manning is not ill but the doctors advise him to store his energy for the important work in his diocese.

* * *

The Rev. Frank Wilson, editor, in his column of January 27th, had a word to say in regard to the Salvation Army. You probably read it; if not see if you can't dig it up for the question raised is an important one. Here is a letter from the Rev.

Rheumatism

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In the year of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally, I found a treatment that cured me completely and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.

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DIED

BOLTON—ON FEBRUARY 9th, 1927, AT Sioux City, Iowa, entered into Life, James H. Bolton, husband of Minnie Cornish Bolton, and Senior Warden of St. Thomas' Parish.

"Eternal rest grant him, O Lord, and let light perpetual shine upon him."

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"Where shall I bestow my goods?"

Hon. Joseph Buffington, United States Circuit Judge, Philadelphia, a trustee and graduate of Trinity College, Hartford, will be glad to confer confidentially, in person or by letter, with anyone, or their counsel, interested in strengthening its work. Trinity is one of the 5 Church colleges which together now furnish to the Episcopal Church 59 of its 139 bishops and 1-6 of its clergy. It can use helpful funds and memorial buildings.

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Frederick C. Williams, rector of St. Paul's, Willimantic, Conn., on the subject:

"The experience of the Rev. Frank E. Wilson with the Salvation Army is almost identical with my own. The Army in this town has a Sunday School with a Catechism claiming special appointment of General Booth to teach the people how they should serve God. It is organized much like a church, it draws members from the churches of the town, and especially from the Sunday School, when it can.

"When we are asked to assist them in their drive for their budget, and remind them that they are working like an added denomination, they can't see it, but claim that we ought to assist a good work. The men sent to carry on the campaign for funds say that they will report the matter to headquarters, but nothing comes of the promise.

"The local corps of the Salvation Army does little relief work, just making a display at Christmas time as an excuse for having their buckets on the streets for donations. They never give an accounting of moneys collected or distributed.

"It strikes me that they have capitalized their war-work reputation to set up local churches in a great many towns, and to ask the community to support them."

The silver alms dish which, as announced in the Church press, the King of England has had made for the Cathedral of St. John, in New York, was presented by the British Ambassador, Sir Esme Howard, at the 11 o'clock service Sunday morning, February 13th. The Ambassador was attended by Major W. H. S. Alston, assistant military attache to the British Embassy. Sir Henry Armstrong, the British Consul General, New York, and Lady Armstrong were also present.

* * *

Have you a hobby? The Rev. Arthur H. Noll of Memphis when a boy dreamed of being a great artist. Somehow or other he became a clergyman instead. Later in life he returned to his first love as a hobby and today is a recognized authority on bookplates, having designed some of the most prized ones in the country. The Memphis paper the other day gave a great deal of space to Dr. Noll and his designs.

* * *

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Services

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

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.
Rev. Frederic C. Fleming
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. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. 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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.
Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.
Dean B. D. Dagwell
Rev. J. Watson Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

list, and is anxious to put on that list the name of every person who would be interested in reading whatever the department publishes for free distribution. (This includes material on rural work.) Anyone desiring to receive the department literature is asked to send name and address to the Department of Social Service, 281 Fourth Avenue, New York.

* * *

The Crusade has been taken to the people in the rural districts in the diocese of Springfield.

* * *

They went on record as opposing compulsory miltary training in public schools and colleges at the convention of the diocese of Michigan. They voted the diocesan paper out of business but word was passed around that it didn't mean anything since Mrs. Henry Ford was to back a grander and bigger paper.

* * *

"It takes 42 pounds of butter to equal the day's wages of a plumber." So Mrs. Wright B. Haff, secretary of the Woman's Auxiliary of New York, told the ladies at a meeting held in St. Paul's Cathedral, Detroit. "Something has got to be done for the people in our rural communities."

* * *

Bishop Stires has sent a personal letter of congratulation to each clergyman in the diocese, because their efforts throughout the year past resulted in the notable increase of missionary giving, largely surpassing the best previous attainment of the diocese. After the "referendum" of a year ago, Long Island notified the National Council that $125,000 might be expected from Long Island in 1926. This was much more than the diocese had ever contributed before. Bishop Stires has now notified

Clerical Changes

AULENBACH, Rev. W. H., vicar of St. Andrew's, Philadelphia, has accepted a call to be assistant at St. Paul's, Flint, Michigan.

BOMBERGER, Rev. J. H. A., assistant at the Epiphany, Washington, D. C., has accepted the rectorship of St. Matthew's, Wheeling, W. Va.

DENNEN, Rev. Ernest J., superintendent of City Missions, Boston, and director of the Order of Sir Galahad, has accepted the rectorship of Christ Church on Salem Street, Boston (the Old North Church).

EVANS, Rev. Samuel, resigns as rector of St. Mark's, Durango, Colorado, to accept the chaplaincy of St. Helen's Hall and the vicarship of St. Matthew's, Portland, Oregon.

GILMAN, Rev. P. S., resigns as rector of St. Ann's, Nashville, Tenn., to become the dean of St. Luke's Cathedral, Orlando, Florida.

MILLER, Mr. J. M., general secretary of the field department of the National Council has been appointed Corresponding Secretary in place of the Rev. A. R. McKinstry, who resigned to accept the rectorship of St. Paul's, Albany. Mr. Miller is to have charge of the Speakers' Bureau.

Services

Cathedral of St. John the Divine, New York.
Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.
Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.
Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
Knapp & Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee.
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
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Holy Days and Thursdays, 10.

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his clergy that he has the receipt of the National Council for $125,000 and he thanks them heartily for their loyal co-operation, and the people for their support.

* * *

The Crusade was very successful in Long Island. At the seven centers selected for the Crusade in the diocese, the total attendance for the six successive nights, and the noonday service at Albee's theatre in Brooklyn for five days, was just under thirty thousand. The largest gatherings were those in Albee's theatre, where Bishop Stires was the preacher. Beginning with thirteen hundred the first day, the number steadily increased to more than twenty-six hundred the last day.

* * *

Four students from DuBose Training School, are in charge of missions in North Carolina during their vacation.

Preacher, Pulpit and Pew

By E. P. Jots

Liza was on the witness stand.

"Are you positive," inquired the prosecutor, "that you know your husband came home from church with you on the night this crime was committed, and was at home?"

"Ef Ah didn'," replied the witness firmly, "den Ah busted a good rollin' pin ovah an innercent man's haid, dat's all!"

* * *

The volunteer "driver" of the Liverpool London Express had performed the unprecedented feat of bringing the great train thundering into Liverpool twenty-five minutes ahead of time! The passengers went forward to thank him. The driver, whose knowledge of automotive science was confined to what he had learned by tinkering with a Ford, thrust a begrimed face out of his cab window, listened to them a moment, and then gasped:

"Ladies and gentlemen — don't thank me — thank God. I only found out how to stop this thing ten minutes ago."

* * *

"Isn't Bessie pretty, Aunt Lucille!" exclaimed Paul admiringly of his little playmate.

"Bessie is pretty because she is good," answered Aunt Lucille primly.

"But, Aunt Lucille, you are good!" cried Paul in astonishment.

* * *

"Will you marry me?"

"But I must tell you, I'm a somnambulist."

"Oh, that's all right! You can go to your church and I'll go to mine."

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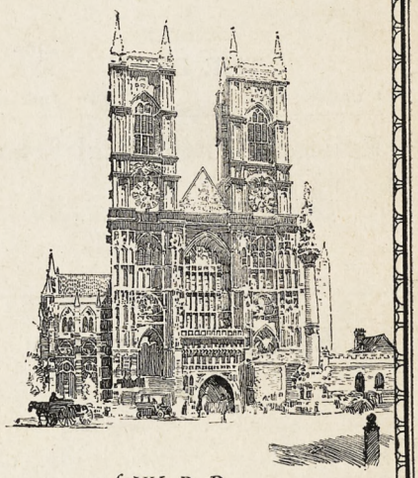

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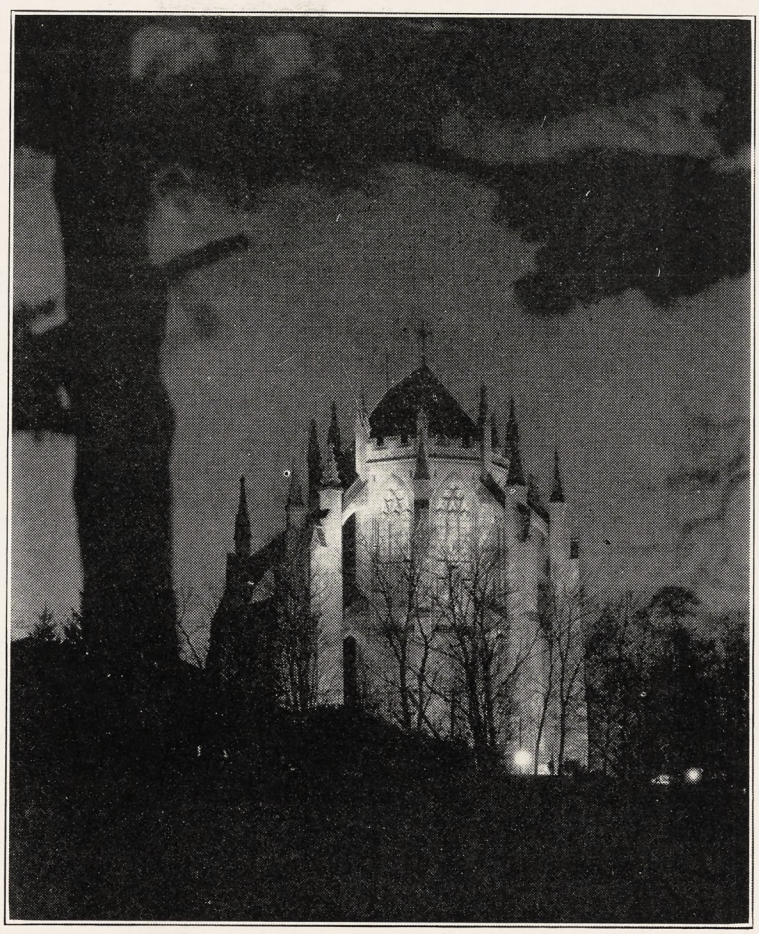
The WITNESS

CHICAGO, MARCH 3, 1927



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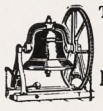

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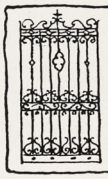

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THE WITNESS

A National Paper of the Episcopal Church

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EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; BOOK EDITOR, REV. CHARLES L. STREET; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, BISHOP STEVENS, REV. W. A. JONNARD.

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SPIRITUAL VALUES

First of a Lenten Series

BY BISHOP JOHNSON

RELIGION is a life and not merely a philosophy about life.

The great problem in any form of life is that of unemployment.

Back of unemployment lies the failure to train.

And the failure to train is due to a lack of appreciating true values and an unwillingness to make the effort necessary to attain them.

As little children we had an entirely different estimate of values from that of our parents. We wanted highly-colored toys and indigestible sweetmeats and irresponsible freedom.

As we grow older we changed our price tags but still resisted the monotony of training.

Once more in high school and college we readjusted our values.

Instead of tiresome work we eagerly sought certain social connections, athletic distinction or philosophical speculation.

Our values kept changing as we changed. And while we grew to disregard the highly colored toys which once were paramount, we merely substituted other playthings more suitable for our age.

Test of Value

The value of a thing is determined by our desire and education is a process of drawing out from within us certain latent desires which require training before they become habits.

The small boy feels injured when he is forcibly taken from his toys to study his lessons, but eventually he may find greater satisfaction in studying chemistry than he previously found in playing with mechanical toys.

So the adult has by experience learned to attach certain values to certain pursuits which have no value to the boy or to the savage.

Moreover, the boy or the savage has no means of comparing his values with those of an educated man, so that those cultivated values are foolishness unto him, until he tests them in his laboratory.

The trained mind, however, is capable of comparing the value of a life spent in gratifying physical sensations and one spent in satisfying spiritual aspirations.

In short, one must have experience in order to compare values, and training in order to appreciate the higher values.

This is precisely what St. Paul means when he says: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned; but he that is spiritual judgeth all things; yet he himself is judged of no man." And then St. Paul asks a question: "Who hath known the mind of the Lord that he may instruct Him?"

Creative Lord

In other words, the Lord made us and not we ourselves; He created our desires, and those things which minister to those desires. He knows the values; we have to learn them by experience.

He created the truths of science, the beauties of art, and the goodness of human conduct.

He created the capacities within us and the processes by which we develop those capacities.

He it is, who invites us to train those potential powers with which we are endowed by Him, and He it is who rewards us with the satisfaction which we experience when we enter into our spiritual kingdom.

So St. Paul answers his question by stating that "we lack the mind of Christ," by which He means that Christ is endowed with the maximum of spiritual attainment and that we find our satisfaction in spiritual growth as we receive and appropriate to ourselves the mind of the Master.

In other words, you cannot appreciate spiritual values unless you are willing to translate your desire for righteousness into that sort of training or education which will enable you to see the value of things from the viewpoint of Christ.

It is the failure of Christians to do just this thing which accounts for so much of the arrested development in those who have assumed Christ's name, but not His discipline.

Hard-boiled Vestryman

It accounts for the hard-boiled vestryman who accepts Christ's teaching up to and including the point where the gospel is helpful to business and tends to protect investments. To him business is the highest value; to which spiritual things are always subsidiary. This type used to function on vestries and boards quite generally thirty or forty years ago. He was usually honest, prosperous and respected, but he gave little and did less for the Church in his official capacity than did his Jewish neighbor. The Church never thrived under his patronage.

It accounts for the emotional enthusiast, who mixes up prayer meetings and questionable business methods in a most dexterous fashion, and so becomes the favorite alibi for the spiritual short-comings of his business associates.

It accounts for the zealous reformer of other people's morals, who sees in the Gospel of Christ a great opportunity for shifty legislators to impose a morality on the public of which they themselves are destitute. Here the mind of Christ is used to put sinners without political influence into the penitentiary, a process in which I am sure Christ has not the slightest interest.

It accounts for all of the profes-

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sional, platonic, philosophical, polysyllabic piety which talks learnedly and critically about "the thinglessness of the that and the whatness of the is," while it bathes itself in the smug, self-complacency of its own intellectual superiority. I am quite sure that the Master is not impressed.

ECCLESIASTICAL HOBOES

It accounts for the great multitude of ecclesiastical hoboes who beg their bread from Church to Church but who do nothing, give nothing and stand for nothing; who come out of their vagabondage solely for weddings and funerals.

It is all an arrested development, due to the fact that such folk are trying to make spiritual values subsidiary to some other purpose than that of spiritual development. For spiritual values can be attained solely by spiritual methods which the mind of Christ reveals to us most clearly, and which can be appreciated only by those who do His will.

The Faith of the Gospel is still that which He delivered to the Apostles, and is not that which Babbitts may substitute for it.

1st. It is simple, artless, primitive —"The light of the body is the eye," and the eye is something which children and peasants have in common with philosophers and financiers.

"If thine eye be evil (blurred or confused), then thy whole body is dark." Of course, one can correct astigmatism with spectacles, but they have to be frequently renewed and gradually become less and less effective. If you have to see God through some philosophy, you merely have poor eyesight. Don't boast of your blindness.

2nd. It is friendly, sympathetic kindly. It takes no pleasure in forming unfavorable judgments of neighbors, but is rather concerned in confessing its own failures and correcting its own faults. It is never arrogant, censorious or self-laudatory, no matter how orthodox or zealous it may be.

3rd. It is reverent, devout and self-sacrificing, never casual, capricious and self-seeking. It does not address God in public as though He were a sort of buddy with whom one feels on quite intimate terms. It does not worship God merely when it is convenient or serve Him intermittently and slovenly.

4th. It is generous, patient, and magnanimous. A stingy Christian, or a sulky one or a narrow one, simply has failed to catch the mind of Christ and is trying to attach Christ to some personal ulterior purpose.

CHRIST'S MIND

And the curious thing is that although these points are obviously descriptive of Christ's mind yet multitudes are subordinating His mind to their own mental limitations, instead of realizing that in order to appreciate spiritual values they must grow into the whole Christ, and then they will comprehend the beauty of holiness, even though they may be as remote from attaining it as was the thief on the Cross or the woman who was a sinner. "I count not myself to have apprehended," says St. Paul, but He could appreciate the spiritual value in Christ and therefore could press toward the goal, even though the distance to be traveled was very great.

It is one thing to appreciate good music; quite another thing to produce it, but before you can ever hope to produce it, you must be able to appreciate it.

In the same way, one must accept the whole Christ, no matter how far the distance may be which one has to travel. It is better to creep along the right road than it is to rush along the wrong one; for in the latter case you will never arrive at your destination.

One must appreciate values before he can hope to acquire the riches of Christ.

If men do not grow in grace, it is because they do not really desire the values which Christ offers to those who seek them. One may not retain spiritual values, if, like Esau, he is ready to exchange them at any time for a mess of pottage.

The process of our spiritual training involves a strict discipline over our desire for temporary indulgence.

ARCHITECTURE AND CIVILIZATION

Building Ourselves in Stone

THE RT. REV. JAMES E. FREEMAN, D. D., LL. D.

WE BUILD ourselves in stone. Even the literature of a people does not give more enduring distinction to their traits and characteristics, their aspirations and hopes than what they leave behind in the way of enduring buildings. We can almost judge a civilization by the kind of buildings it produces. This is conspicuously true concerning those monumental structures that still endure to witness to the religious aspirations of a people. Architecture literally interprets the spirit of an age.

It was said of the Roman Emperor, Augustus, that "he found Rome brick and left it marble." This transition marked the growing refinement of the people as well as their increasing love of the beautiful. Changing types and forms of architecture more than anything else indicates those great transitions in human thought that have marked the rise of man from lower to higher levels of thinking and living.

Nowhere is this more evident than in those great buildings that still stand as the witnesses of a growing and deepening sense of religion and its higher aspirations after things that satisfy the yearlings of the soul. It is little wonder that when man was engaged most assiduously in creating works of monumental grandeur to express his religious aspirations that he gave freshened impulse to the crafts and the arts. The very creation of these mighty buildings gave inspiration to painters, sculptors and musicians, and by their very majesty and beauty lifted the thoughts of men and led them to envision and produce that which was born of the soul.

When King Solomon built the great temple in Jerusalem he not only undertook to make it so rich and splendid that it would command the reverent admiration of those who worshipped in it, but he also sought to make it the focal point in the life of the nation as a whole. It was to be at all times to his people, whatsoever their condition, their fortune or misfortune, whether dwelling under its shadow or in places far remote their witness to Jehova's presence in their life, the visable evidence of His unfailing guidance and support in all the concerns of their pilgrimage. What this building meant to this people, what conspicuous place it occupied in their thoughts and movements it would be impossible to say.

Again and again, such great buildings have been reared, representing the sacrifice and love of a people, and many of them have endured through the long ages, even in spite of changed and changing conditions of apathy and even of apostacy, to witness to an undying religious faith. Sabatier is right, "man is incurably religious." However he may stray from the path of rectitude, however he may change the forms of his religious expressions and devotions, he

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still continues to demand that which satisfies the deeper and finer yearnings and aspirations of his soul. The great cities, ancient and modern, have been builded about some splendid central house of worship, that has stood like some mighty sentinel or guardian of the community in which it was placed.

Our age, more than any other, has been one that has been distinguished by the rise of great cities. In the matter of building, and in some respects in the matter of architectural splendor, it has no parallel in the known history of mankind. One sometimes wonders as he marks this amazing growth and development, what future ages will think of the civilization that produced the cities of the present time.

Commercial Age

Once religion and the arts rearer their noble temples and made them the outstanding features of the community in which they were placed. Once the things of the spirit articulated themselves in such forms of beauty that they outdistanced all competitors. What are we producing today that shall speak to succeeding generations of the spiritual aspirations and hopes of the age in which we live? Is there in our modern life that which adequately witnesses to our love of beauty and to our deep sense of religious values?

The observation made by two discriminating English visitors concerning our modern cities and their architecture is suggestive: "the things that have impressed us most," they observed, "are your amazing railroad stations and your superb banking institutions." They had seen our great American cities, they had felt the throbbing life of this great western continent, they had been overwhelmed with our growth along material lines and our commanding place as a commercial nation. They had evidently seen little that spoke to them of the soul of America. We recall that when Henry James visited the nation's capital some fifty years ago he observed the noble character of its splendid buildings erected for administering the concerns of the state. (Even then, Washington gave promise of being one of the beautiful capitals of the world.) Turning from these, he sadly remarked that he saw in the nation's capital nothing that gave adequate testimony of the spiritual ideals of our people.

Must Heed Spiritual

In an age that is producing as ours is the evidences of our commercial sovereignty as well as the witnesses to our growing love of luxury, it is imperative that we give heed to those things that affirm our trust in God and our belief in His superintending care and guidance. Perhaps at no time in the world's history has there been greater need of these than in this present pregnant hour. We are staggered if not overwhelmed as we contemplate the amazing growth of this country. We have risen in the brief space of one hundred and fifty years to occupy a commanding place among the nations of the world. Our growing wealth and power is the wonder and the envy of the older nations of Europe. Our leadership in the things of commerce is unchallenged. What do we suggest to the world concerning the things of the spirit? Where are the evidences that along with our unparalleled growth in things material that we are conserving the things of the soul?

It is this that has moved the lovers of America to attempt to erect on the greatest eminence in the capital city a mighty fane that shall stand through the ages to tell to all the world that we believe that righteousness alone exalteth a nation. To make it stand in the capital as worthy of companionship with those buildings that witness to the strength of the state, appeals to our deepest love for God and country.

Here where the forces of the country find their meeting place, here at the very fountain head of the government itself, must be erected a worthy witness of the faith by which we believe the nation lives. Here beneath the aches of this noble temple must be heard the great prophets, whose messages concern the most vital things of our life. It grows increasingly clear to the wisest men in public life that such a building is supremely needed. Great in its compass, magnificent in its proportions, beautiful and symmetrical in its lines, it must be broad and comprehensive enough to shelter all who believe in the sovereignty of God and the brotherhood of man.

We readily accept an imposed tax for the building and maintenance of those splendid structures that in the capital are used for administrative purposes. We ought with like readiness to accept our responsibilty and to give voluntarily for the erection in the capital of this great witness to the Christian faith. It appeals to our patriotism, to our love of country; it appeals to our finer sentiment as a supreme expression of the beautiful; it appeals to our deeper religious nature as that which witnesses to the finer things of the spirit. It can only go forward through the loyal support and generous gifts of those who have the vision to see its vast importance.

Description of Cathedral Close

"The Hill of Zion Is a Fair Place"

During the past ten years a landscape development of a unique character has been quietly progressing on this hillside of sixty-seven and one-half acres. The wonderful opportunities offered here on landscape work are being carried out as sincerely and intelligently as the building of the Cathedral itself, as it is absolutely vital for the fabric to have its proper setting, crowning as it does the wooded slope of Mount Saint Alban, four hundred feet above the city, commanding an unsurpassed view of the National Capital. This landscape work within the Cathedral Close combines two things quite different in character:

1. *The development in the immediate neighborhood of the Cathedral itself and its adjacent buildings*: a type of landscape work in the spirit of Old World gardens; England in the fourteenth century, with its oak, yew and holly, box and ivy; plant material which has stability and permanence, dignified, beautiful, with as much of it as possible of historic interest, forming a background which can be enlivened in suitable places by the more delicate beauty of perennials.

2. *The development of the wooded slope of Mount Saint Alban*: preserving all its natural beauty, increasing its dogwood, laurel, wild azalea and choice undergrowth so that for the pilgrim the upward climb might have true refreshment. "The charm of approaching the Cathedral up a wooded hillside, leaving the city far behind and below, helping one to forget the hurly-burly and busyness of a work-a-day world must be taken advantage of to the fullest extent. The sweeping branches of the great trees seem to brush off, as it were, the dust of the city so that one should at last reach the Cathedral cleansed in mind and in spirit." As one thinks of this future approach with its roadway from below (entrance on Garfield and 35th Street, as one turns to the right from Massachusetts Avenue) this road mounting up the slope through the dense green of an ancient forest, one recalls the designs of some of the old 14th century tapestries of the same period as the architecture of the Cathedral.

Historic Trees and Shrubs. Among some interesting specimens of *boxwood of historic interest*, most of them

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in the Bishop's garden, may be named:

The George Washington boxwood, transplanted in 1925 from an old garden maze at the ruined house, Hayfield Manor, Fairfax County, Virginia, built in 1761 by George Washington.

The Thomas Jefferson box: a tall *sempervirens* variety, brought from Monticello by Thomas Jefferson himself and given to the orignal owners of Mount Saint Alban.

The Dolly Madison box, taken as young sprigs from her inaugural bouquet by Dolly Madison and given to these same garden lovers of a hundred years ago.

The Bishop Harding Memorial boxwood, a remarkable specimen of ancient growth. Undoubtedly over two hundred years old, of dwarf (*suffructicosa*) variety, and yet in spite of its immense size (weight 6 tons, root area eleven feet in diameter) was transplanted successfully from a distance of approximately thirty miles.

A "Shadow House" or Garden House, in keeping with the architecture of this period, is about to be erected at the angle in the wall near this boxwood garden with a flight of low stone steps leading down to a lower level.

Among examples of other types of historic plant material, might be named: The Glastonbury thorn, from Glastonbury Abbey, ivy from Canterbury Cathedral, and some cedars brought from Lebanon twenty-five years ago.

THE BIG STORY

The Gospel According to a Newspaper Man

BY REV. IRWIN ST. JOHN TUCKER

WHEN I was a very young reporter, before the mystery of that calling had faded and its romance shredded away, I said once to my city editor: "I wish I could uncover the biggest story in the world."

He grinned. Then he reached into his inky, battered desk and drew out a Bible.

"Run that story down," he said, adding, "it's a long assignment."

For twenty years I have been working on that lead. Many other men have been assigned to cover it. Lately, a number of them seem to think it is a sort of Promotion story, from the Business Office. They reduce it to the level of Success Drives and Booster Campaigns. Such men simply lack news sense.

If you can understand an old reporter's feelings when a young cub, pet of the front office, has fallen down on a big tip, you will know how I feel about these condescending "interpretations" which take all the heart out of the Big Story. I have read versions of the Gospel which reduce Jesus Christ to the level of an unsuccessful bond salesman.

Reporters

When Jesus spoke his parables, he talked the language of his listeners' trade. To fishermen he told stories of nets full of fishes; to jewelers, of pearls of great price. To housewives, of yeast in the dough. So to me the Bible appears in the guise of a newspaper. The men who followed Christ around and took notes on his sayings were reporters. The man who sailed with Paul and wrote up his wrecks and imprisonments was a special correspondent. The men who reported the trials before Agrippa and Pilate were court reporters. So was the man who took down in shorthand the speech of Stephen before the Sanhedrim. My impression is that this reporter was Paul himself.

In law school, Paul must have learned to take swift notes on his lectures. Certainly the main outlines of Stephen's plea are also the outlines of Paul's teaching, and it was this speech, together with Stephen's prayer as he died, which began the conversion of Saul Bejaminson into Paul the Apostle.

Rewrite Man

It was a rewrite man who gathered together the notes other men had taken and wove them together into the Gospel of St. Luke. And it was an editorial writer who took all these accounts, mingled with them his own experience and reflection, and gave the world that marvelous editorial known as the Gospel According to St. John.

Across the copy desk of any large newspaper the deeds of the world flow in an unending current. By telegraph, by mail, by telephone, by reporter, press association, special correspondent: through rewrite man and city editor and telegraph editor and news editor this torrent converges as through a funnel from all the wide seas.

Seeing the World

Murder, wreck, flood, disaster of fire and earthquake; weddings, funerals, elopements, divorces; sermons, political speeches, trials, hangings, acquittals; church suppers and raids on dens of vice! society and outcast —we see them all. Physicians see chiefly the diseases. We see, also, the splendid athlete. Lawyers see chiefly the criminal and the dispute; we see also the harmony, and the benevolence, and the charity. Pastors see mainly the professedly good. We see also the professedly evil. We see the world as no one else sees it, save God.

And He, because He sees the event, where we see only the report; because He beholds what is hidden as well as what is revealed: because He sees the slaying as well as the hanging; He is the best reporter of us all, and this story — if He did, indeed, write it—is the masterpiece of journalism.

Such an impersonal umpire as a newspaper man is apt to become cynical. I do not know a police reporter who believes in justice, nor any political reporter who has any faith in democracy.

The Big Story

So the Big Story looks perhaps a little different from our point of view. In the first place, a newspaper man knows the battle for truth, decency and honor to be so desperate that in most cases he feels the outcome foregone. It is a bitter struggle in which he has largely ceased to expect justice and innocence to triumph of their own right, but rather expects to see them fall of their own incompetence.

He has little patience with nincompoops in nincompulpits, who preach a delicate gospel. Life as he sees it is not perfumed with the genteel aroma of the philosopher's secluded den.

The Bible is a true newspaper. It tells scandal, murder, wreck and disaster with a lusty gusto. It spreads before us shocking details of shocking happenings. It puts down no soft pedal on the life of a great man, whether it be Abraham, or Jacob, or Moses, or David, or Peter. Not even the most sensational of yellow sheets would dare use such plain language as the Bible uses, on occasion.

It was not written at one time, but by instalments spread over a thousand years. It does not come from one pen, but from eye-witnesses of many a tremendous event.

The Bible is the bound colume of a newspaper containing many columns of matter that do not interest us now, but containing bound up also within it the ringing instalments of the world's greatest story, told by eye-witnesses, written by the greatest of special correspondents;— the story of the romance and the murder of God.

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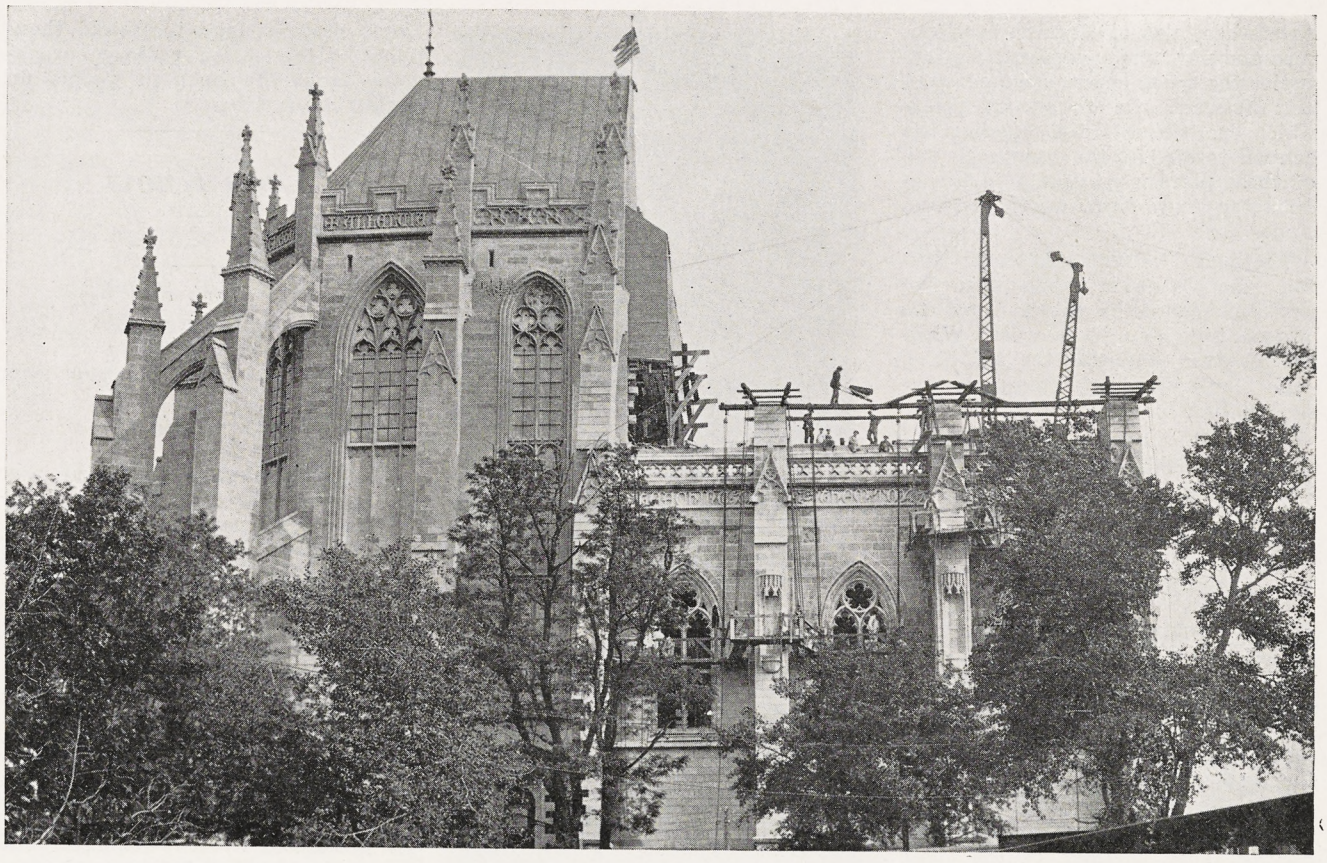

THE NATIONAL CATHEDRAL TODAY

Preparing for the General Convention

BY EDWIN N. LEWIS

SINCE the Cathedral in the Nation's Capital was authorized by charter from Congress in 1893 more than $6,000,000 has been given through bequests, gifts and other offerings to the undertaking now being carried to completion on Mount Saint Alban. These offerings have varied from nickels and dimes sent by American Indians in New Mexico to a half-million dollars for the building of the apse or sanctuary which is plainly visible to the city of Washington.

The names of more than 25,000 individual donors who have aided the Cathedral are preserved forever in the Book of Remembrance which is to be placed in a special niche or aumbry in the sanctuary of the completed edifice.

Five thousand friends of the Cathedral are making annual offerings of from two to one thousand dollars for its building and maintenance through the National Cathedral Association. They represent all states in the United States and several foreign countries.

Approximately $10,000,000 will be needed to complete the Cathedral itself including the remainder of the choir, the crossing, the north and south transepts, the nave, the west facade and the central tower. This estimate does not provide for furnishings, stained-glass windows, sculpture and the necessary endowment funds for the maintenance of the Cathedral as a great spiritual power-house. Additional gifts will also be required for the Cathedral library, the synod hall or hall of assembly, the chapter house, administration building, gymnasium for St. Alban's School for Boys, and other buildings to be associated with the whole undertaking.

The Dean of Chester Cathedral, England, who recently visited this country, said:

"It is its spaciousness of vision—much less easy of achievement and of far more worth than material bigness—that makes Washington Cathedral, in my judgment, the greatest single Church undertaking in the world today. . . . A few years ago I ventured to write a little book on 'The Nature of a Cathedral.' In it I put all that I then saw in connection with our old cathedrals on this side of the Atlantic. At Washington I found almost every idea that I ever had, and a great many more, being splendidly embodied on an altogether majestic scale."

Architecture of monumental proportions and sculptured stones of exquisite beauty may be seen in the crypt chapels of the National Cathedral.

The Bethlehem Chapel of the Holy Nativity, where services are held daily throughout the year, was designed by Henry Vaughan, one of the original Cathedral architects, who is buried beneath this chapel. It is of Gothic architecture and strikes the keynote of the Cathedral design as a whole. More than 200,000 pilgrims and visitors were counted entering the Bethlehem Chapel during 1926. It is a memorial to the Right Reverend Henry Yates Satterlee, D. D., LL. D., first Bishop of Washington.

The Chapel of the Resurrection, recently completed under the south transept, is of massive Norman architecture of the 11th century. It will be dedicated within a year as a memorial to the Right Reverend Alfred Harding, D. D., LL. D., second Bishop of Washington.

The Chapel of Saint Joseph of

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Arimathea, also of Norman architecture and now under construction, occupies the space beneath the crossing and between the four huge piers which are ultimately to support the central tower. At the base each one of these piers is 24 feet 2 inches in diameter and constructed of solid stone.

Frohman, Robb & Little, of Boston, the Cathedral architects, say that this chapel is enclosed by the largest stone piers in the world. When the tower is completed the weight on each pier will be approximately sixteen million pounds.

This will be a mortuary chapel and will be available for funeral services for families in the army, navy, diplomatic service, etc., who, perhaps, have formed no church home affiliations during their temporary residenc in the National Capital.

NEW CONSTRUCTION AUTHORIZED

Construction work in the crypts being practically completed, the trustees recently authorized a new contract for continuation of the main Cathedral fabric. This work, which was started January 1st, includes the extension of the north and south choir aisles to the crossing, thus completing those portions of the choir up to the triforium, and two of the great eastern piers of the crossing to the height of the triforium roof. This impressive piece of work will result in the erection of the superstructure in part to a height of approximately 66 feet above the main choir and crossing floor level.

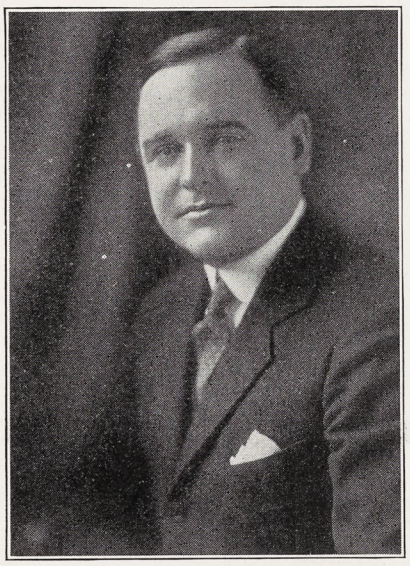
The scaffolding and plaster model of a section of one of the great piers, required for the initial steps in the new construction, are now plainly visible to the people of Washington as they motor by the Cathedral Close.

It is the earnest hope of the Bishop of Washington, the Dean and the Cathedral Chapter that additional offerings, gifts and pledges amounting to approximately $1,500,000, will be forthcoming soon for completion of the choir walls, the crossing, and their respective vaultings.

If this portion of the fabric can be constructed, in connection with the present contracts, temporary facilities for worship can be made available on the main floor of the Cathedral for the General Convention of the Protestant Episcopal Church which is to meet in Washington in October, 1928.

PLANS FOR GENERAL CONVENTION

It is expected that from 20,000 to 25,000 visitors will come to Washington for this gathering, including the members of the House of Bishops, clergy and laymen in the House of Deputies, men and women in the auxiliary and affiliated organizations of the Church, and the members of



EDWIN N. LEWIS
Secretary of Cathedral Foundation

their families who will welcome the opportunity to visit the National Capital.

Bishop Freeman announced a few days ago that Admiral Cary T. Grayson has been appointed general chairman of the Convention Committee with Hugh T. Nelson as general secretary, and H. L. Rust as treasurer. Among other outstanding leaders in the Diocese of Washington who are serving as chairmen of important sub-committees are the Rev. Dr. ZeB. T. Phillips, Eugene E. Thompson, the Rev. Dr. George W. Atkinson, Dr. L. W. Glazebrook, the Rev. Dr. George F. Dudley, Harry K. Boss, Major General George Barnett, the Rev. Dr. Robert Johnston, the Rev. Charles T. Warner, M. O. Chance, and Newbold Noyes.

OPEN-AIR SERVICE AVAILABLE

In addition to the facilities which it is hoped will be available for the convention on the main floor of the Cathedral, there will be unrivalled accommodations within the Cathedral Close for a great General Convention open-air service. The amphitheater in the declivity in the hillside adjacent to the Peace Cross, forms a natural auditorium with temporary benches affording seats for congregations up to 17,500.

Several great religious services have been held in the amphitheater. The voices of President Roosevelt, the Lord Bishop of London, and other outstanding prophets, both lay and clerical, have been raised amid these sacred surroundings. If one of the purposes of a Cathedral is to offer public worship, to all people under the most dignified and inspiring surroundings possible, then this ideal is being commended to thousands present—and to untold thousands in the unseen radio congregation—from the open-air pulpit on Mount Saint Alban.

Let's Know

TIMES CHANGE

By Rev. Frank E. Wilson

Hippolytus and Callixtus first
Agreed to have a fight;
For Hippolytus said the pope was
wrong,
And he alone was right.

The afore-named Hippolytus was a very aggressive person who lived in the third century and was a prolific writer. In the course of his writings he tells the story of Callixtus I, bishop of Rome. Callixtus, it seems, was a slave in the household of a Roman Christian. His master entrusted him with some rather large sums of money and Callixtus set up in the banking business. Various Christians, including certain penurious widows, deposited their savings with him and he lost all the money. Then he ran away. He attempted to drown himself but was hauled out of the sea and committed to a penal colony for renegade slaves. A little later he was sent to the mines in Sardinia after courting martyrdom by unfriendly actions towards the Jews. When a batch of Christian slaves was released, Callixtus managed to be one of them and returned to Rome. He wormed himself into the confidence of Zephyrinus, bishop of Rome, and was placed in charge of the Christian catacombs which still bear his name. Through judicious bribery, he gained great influence with Zephyrinus and actually succeeded in securing the election to the Roman episcopate after the death of his benefactor. He relaxed the discipline of the church so grievously that some of the Roman Christians rebeled and elected Hippolytus as an anti-pope. Hippolytus scored him fearfully, accusing him of heresy and sundry other things in which he was supported by the sagacious Tertullian of Africa.

Hippolytus himself was a very powerful personage, though his personal history is not altogether clear. He was a priest in the Roman Church and a student under the great Irenaeus. He was an acute theologian and became bishop of some diocese, probably in the neighborshood of Rome. His schismatic movement which elevated him to the office of anti-pope continue through the episcopates not only of Zephyrinus, but of the next two popes, also. Toward the end of his life

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he was banished to Sardinia, eventually made his peace with the opposing faction, and died in harmonious relations with his fellow Christians. Because of his death in exile, he was accounted a martyr and was highly revered by the Christians of Italy. Many of his writings have been lost, but enough of them were preserved to rank him among the most important Christian theologians of the first three centuries. He was a rigorous disciplinarian. An old legend tells how he met his martyrdom by being pulled to pieces by wild horses, but this is probably a romantic reminiscence of the pagan Hippolytus whose name he happened to bear.

The Catholic Encyclopedia, speaking of the serious charges laid against Callixtus by Hippolytus and Tertullian, says that "their calumnies are probably based on facts." The relative merits of the issues raised in the controversy do not concern us very much, but it is a matter of some interest to know that both Callixtus and Hippolytus are numbered among the saints in the Roman calendar. What Henry VIII said about the popes of his day was not a circumstance to the charges of Hippolytus, but one could not suppress a smile at the thought of "St. Henry" appearing in the Roman calendar. Evidently times do change — even in unchangeable Rome.

TWIN CATHEDRAL IDEALS

Washington and Philadelphia

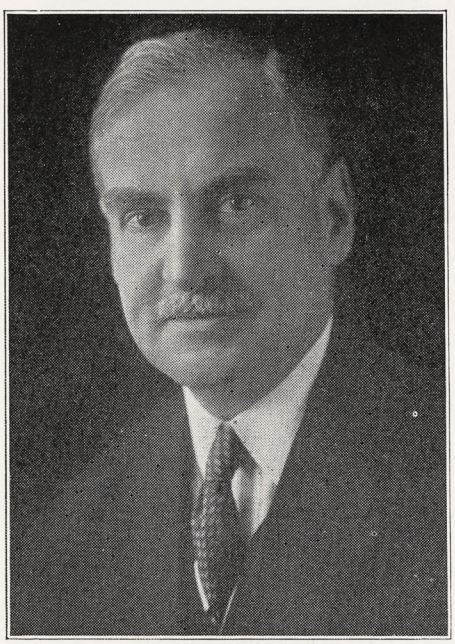
BY HONORABLE GEORGE WHARTON PEPPER, LL.D.,

Senator from Pennsylvania and Chairman of the National Cathedral Foundation

A GENERATION ago Bishop Satterlee had the wisdom to fly in the face of the judgment of many people as to where the site of the Cathedral in the Nation's Capital should be. He had the wisdom to cross what was then thought the impassable chasm of Rock Creek Park and to place the foundation of the Cathedral on Mount Saint Alban. His foresight has been wonderfully vindicated. It is a happy circumstance that Bishop Garland and Mr. Scull and the others who have been influential in the beginnings of things in Pennsylvania have had similar courage and foresight, and have chosen a site, which, for the time being, many will criticize, but which in process of time, will be recognized as the direct result of wisdom and inspiration.

We have down there in Washington a ready-made congregation. You may feel sorry for the people, but you will marvel at the circumstance when I tell you that I have spoken to thirty thousand people on the Cathedral Close on a bright September afternoon. It was not possible, so great was the attendance, to get within a mile of the place to park your car. The whole body of massed choirs of the city were there, and everything conspired to give you the conception of a great concourse of people waiting to have a Cathedral roof put over their heads.

Washington is a place for missionary work. Some people think of it as a place where a few senators and congressmen gather with a few people who go to Washington to lobby. Why, my friends, Washington is a place to which people repair in increasing numbers from all over this country and from all the countries of the world. The number of people who go out to see the beginnings of



SENATOR PEPPER

Washington Cathedral is simply amazing. The number of people who are in Washington, unchurched because they are there too short a time to form parochial connections, and too long a time to feel comfortable in forming no connections at all, is a standing invitation to build this great central church.

There are fifteen hundred or more Pennsylvanians employed in the departments at Washington, and a similar thing is true of people from every other state. The number of conventions that meet at Washington, people who stay there two, three, or four days or a week is greater all the year around in every year than it has been under pressure in Philadelphia during the Sesqui-Centennial year. We have a condition of affairs there which nobody will believe unless he has studied it. We have a congregation crying out for a roof under which to worship. We have had two thousand people turned away from the Cathedral from each of two services on a single Sunday, because there was not room to admit them. We have the beginnings of a building, which, as the Dean of Chester has said, will assuredly fill a place in the category of great Cathedrals of the world.

It was done wisely. The men of a generation ago, instead of inviting competitions of architects and selecting a design from the mass submitted determined what type of architecture they wished to adopt for the purpose of the Cathedral. Having decided in favor of the English Gothic, they then selected the great exponents of this type of Gothic of that day—George Rodley in England, and Henry Vaughan in Boston—and gave them carte blanche. The result is a design of matchless beauty, followed out, under the leadership and inspiration of Dean Bratenahl, to a degree of completeness of detail and genuineness of thought which would amaze you if you would only visit the place and see it.

Think of a structure as large or larger than Winchester or York, without one pound of steel in its construction, solid stone from the bowels of the earth to the top of the tallest tower, built after the fashion of medieval masonry. Think of every bit of material in it tested by the Government Bureau of Weights and Standards for two thousand years of longevity. Everything gives the idea of solidity and permanence, and all in accordance with a plan such as we

Abstract of remarks made at a luncheon recently held in Philadelphia in honor ofthe Dean of Chester Cathedral, England.

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shall have here for the Cathedral in this diocese, and which we have actually realized down there.

The General Convention meets in Washington in 1928. It is proposed that we shall have advanced far enough with the Cathedral adequately to house the convention. To do that we have to sign, early this year, a contract for the completion of the choir and crossing. We already have the noble apse and choir aisles, three chapels in the crypts, the foundation for the whole structure and the four great columns ultimately to carry the central tower. We must sigh this contract soon. In appropriate ways and at appropriate times you will be asked to help to make this possible; not now, because we are in the middle of a diocesan drive here, which concentrates our attention upon our local interests, and quite rightly so. I am pledged in service and heart to that and nothing that happens here today can interfere in the least degree with the success of that project. But from now on we are going to carry in our minds the twin ideals of these two great houses of God, the one symbolizing the religion of the Republic as the Capitol sympolizes its Government, and the other destined to be the House of a Father in God, and the center of the diocesan life of Pennsylvania.

THE S. O. S. OF CIVILIZATION

The Futility of Force

BY REV. G. A. STUDDERT KENNEDY

S.O.S.! If you ever saw the signal, and heard the response to it in modern war, you are not likely to forget it. Of all the lurid memories that I brought with me back from hell, that remains most vivid, least touched by time.

The sudden flaming of the lights against the darkening sky, the pause of moments that lingered like eternity, and then the roar as though ten thousand obscene devils had been let loose to torture poor damned souls on earth before their time.

Save Our Souls!

It is a strange name to give it. There have been some very odd schemes of salvation proposed in the course of the ages, but that is the oddest ever. If souls could be saved by force, brute force and destructive energy, the Western peoples of the world would have blasted a way to heaven years ago. But unfortunately force is not power, it does not save souls, it merely destroys bodies, and does that in a very expensive and clumsy fashion.

The greatest weakness of the world today is in the Great Powers, as they call themselves. They will be the death of us yet, if they don't learn to see that they are great fools, with their "imperial prestige," their "national honour," their "absolute sovereignty," and all the rest of the high falutin' bunkum behind which they hide their animal stupidity and social impotence.

We use force to destroy bodies precisely because we lack power to save souls. If our souls were saved we would not go about blowing mothers' sons to bloody ribbons, and wasting the fruit of a woman's woe, to make a wilderness and call it peace.

There is not enough power in all the armies of the world to save a single soul. It can't be done with ships and shells, submarines, with aeroplanes, or poison gas, or perjured propaganda.



When men sit down solemnly to discuss what proportion in armaments will give them "security," they are just about as likely to come to a satisfactory conclusion as they would be if they discussed the problem, "If it takes an aeroplane five days to fly from Paris to Hankow, how long will it take Mr. Lloyd George to crawl through a barrel of treacle?" It is the kind of question that two lunatics would discuss in Bedlam.

The Real Question to Discuss

Civilization has been sending up an S.O.S. for years. Poverty, squalor, and sullen discontent breaking into open revolution; senseless competition in armaments leading to an orgy of destruction — these are the signals that have flamed out again and again telling us that the soul of civilization is in danger. How is that cry for help to be answered?

There is no more important question that can occupy our hearts and minds than that. The first necessity is to get to the roots of it. We must not mistake the body for the soul. Civilization is not a body that has a soul; it is a soul that has a body. There is a multitude of conflicting voices proposing different operations that can be performed upon the body in order to save the soul; but they would only alter the signals — they would not touch the danger.

Civilization cannot be saved by making everybody comfortable, even if that were possible. If we could take away all the crosses and serve out plush cushions instead, we would no sooner have them nicely arranged than men would take and hurl them at our heads, cursing us and our cushions. Real men rest to live, they do not live to rest.

To suppose that all would be well if we could secure enough of this world's goods for everyone, good wages, good houses, and all the rest of it, is to make it quite clear that you have not mastered the elements of the real problem.

Behind all the bodily needs of man there is his soul, hungry, thirsty, naked, desperately demanding satisfaction.

"We Must Have God"

Trying to satisfy men with comfort is like trying to make a full-grown forest lion content with a golden cage. There is only one way of doing it, and that is to kill him. You may pamper and coddle him, and he may seem to be at rest, but suddenly, when you least expect it, the rage for the open spaces and lust for the wild will overcome him, and he will dash himself against the bars until he sinks back, bloody but unbeaten, to find a refuge in his dreams.

Man is the real king of beasts, because he is more than any beast. He cannot chain his soul, it will not rest in its clay prison, it has strange longings and desires which he cannot

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account for nor explain, yet they are there and must be satisfied. He demands something to make life worth while, something to give it a meaning; he craves for the things that have absolute value and are worth having in themselves. He must have something or someone to worship. He must have God.

He knows deep down that money is not an end in itself, but a means to an end. What end? He knows that power over other men is not an end in itself, but a means to an end. And again, what end? What's the good? That is man's question, the question which he must either answer or perish, soul destroyed.

It is not a question for the few, a question for philosophers and those who live in studies; it is for plumbers and those who work in streets. Philosophers think the question, plumbers feel it—that is the only difference. If he cannot solve it a philosopher becomes a cynic and takes to sneering, the man who "feels it" becomes a drunkard and takes to swearing; two different ways of dying, that is all.

The multitudes that throng our great cities are hungry souls asking consciously or unconsciously, "Who will show us any good?" That is why the social questions are, at their root, religious questions, demanding religious answers. Men will not work unless there is for them some meaning in their work, some great purpose to give it dignity and make it worth their while.

There is a lot of nonsense talked about the dignity of labour. Labour is not dignified if men only labour for the meat that perishes, labour for enough to keep them labouring. It is undignified and ridiculous, and men run away from the boredom of it as soon as they can find the meaning of life in pleasure and in play. Men cannot be kept to their work by higher wages. What they need is a vision of higher purposes.

Many of those who complain that people do not understand the dignity of labour, as soon as they have made enough, give up work for good. And no wonder, since they, too, are souls demanding more than bread even if it is buttered on both sides and has some jam on top of that.

What We Live For

What we are really seeking is a God, a King to serve, a cause to live for, a purpose and a meaning worthy of our finest work. That can only be found as we develop, not merely our intellect and practical intelligence, but our imagination, and our faculty for communion with the great invisible realities through prayer. I make no apology for that.

Man must pray if he is to live; he is not a stomach, but a soul. And it will take God to save that soul. We must have God.

Reprinted, by arrangement, from "The Torch," organ of the Industrial Christian Fellowship.

A PRAYER FOR THE NATIONAL CATHEDRAL

O LORD JESUS CHRIST, who hast taught us that all things are possible to him that believeth, and that thou wilt favorably hear the prayers of those who ask in Thy Name; we plead the fulfillment of thy promise, and beseech thee to hasten the building, in the Capital of this Nation, of this House of Prayer for all people. Make speed to help us, O Lord, whom with the Father and the Holy Spirit, we worship and glorify as one God, world without end. Amen.

Cheerful Confidences

THE WASHINGTON CATHEDRAL

By Rev. George Parkin Atwater

WHEN you take your first trip to Europe and after various thrills on shipboard step ashore in England, and assure the polite Inspector of Customs that you have only a very small supply of your favorite tobacco, you at once begin to examine the skyline to catch a glimpse of a towering English Cathedral. Of course if you should land in London you might do as Daniel Webster did. It is said that upon his arrival in London he took a conveyance, and said to the driver, who looked down upon him from his lofty perch, "Drive to Westminster Abbey." After a hasty inspection of that historic pile, Webster said, "Drive to the Tower of London." There, likewise, he made a hasty inspection. "Now drive to the hotel." Webster could not wait until after lunch to satisfy the longing that had probably been growing in his soul since childhood.

The English Cathedrals occupy a large place in the attractiveness of the land for the tourists. But a Cathedral is not merely a bit of scenery. It is a center of inspiration.

So when we come to appraise the Washington Cathedral we must not value it for its appeal to the sightseer. It has other values.

Nevertheless we must not overlook its appeal to the many visitors to the City of Washington. Nearly every one in our land visits Washington, at some time or other. More and more the city is becoming the center which attracts and inspires travellers. No one has really seen America until he has seen Washington. And it is most fitting that our Cathedral should stand out on its high hill, as a beautiful symbol of the righteousness that exalteth a nation.

Every one who has known Bishop Freeman of Washington will agree that he will make the Cathedral more than a lifeless monument. It will become a center of life and work. Bishop Freeman is a man who knows how to work. I had a few minutes' talk with him one day in Washington—and he told me that he had seven addresses to make that day to various organizations. If you come from some remote town and happen to run across Bishop Freeman, you may safely introduce yourself, and you will get a cordial greeting. His Cathedral will not be an ecclesiastical refrigerating plant, where attendants will be congealed by the frigidity of an aloof hierarchy, but it will be a place of spiritual warmth, and of human joyousness. A Cathedral may make a man seem physically insignificant, but it should make him feel spiritually *significant*. And the Washington Cathedral, under Bishop Freeman, will do this.

So when you go to Washington, go out to the Cathedral, and see its glorious beauty, and then realize that there is a vital energy behind that beauty; an energy that is devoted to the high task of inspiring our national life with high ideals and noble purposes, in the name and power of Jesus Christ.

Preacher, Pulpit and Pew

Sonny had just returned from his first attendance at Sunday-School. He beamed proudly as he announced that the minister had spoken to him.

"Well," said his father, "what did he say to you?"

"He told me to keep quiet," replied sonny.

* * *

"My dear young lady," said the clergyman, in grieved tones as he listened to an extremely modern young woman tear off some of the very latest jazz on the piano, "have you ever heard of the Ten Commandments?"

"Whistle a few bars," said the young lady, "and I think I can follow you."

* * *

A Scotchman who was about to get married informed the minister that he wanted the ceremony performed in the poultry yard.

"Why?" asked the clergyman.

"Weel, the rice will feed the hens," replied the prospective bridegroom.

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Important Changes In Prayer Book Few

Changes Proposed in the English Prayer Book Are Much Like Our Own

OBEY OUT

By Rev. A. Manby Lloyd

Yesterday afternoon the Archbishop of Canterbury and the Archbishop of York disclosed the text of the revised Book of Common Prayer on which the House of Bishops have been engaged for the past year. The revision is issued in the form of a composite book, containing virtually the whole of the existing Book of Common Prayer, together with permissive additions and deviations.

While there is no violent departure from the characteristic forms of the old Book, the revised version is permeated with the spirit of the age.

Sex equality is recognised by the making of the marriage vow of both man and woman identical, a change which involves the omission of the word "obey."

Provision is made in the burial office for cremation.

Prayers for the dead are no longer excluded.

Many of the harsher phrases of 1662 have been deleted or modified, as, for example, the curses in the Communion Service.

The more sensitive ears of today need no longer to be affronted by an unduly outspoken recital of the causes for which matrimony was instituted.

To a large extent the new Prayer Book gives sanction to practices which have grown up without any authority behind them. Indeed, for the first time, by means of the revised Prayer Book measure, the Archbishops and Bishops will obtain legal sanction of their frequent duty of putting out special forms of prayer. It will be a surprise to many people to learn that the forms of public prayer which were put out during the War and at the Armistice were, strictly speaking, entirely illegal.

The new Book allows for shortened forms of morning and evening prayer, the use of special psalms on Sundays, and the omission of those parts of the psalms which Churchpeople have often been reluctant to recite.

In the most controversial part of their work, the revision of the Communion Service, the Bishops, without adding much new matter, have so re-arranged the structure of the order of existing prayers as to bring the rite into much nearer accord with the ancient liturgies. In this respect it corresponds, to some extent, with those of the Scottish, South African, and American Prayer Books, which are themselves revisions of the Book of Common Prayer.

The doubt about the legality of the Eucharistic vestments is finally set at rest by a new rubric, ordaining that the priests shall wear either the surplice or vestments.

A settlement of the question of Reservation of the Blessed Sacrament, which in recent years has excited great controversy, has been attempted by a rubric prefixed to the Service of Communion of the Sick, in which reservation is allowed for the communion of the sick and for no other purpose whatever.

The plan of interchange opens up a prospect of limitless variation, but it is deemed the only one which will have any prospect of winning the approval of the clergy and people generally.

* * *

Already the wigs are on the green. Bishop Knox, the Bishop of Manchester, from 1904-20 says the proposals are worse than he feared! Sacramentally, they go back in the direction of the mechanical and material ideas of a viaticum or passport to Heaven . . . of the Presence of Christ. In fact, the result is to comprehend two religion in one book.

Lord Hugh Cecil expresses perfect satisfaction with all the new Eucharistic arrangements. He was only concerned about the occasional offices.

Maude Royden thinks the new marriage service an "extraordinary advance"; she regrets that the bride is still to be given away (an "obsolete and meaningless" custom), but the other alterations are top-hole.

Miss Sybil Thorndyke is cordial but "as for the actual changes in marriages—well, none. Some women have always obeyed—and some never will." Miss Marie Tempest replies to an inquiry that she "has obeyed all her life and the deletion of the word in the marriage service will not affect her in the very least."

There is the usaul stage-thunder from Mr. Kensit, who says that Cramer's P. B. is being sacrificed on the Anglo-Catholic altar. Thirty years ago Dean Farrar told his father (the famous John Kemit) that the church as a Protestant institution was gone. If so, there can no longer be any reason to maintain it as the National Church.

But on the whole I think we shall find that the general disposition is to live and let live. The rock ahead is Parliament itself. If they refuse assent, then indeed there will be trouble; eventually disestablishment.

Dr. Almon Abbott Is Called to Montreal

Member of Witness Editorial Board Is Called to Montreal Parish

CONSIDERING

The Rev. H. P. Almon Abbott, D. D., rector of Grace and St. Peter's Church, Baltimore, Md., and one of the editors of THE WITNESS, has received a unanimous call to become rector of St. George's Church, Montreal. St. George's Church is the outstanding church of the Church of England in Canada. It has had a succession of illustrious men as its rectors; all the rectors heretofore having been secured in England and Ireland. The last rector of St. George's was the internationally known Archdeacon Patterson Smyth, D. D., who accepted the rectorship when professor of pastoral theology at Trinity College, Dublin. Dr. Patterson Smyth is one of the best-known authors in the Anglican Communion. Many of his books, notably "How We Got Our Bible," and "The Gospel of the Hereafter" have been translated into many languages, and are enjoying an ever-increasing sale throughout the Christian world. Dr. Patterson Smyth has recently resigned on account of ill health and advancing years. The Canadian Churchman in a recent issue said: "The committee appointed to select a rector for St. George's is having a difficult time to secure the right man. They have looked in Great Britain, Ireland and Canada, but no one has been chosen as yet."

Montreal is now a city of over a million people, and the opportunities in the church life are tremendous.

Dr. Abbott has been rector of Grace and St. Peter's Church since June, 1919, approximately eight years. The church has flourished under his leadership, and the congregation has quadrupled in numbers. Two hundred and forty thousand dollars have been expended in improvements, and the revenue for seven and a half years has totaled more than seven hundred and fifty thousand dollars. Dr. Abbott has the matter under consideration.

BIG GIVING

Fifteen hundred communicants pledge to the work at St. Luke's, Evanston. The canvass for 1927 resulted in $46,000 being pledged to the work of the parish, and $23,500 pledged to missions. Is there any parish in the country that gives more, annually, to missions?

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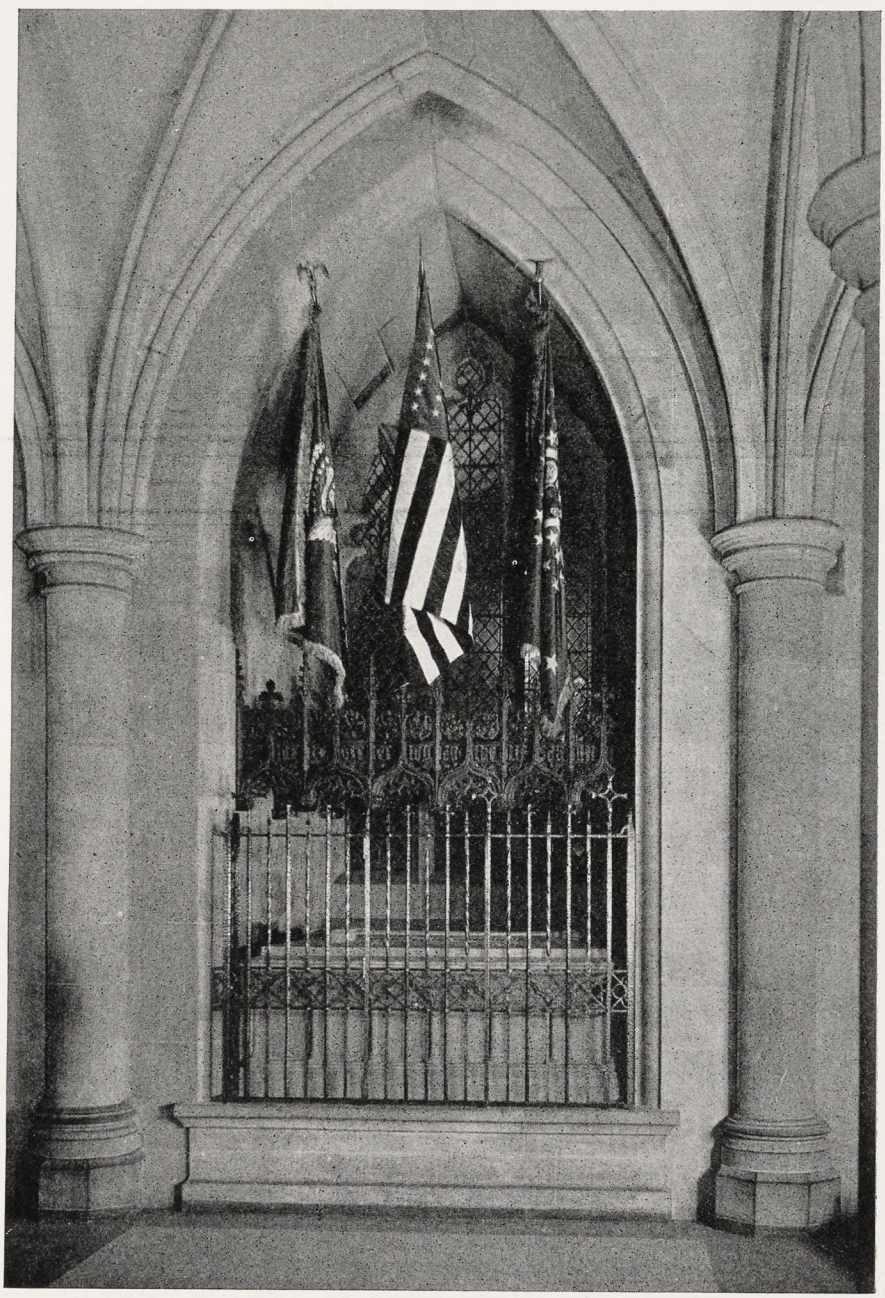
WASHINGTON CATHEDRAL

A Witness for Christ in the Capital of the Nation



THE BURIAL PLACE OF WOODROW WILSON

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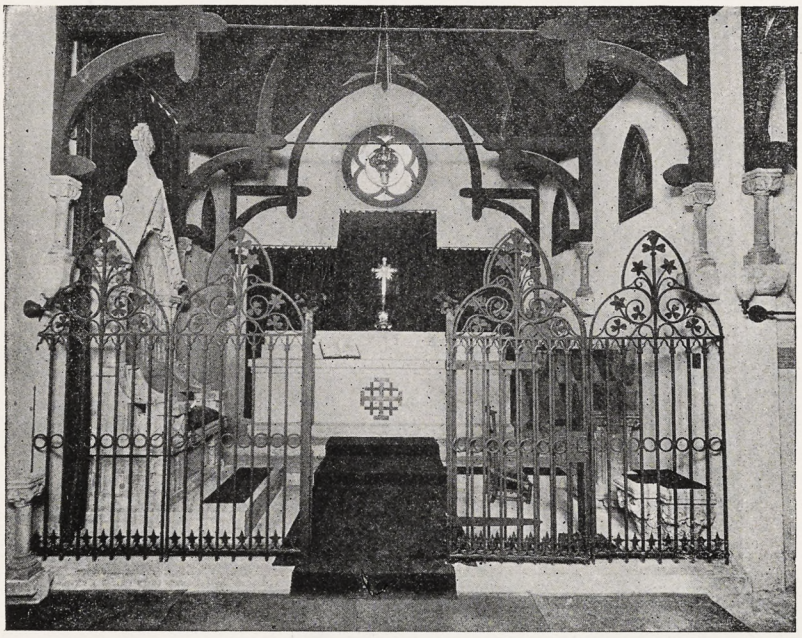
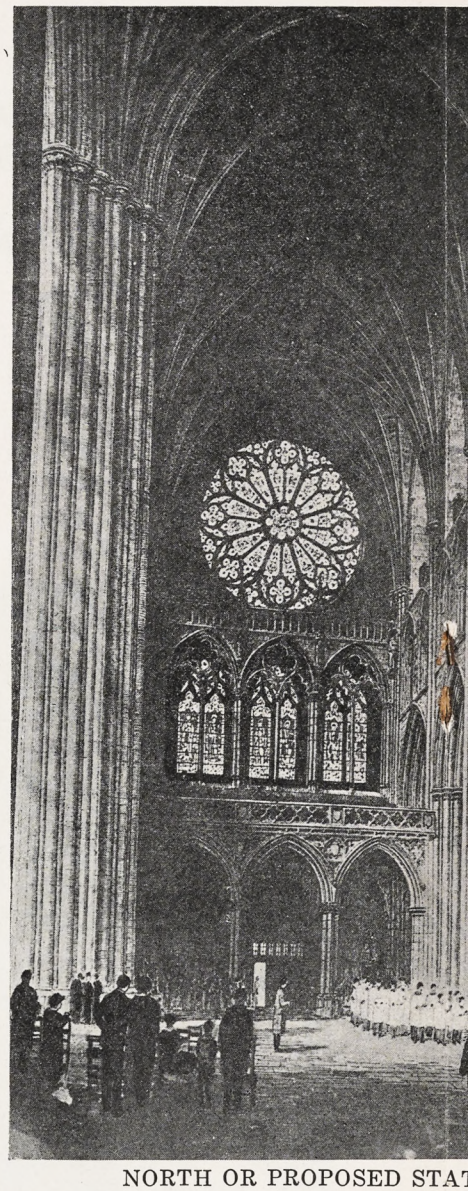


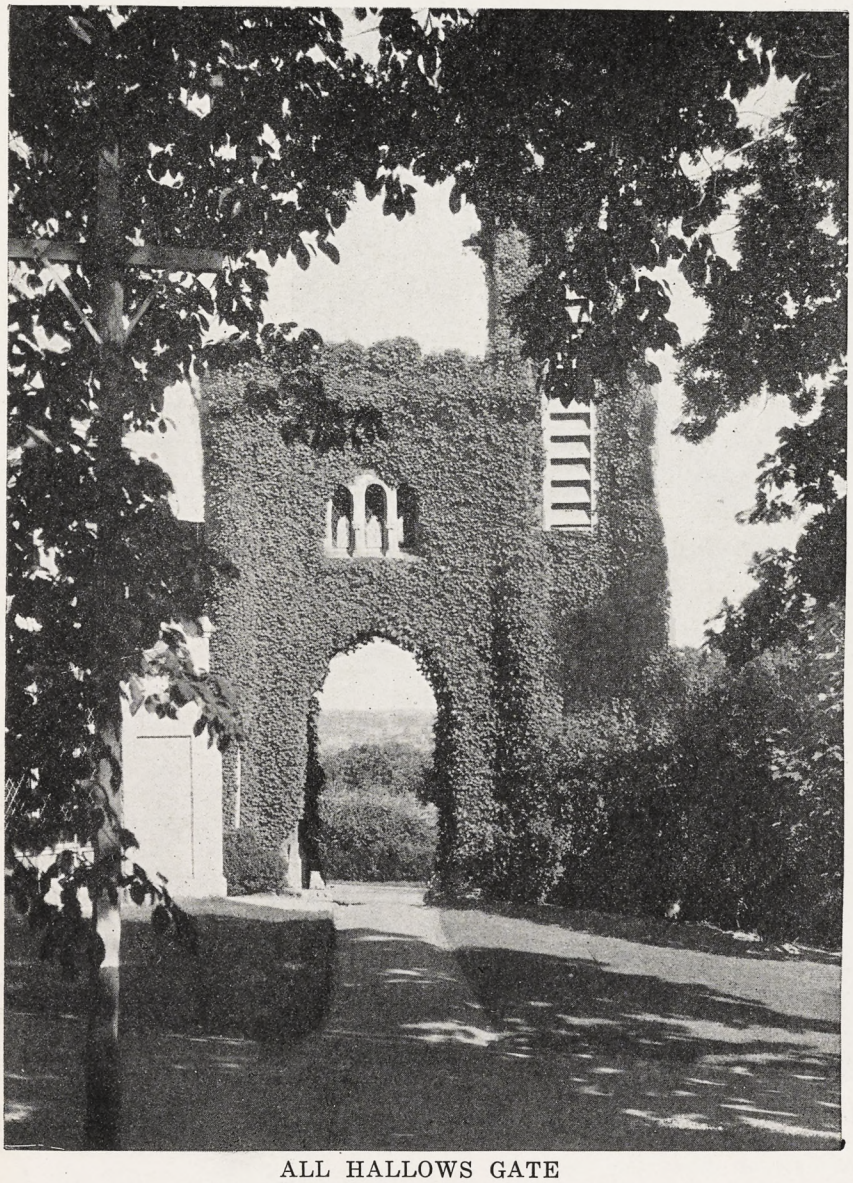
JERUSALEM ALTAR

Made of Stones from the Temple Quarries in Jerusalem



NORTH OR PROPOSED STAT

Drawing by Frohman,



ALL HALLOWS GATE

Covered with Ivy from Canterbury Cathedral



FIRST UNIT OF CLERGY VILLAGE

To Be Built in Cathedral Close for Retired Clergyn

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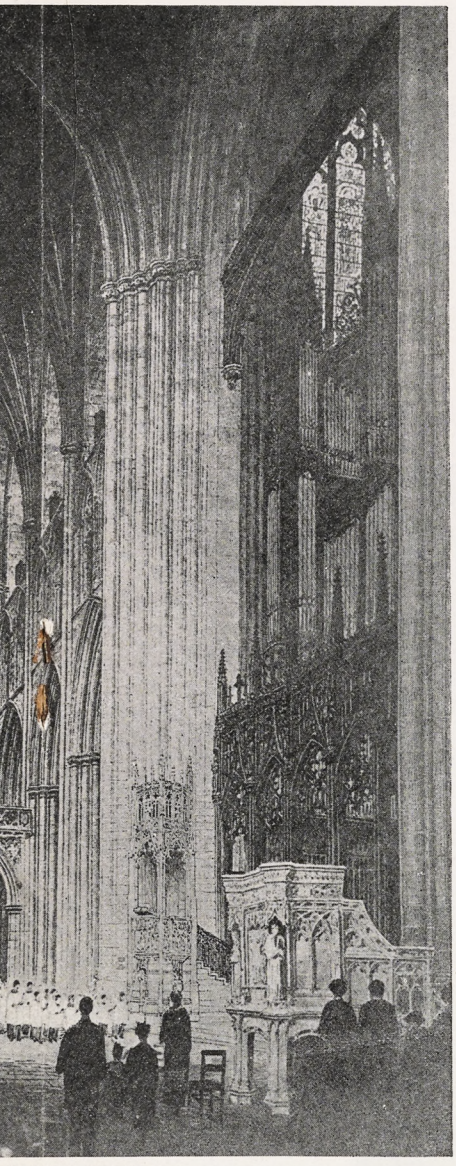


STATESMEN'S TRANSEPT

hman, Robb & Little



BISHOP HARDING MEMORIAL BOXWOOD

With the Cathedral in the Distance



THE WASHINGTON MONUMENT

The Memorial Shaft from the Bishop's Garden



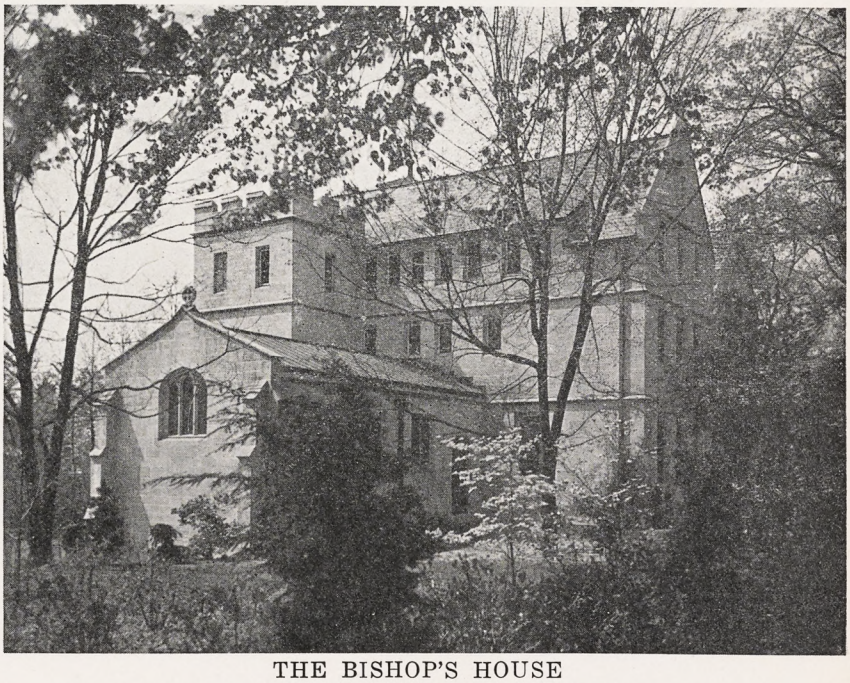
LAGE

Clergymen



CEDARS OF LEBANON

In Cathedral Garden



THE BISHOP'S HOUSE

Late Addition to Buildings of Cathedral Close

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BISHOPS OF TWO CAPITALS

London and Washington



BISHOP INGRAM AND BISHOP FREEMAN

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Welcoming Visitors At the Cathedral

Curator's Office Under Rev. Robert Lee Lewis Is Important Department in Washington

200,000 VISITORS

The Curator's Office of Washington Cathedral is the place of contact between the Cathedral and the thousands of pilgrims, (last year more than 200,000) who annually come to Mount Saint Alban to offer their prayers for this spiritual witness of the faith of the nation and to inspect the impressive construction of a great Gothic Cathedral. Not since the 14th century has a cathedral like this been built.

Recently this important department of the Cathedral offices was put in the charge of the Rev. Robert Lee Lewis, a clergyman with an excellent record in human contacts and of genial nature. He acts as host, as it were, to the pilgrims and visitors from many states and lands. A temporary building has been erected near the entrance to the Bethlehem Chapel for the Curator's office and therein has been installed a large model of the Cathedral as it will look when completed and other exhibits in connection with the work.

A visitors' register makes a permanent record of the pilgrimages of individuals to the "Holy Hill" and booklets, guide books and a complete assortment of postcard views of Washington Cathedral are available. A cordial invitation is extended to all visitors to the National Capital to visit this office, bring their friends there and utilize to the fullest extent the facilities established to make a pilgrimage to Washington Cathedral more memorable and instructive.

Even a casual inspection of the Visitors' Register gives an idea of the wide range of interest in the Cathedral. A name from Maine or Minnesota is apt to be followed by a name from Texas or California. During one month in which a count was made, visitors registered from forty-six states of the Union and from fourteen foreign countries. Literally the ends of the earth are represented by the signatures on the register. Within the span of a few pages visitors may be noted as having come from southern India and Assam; Greenock, Scotland; Shanghai, China; Riga, Latvia; the Philippine Islands; Belgium; Auckland, New Zealand; Rome, Italy; Mexico; Czecko-Slovakia, and France; while England was represented by visitors from London, Sheffield, Durham and York.



REV. R. L. LEWIS
Curator of Washington Cathedral

The fact that within the crypt of the Bethlehem Chapel are sleeping the mortal remains of President Woodrow Wilson and George Dewey, Admiral of the Navy, attract many of their friends and admirers to pay the tribute of a visit to their tombs. Woodrow Wilson is the first president to rest in this Westminster Abbey of America and the first president to be buried in Washington. His burial place is marked by a sarcophagus recessed in the south wall of the Chapel. The body of Admiral Dewey was moved from Arlington at the request of Mrs. Dewey on March 28, 1925, and placed in the Cathedral with full naval honors.

Vergers of the Cathedral guide the pilgrims through the crypts and, weather permitting, over the new construction, pointing out the matters of interest and giving a detailed account of the undertaking and its plans for the future. The pilgrimage ends in the Curator's office where the Reverend Mr. Lewis gives a scholarly exposition of the Cathedral model, emphasizing architectural beauties of the structure, as well as the samples of the various stones that are to enter into the construction, perfect ashlars, carved stones, sculptured bosses and gargoyles which are on display in this department. Many pilgrims accept gladly his cordial invitation to remember the National Cathedral in their prayers.

It is a notable fact that the Curator's office is doing a fine work in humanizing the Cathedral-in-the-making on Mount Saint Alban.

News Paragraphs of the Pacific Dioceses

Have Minimum Standard for Church Schools of the District of Eastern Oregon

THE CRUSADE

By Bishop Stevens

The District of Eastern Oregon has adopted a "minimum standard" for its Church School with ten points.

1. Opening Service and Training in Worship.
2. Christian Nurture with its graded scheme.
3. Forty-minute teaching period.
4. Regular meetings of workers for training and conference.
5. Systematic records and reports.
6. Nine to twelve-month session.
7. Systematic training in giving with class or school treasury system.
8. Advent and Lenten offerings.
9. Training in Christian Service in the five fields of service.
10. Little Helpers' Department.

* * *

The Crusaders in the District of Eastern Oregon are Bishop Cross of Spokane, Dean Roberts of Boise, and the Rev. C. A. Kopp of Kalispell, Montana. That the Bishop of Eastern Oregon is entirely "sold" on the Crusade is evident from the latest number of "The Oregon Trail Churchman." "The challenge of the Bishops' Crusade in the Episcopal Church is as the sweeping of the words of God over the dry bones in the valley of decision," he says. "If we pray as we have been urged to pray, 'Come from the four winds, O breath and breathe upon these slain, that they may live,' we can confidently expect a great new inspiration to come upon us in answer to our fervent prayer."

* * *

The dates for the Bishops' Crusade in the diocese of Oregon were from Sunday, February 6th, to Friday, February 18th. This period was divided among Portland, Eugene, and Marshfield. The Crusaders assigned to the diocese were the Rt. Rev. B. F. P. Ivins, D. D., Bishop Coadjutor of Milwaukee, and the Very Rev. J. W. Gresham, D. D., Dean of Grace Cathedral, San Francisco. An interesting feature of the program is that the two Crusaders alternate for the evening sermons.

One result of the Crusade clearly seen is the drawing together into closer fraternal bonds of the clergy. One cannot work with a man, pray with him, sing with him and enter into his labors with enthusiasm for a week without being deeply moved, strengthened, and inspired. The task facing us all now is the follow-up work, which must be thorough.

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Cathedral Associates Throughout Country

Field Secretary of the Cathedral Association Finishes Tour of the South

NEW MEMBERS

The Rev. Edward Slater Dunlap, Canon of Washington Cathedral and field secretary of the National Cathedral Association, has completed a month's tour of ten cities in Texas and three cities in Oklahoma during which he has addressed many gatherings of cathedral friends and members of the association, conveying to them the thanks of the Bishop of Washington, the Dean and the Cathedral Chapter for their annual offerings and their prayerful interest.

As a result of his journey, new members were gained for the National Cathedral Association, now numbering more than five thousand who by their prayers and offerings are helping to build Washington Cathedral. This organization, started in the early days of the Cathedral undertaking, now has thirty-seven committees and members in practically all states of the United States and in many dioceses of the Church.

Annual memberships are maintained in the National Cathedral Association, in accordance with the wishes of the members, as follows: Master Builder, $1,000; Honorary Builder, $500; Associate Member, $100; Honorary Member, $25; Sustaining Member, $10; Contributing Member, $5; and Active Member, $2.

All classes of membership include a subscription to "The Cathedral Age," official quarterly magazine of Washington Cathedral and the first magazine to be devoted exclusively to Cathedral interests. It publishes beautifully illustrated articles on cathedrals throughout the Christian world and its writers endeavor to interpret cathedral architecture, symbolism, and associated subjects.

Among the cities visited by Canon Dunlap were Dallas, Fort Worth, Wichita Falls, Austin, San Antonio, Galveston, Houston, Waco, and Beaumont. He also visited Oklahoma City, Tulsa and Muskogee.

In his report to local committees and contributors, Canon Dunlap told of recent progress on Washington Cathedral. He announced that new construction had begun on the main floor of the Cathedral this month in the building of two of the four crossing piers ultimately to support the great central tower which will rise above the Potomac River 100 feet higher than the tip of Washington Monument.

It was of great interest to Texas friends, also, to learn that while the building of the Cathedral fabric has been going forward the spiritual service included in its Congressional charter also has been well developed. The inculcation of high principles of Christian education in youth is provided through the two Cathedral schools on Mount Saint Alban, both of which have graduates living in many states of the union.



REV. E. S. DUNLAP
Canon of Washington Cathedral

The first wing of the Cathedral library, through the gift of Mrs. Violet Blair Janin, a devoted churchwoman in Washington, in memory of her mother, has been erected to house the beginnings of a theological library ultimately to include 300,000 volumes. The College of Preachers has been organized to offer clergy and lay workers special training in the prophetic mission, thus seeking to draw to the Church those groups now out of touch with Christian teachings.

As field secretary of the National Cathedral Association, Canon Dunlap will visit other sections of the country to express the appreciation of Cathedral authorities to members for their offerings and prayers. He will also organize committees and other groups in behalf of the Cathedral.

Rev. Arthur B. Rudd, formerly rector of Emmanuel Church, Newport, R. I., is expected to join the clergy staff of Washington Cathedral on March 1st with special duties in connection with the National Cathedral Association program.

Rev. Frederick S. Fleming, rector of the Atonement, Chicago, has accepted a call to St. Stephen's, Providence, R. I. The Rev. Alfred Newbery, assistant at the Redeemer, Chicago, has accepted an election to the rectorship of the Atonement.

News Paragraphs of the Episcopal Church

The Congregational Commission on Evangelism Issues Tests for Lent

NOW OBSERVE SEASON

By William B. Spofford

That Congregational Churches throughout the country are now widely observing Lent is indicated by these test questions which have been sent to local congregations by the Congregational Commission on Evangelism ,whose secretary is Rev. F. L. Fagley.

The questions, equally applicable to the rest of us, are:

"Do the people appreciate the meaning and opportunity of worship?

'Are the people lax in their attendance at the communion service?

"Do the people understand what participation in the communion means?

"Are the children being brought to baptism, and do their parents understand the meaning and implications of infant baptism?

"Are the baptized children being trained as members of the family of God?

"Are those who are drifting slowly from the church being sought after and being urged to return?

"Are new people being looked for, invited to the church and welcomed to its services?

"Are the people being taught to pray in public services, at home, and in their daily walks?

"Are we giving care that our services are deeply spiritual, and that the people participate wholeheartedly and in reverence?

"Are the services so conducted that strangers will feel welcome and desire to come again?

"Do the people read the Bible and gain from it strength for daily needs?"

"The Lenten season," Dr. Fagley said, "is a time for an examination of the inner life and for spiritual discipline. These considerations apply to the life of the church as well as to individuals. Each parish should determine that the answers to the questions in its self-examination should be given not in words only, but in fruits—'fruits of the spirit' which shall abide eternally."

* * *

Two hundred Church people coming together on a Holiday afternoon to discuss the relationship that exists between the Church and industry and international life is an event that deserves attention. There were

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that many at the Washington's birthday luncheon of the Church League for Industrial Democracy held in New York—and what is of greater importance, they were people of great prominence in various fields; seminary professors and deans, rectors, industrial experts, college professors, social workers. The conference is to be reported in detail next week by Mary Caroline Crawford.

* * *

Winton is a little mining town in the diocese of Bethlehem. Few years ago the rector at Jermyn, nearby, began calling on folks. He has baptised eighty children and presented thirty for confirmation. Now a church and parish house is being erected. The people are going to do the masonry themselves.

* * *

The Churches of the city of Albany, following a long established custom, will unite in special Lenten services on the Thursday evenings of Lent, in the Cathedral of All Saints. The Rev. Dr. Charles E. Edmunds, of the General Theological Seminary, will deliver a series of lectures at these services on the subject, "How the New Testament Came to Us." Choirs of the respective Churches will have charge of the music. On the evenings of Holy Week there will be a Preaching Mission in St. Paul's Church, the missioner to be Bishop Davenport, of Easton. The Very Rev. C. C. W. Carver, Dean of the Cathedral, will preach the Passion Service in the Cathedral on Good Friday.

There will be the usual noon-day services, excepting Saturdays, during Lent in St. Peter's Church. The speakers include Bishop Nelson, Bishop Oldham; the Rev. Messrs. D. M. Brookman, Morristown, N. J.; John R. Atkinson, Christ Church, New York, E. Reginald Williams, Milwaukee; E. R. Laine, Stockbridge, Mass.; C. E. McAllister, of Newark, and a number of the diocesan clergy.

A Notice

FOR the information of those who are seeing THE WITNESS for the first time with this issue, the management wishes to say that it is twice its standard size, in order to make room for the special articles and pictures of the Washington Cathedral. Next week the paper will return to the usual standard sixteen pages. May we also thank the many who have placed orders for bundles during Lent. Thousands of extra copies of this issue, and of all of the forthcoming Lenten issues, are to be mailed to subscribers; the largest circulation ever reached by THE WITNESS and the largest circulation ever attained by a weekly paper of the Episcopal Church.

* * *

Very Rev. Berryman Green, dean of the Alexandria Seminary, long ill, is rapidly improving. At present he is in Florida.

* * *

A trust fund, the income from which is to be used for preparing men for the ministry, is provided by the will of Miss Emma Jane Karrar, devoted Churchwoman of Raleigh.

* * *

One hundred Church school teachers met at St. Luke's, Rochester, Rev. Samuel Tyler, rector, for a conference on the problems of religious education.

* * *

Bishop Gilman is strongly opposed to the landing of Marines to protect missionaries in China. He says they do not wish it and that only harm can come from such a course.

* * *

Lenten preachers in Chicago at the Garrick Theatre: Bishop Guerry, Bishop Ivins, Rev. J. A. Schaad, Bishop Wise, Rev. Frank E. Wilson, Bishop Bennett. Bishop Anderson will preach on Good Friday.

* * *

The convention of the diocese of Southern Ohio authorized the sale of the Cathedral property in Cincinnati.

* * *

An enthusiastic report of the Bishops' Crusade in the diocese of Lexington—full of superlatives—"perfect preparation," "record-breaking crowds," "masterful addresses," etc., etc. The crusaders were Bishop Green of Mississippi, the Rev. Mercer P. Logan of Du Bose School, the Rev. John Walker Jr. of Charlotte, N. C. In addition to these crusaders from outside the diocese, local leaders have been conducting Missions throughout the rural regions.

* * *

Friends of the late Sister Hughetta (Sisters of St. Mary) are to erect a reredos in the Cathedral at Memphis, in her memory. It will match Altar which was erected in memory of the sisters who gave their lives during the yellow fever epidemic. To cost $15,000.

* * *

The Crusade is responsible for the formation of a Churchman's Club composed of all churchmen of Memphis. It plans no elaborate or-

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Washington Cathedral

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ganization but rather two dinners a year with special speakers. There are already three parishes which have men's clubs, and this will bring them all together.

* * *

Here you have the exciting life of a bishop in Mexico. This is from Bishop Creighton:

"My first official visit to San Jose. Mrs. Creighton was to accompany me, but this morning the *lavandera* was full of *pulque* and there was a riot in the kitchen. The cook and the maid said that she was not a fit woman to live with. Mrs. Creighton discharged her and I ordered her out of the house at once, but she refused obstinately to leave. Hence I had to make my visit to San Jose alone and leave Mrs. Creighton to fight the battle.

"When I arrived at the Church Mr. Orihuela, the rector, was much perturbed because the congregation was not larger. However, I vested and occupied my seat in the Chancel and we began a very beautiful service, with especially good music, accompanied by organ and violin. Many people came in during the first part of the service and soon we had a good congregation.

"Mr. Orihuela explained to the people that the government had granted me permission to wear my robes and sit in the chancel, but that I was unable to take any part in the service. He then announced his text and proceeded with the opening sentence of his sermon, when the pew occupied by Sr. Davalos, the treasurer, and *su estimable* senora like the one-horse chaise, collapsed in every part. Sr. Davalos and his senora are heavy people. They slid gracefully to the floor, while various members of the congregation, acolytes and chaplains ran to their assistance.

"Fortunately both of these people were *valeroso* and were drawn from their position without any outcries and with the deepest reverence. They were placed in another pew, while the sexton, chaplains, acolytes and various members of the congregation carried out parts of the offending pew. No one in the congregation as much as smiled. It was a remarkable moment and despite the terrific noise the sermon was resumed and in a few minutes reached a climax of eloquence, which held all present spell-bound and in utter forgetfulness of the incident.

"After the service, there was quite a reception in the Sacristy and many members of the congregation and teachers and pupils from Hooker School and Sagrado Nombre came to greet me.

"Archdeacon Watson came home with me in an automobile to see if he could be of assistance in getting the lavandera out of the house. We found that she had gone, taking with her two sheets, a blanket, two dresses, and practically all of Mrs. Creighton's best napkins."

* * *

The fourth anniversary of the death of the late Bishop Charles D. Williams was marked in Detroit by special services at St. Paul's Cathedral and St. Andrew's Church. Bishop Paul Jones preached at St. Paul's Cathedral Sunday evening, February 13th, and addressed a memorial luncheon gathered at the Wolverine Hotel on Monday, and in the evening spoke at the service of commemoration which was held in St. Andrew's Church.

* * *

Bishop Page has taken the lead in the Bishop's Crusade in Michigan by

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Trinity College, Hartford, Conn., is one of the five Church colleges which now furnish one-third of the bishops and one-sixth of the clergy to the Episcopal Church. Hon. Joseph Buffington, senior Circuit Judge, Philadelphia, will confer confidentially, by letter or in person, with persons or their counsel, desiring to aid its work by gift, memorial or devise.

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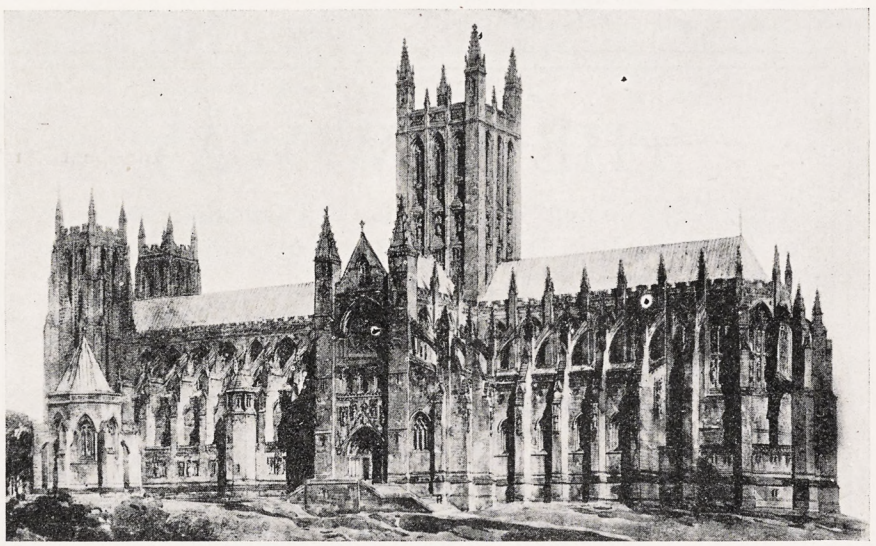

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National Cathedral Association

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conducting a series of conferences with the clergy on the subject of spiritual life. These conferences were held in connection with the annual convention of the Diocese, held early in February. Evelyn Underhill's book, "Concerning Inner Life," was used as a text book. The clergy present requested the Bishop to prepare and print for circulation a leaflet containing Bible readings and meditations for the period from Sexagesima to Easter and a second leaflet setting forth an order of family prayer.

* * *

Many Chinese young men who come to America to study in our leading universities go back to China "worse than they came," the Rev. Dr. Caleb R. Stetson, rector of Trinity Church, declared at a meeting of the Women's Missionary Auxiliary of the church in Trinity Mission House.

Dr. Stetson spoke informally following an address on "Mission Work in the Orient" by the Rev. Francis Creswick Todd, rector of St. Andrew's Church, South Orange, N. J.

"The young men who come here from China after being taught by our missionaries there what Christianity is are much disillusioned when they get to America," said Dr. Stetson. "They are disillusioned when they study in our pagan universities and when they see our pagan civilization. They find when they get here that Christianity is almost a negligible quantity in our civilization. The result is that they go back to China worse than they came."



BISHOP RHINELANDER
Canon of Washington Cathedral

The Rev. Mr. Todd predicted that China would find a solution for her present internal trouble.

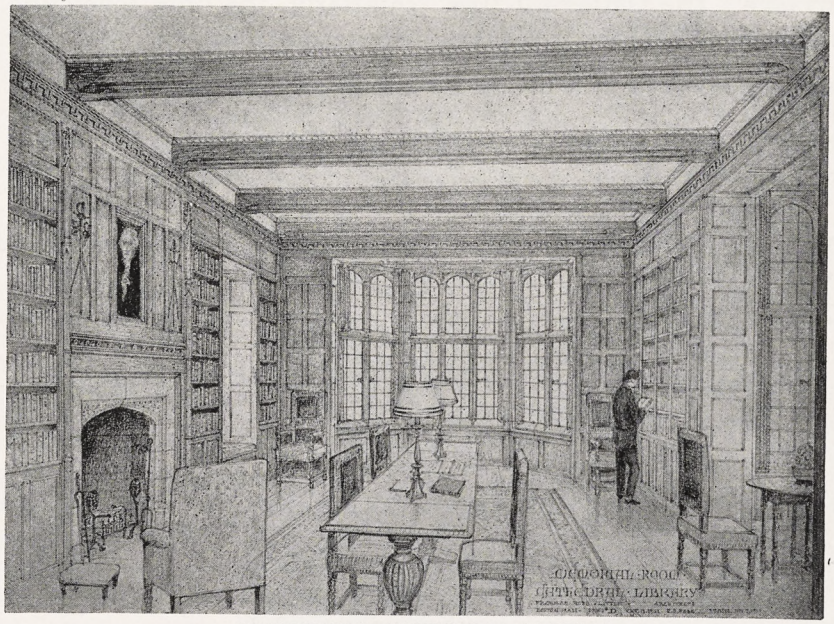
"I have the greatest sympathy for China," he said. "She is going to work things out, but she has a stiff road ahead. I do not think you could find any finer patriotism in the United States than you do in China.

"The Chinese are the alert, outstanding, wide-awake people in the Philippines. At our St. Stephen's Home in Manila I saw some fifty Chinese babies playing in the nursery. They were the snappiest little things. The Chinese children are children are so quick, so full of pep, and the little Filipino boys and girls are so heavy and dull in comparison."

* * *

A dialogue between the clergyman and a member of his congregation displaced the conventional sermon in the chapel service at Trinity Collee, Hartford, Sunday morning, February 13, and from the evidence of the students present proved superior in every way to the discourse method of expository teaching.

The experiment was made by Rev. Remsen B. Ogilby, president of Trinity and Dr. Louis H. Taylor, assistant professor of French. Such a method of presenting a subject had never before been attempted, so far as college authorities have been able to determine. It is an outgrowth of an extremely successful series of dialogues Trinity faculty members have been giving weekly over radio broadcasting station WHIC, the Travelers Insurance Company, for



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the entire college year. Dr. Ogilby conceived the dialogue method of presenting educational matter over the radio and its reception by the public was so enthusiastic that he determined to make the same experiment with the sermon.

As he explained the experiment to his congregation after the discussion was closed, he has felt for some time that the conventional sermon is a poor method of religious exposion. Unless it is filled with more oratory than matter, he said, it is somnolous, and, more important, misunderstood by his hearers. If a clergyman is given, through questions, the layman's attitude and viewpoint, he said, he can make what he wants to say more clearly than he possibly could in a discourse, and if he learns what points in his discussion are not stated convincingly he can explain the basis for them.

As exemplified in the Trinity Chapel, there is nothing of the open forum in Dr. Ogilby's experiment; nothing of the tricky "stage ef-

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Did You Ever Take an INTERNAL Bath?

By T. A. BALLANTYNE

This may seem a strange question. But if you want to magnify your energy —sharpen your brain to razor edge— put a glorious sparkle in your eye—pull yourself up to a health level where you can glory in vitality—you're going to read this message to the last line.

I speak from experience. It was a message just such as this that dynamited me out of the slough of dullness and wretched health into the sunlight atmosphere of happiness, vitality and vigor. To me, and no doubt to you, an Internal Bath was something that had never come within my sphere of knowledge.

So I tore off a coupon similar to the one shown below. I wanted to find out what is was all about. And back came a booklet. This booklet was named "Why We Should Bathe Internally." It was just choked with common sense and facts.

What Is an Internal Bath?

This was my first shock. Vaguely I had an idea that an internal bath was an enema. Or by a stretch of the imagination a new-fangled laxative. In both cases I was wrong. A real, genuine true internal bath is no more like an enema than a kite is like an airplane. The only similarity is the employment of water in each case. And so far as laxatives are concerned, I learned one thing—to abstain from them completely. A bonafide internal bath is the administration into the intestinal tract of pure, warm water purified by a marvelous tonic. The appliance that holds the liquid and injects it is the J. B. L., Cascade, the invention of that eminent physician, Dr. Charles A. Tyrrell, who prefected it to save his own life. Now here's where the genuine internal bath differs radically from the enema.

The lower intestine, called by the great Professor Foges of Vienna, "the most prolific source of disease," is five feet long and shaped like an invested U—thus ∩. The enema cleanses but a third of this "horseshoe" — or to the first bend. The J. B. L., Cascade treatment cleanses it the ENTIRE LENGTH—and is the only appliance that does. You have only to read that booklet "Why We Should Bathe Internally" to fully understand how the Cascade alone can do this. There is absolutely no pain or discomfort.

Why Take an Internal Bath?

Here is why: The intestinal tract is the waste canal of the body. Due to out soft foods, lack of vigorous exercise and highly artificial civilization nine out of ten persons suffer from intestinal stasis (delay). The passage of waste is entirely too slow. Result: Germs and poisons breed in this waste and enter the blood through the blood vessels in the intestinal walls.

These poisons are extremely insidious. The headaches you get—the skin blemishes — the fatigue — the mental sluggishness — the susceptibility to colds —and countless other ills are directly due to the presence of these poisons in your system. They are the generic cause of premature old age, rheumatism, high blood pressure and many serious maladies.

Thus it is imperative that your system be free of these poisons. And a sure and effective means is internal bathing. In fifteen minutes it flushes the intestinal tract of all impurities. And each treatment strengthens the intestinal muscles so the passage of waste is hastened.

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It is entirely FREE. And I am absolutely convinced that you will agree you never used a two-cent stamp to better advantage. There's a chapter in "Why We Should Bathe Internally" by Dr. Turner that is a revelation. There are letters from many who achieved results that seem miraculous. As an eye-opener on health, this booklet is worth many, many, many times the price of that two-cent stamp. Use the convenient coupon below or address the Tyrrell Hygienic Institute, Dept. 336, 152 West 65th Street, New York City—Now.

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fects"; nothing of the theological discussion between two priests, and above all, nothing which is inharmonious with the ritual service and solemnity of worship. It is a serious attempt to make theological questions understandable to laymen by getting the layman's point of view, and to help the earnest layman who studies his religion have an active, positive belief rather than a passive, negative creed; and at the same time to retain all of the dignity essential to a service of worship so that the primary object of spiritual exaltation will not be destroyed.

* * *

Mr. Ernest E. Piper, superintendent of the department of religious education for the diocese of Michigan has planned for round-table fellowships for men and women during the season of Lent. Prof. Howard Y. McClusky of the University of Michigan will give a series of lectures on the "Psychology of Adjustment to Modern Life"; Carl H. Sorensen, a combustion engineer, will have a course in "Science in Modern Life"; and Bishop Page will lead a course on the subject of "Inner Life." After-dinner lectures will be given by Dr. A. L. Jacoby, city phychiatrist, Judge James A. Moynahan, of the Circuit Court, and Dr. Lynn Howard Hough, pastor of Central Methodist Episcopal Church. The fellowship is entering on its sixth year. Upwards of four hundred men and women attend.

* * *

Washington's birthday was made the occasion of special services at St. Paul's Cathedral Sunday, February 20 and a demonstration in behalf of national defense. Military and patriotic organizations attended Evensong in the Cathedral, where the preacher was Dean Herbert L. Johnson. It was necessary to conduct over-flow meeting in the auditorium of the Cathedral House and also in the adjacent assembly hall of the Knights of Columbus.

* * *

For the fourth consecutive year the Church students of the universities and other institutions of collegiate rank in the Diocese of Easton, Maryland, and Washington met in conference. The meeting this year was held in Baltimore where the second conference was also held. The first and third conferences met in Washington.

Delegates from the thirteen colleges which make up the conference registered at the pro-Cathedral in Baltimore on Friday afternoon, February 25. Mr. Frank Hewitt, who graduated from Johns Hopkins University

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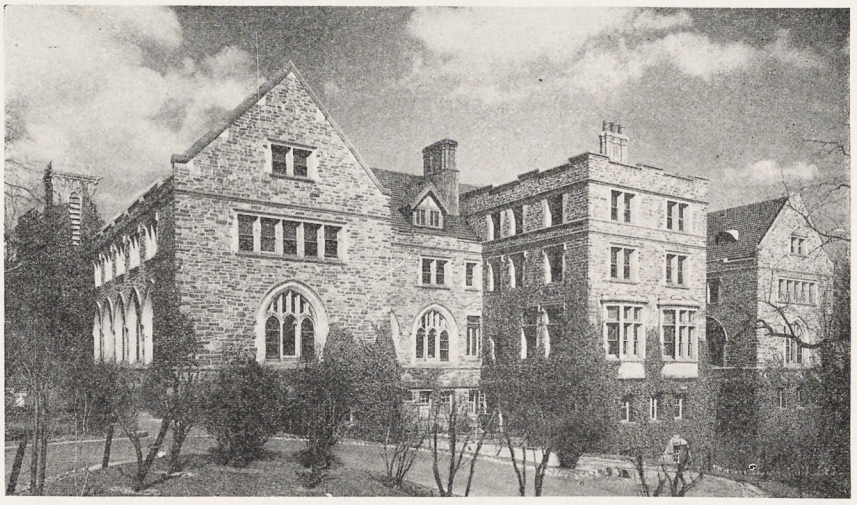
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in 1923 and is now a senior at the University of Maryland, is the president of the Conference and acted as toastmaster at the "get together" supper on Friday evening. At the general meeting the conference had the honor of an address by the presiding bishop of the Church. The Rev. Anson Phelps Stokes of Washington Cathedral, spoke on "The Layman and the Church."

The conference also had the advantage of the presence of the Rt. Rev. John T. Dallas, bishop of New Hampshire. Bishop Dallas opened the conference on Saturday and closed the day with a Quiet Hour in preparation for Holy Communion.

* * *

A letter has been received from the Rev. Walker Gwynne who is one of the older alumni of the General Theological Seminary, among other things. It is an eloquent plea for cash in which he points out many distressing matters and urges one and all to chip in toward the needed million or more now being raised. After prohibition the most popular subject that crosses my desk is money. I am sure that this paper could be easily filled with appeals which in the opinion of those sending them, are of the most vital importance to the Church. Obviously we cannot print all of these requests for money but we do urge all Church folks with money to spend on education of others to give thought to the General Seminary.

* * *

Bishop Stires, of Long Island, in a letter to his clergy, says that two

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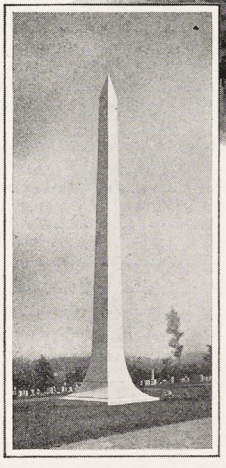

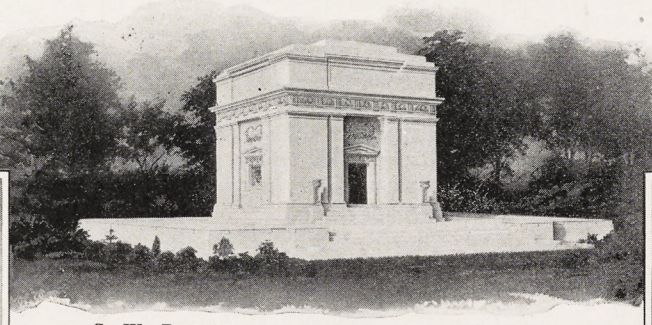



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Services

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

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.
Rev. Frederic C. Fleming
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. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. 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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.
Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.
Dean B. D. Dagwell
Rev. J. Watson Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

ambitions which he has cherished since he became bishop are about to be fulfilled. One, he wanted more money in the fund which pays the salary of the bishop. Now a friend has offered to pay the salary, $15,000 a year, until such time as the income from the fund is great enough to handle it. His second ambition is that the salaries of the clergy of the diocese may be increased.

* * *

Bishop Tyler of North Dakota is assisting with confirmations in Long Island this month. Bishop Remington, of Eastern Oregon, is to be there following him.

* * *

Col. Theodore Roosevelt was the speaker at the annual corporate communion and breakfast of the Brotherhood of St. Andrew in Long Island, held at St. Thomas's, on Washington's birthday.

* * *

One hundred and twenty-five young people of the Province of New York and New Jersey met in conference February 11-13, and listened to Bishop Tyler, Dean Sargent, now at the Cathedral at Garden City; Canon Lewis of New Jersey, and Mr. Lewis B. Franklin of the National Council.

* * *

Under arrangements recently most considerately made by the Mexican government Bishop Creighton is able to undertake visitations to Mexican congregations outside of the City of Mexico.

* * *

Rev. L. F. Kent of Cordova, Alaska, writes:

"Never let anyone tell you that the work in Alaska is a failure. With the right kind of effort it will grow and grow big.

"If there ever was a place where a missionary should have an academic degree it is Alaska. Here in Cordova thirty-four per cent of the people are college men and women. Our congregations are growing; we have an open forum every other Thursday evening where we discuss the history of religion. The intervening Thursdays, we have a Bible class of 40 or more of college people.

"Our average Sunday morning congregations range between thirty and forty in Cordova; Church School enrollment is sixty-four. Open Forum membership forty-five; Bible class membership about forty; Order of Sir Galahad twenty; Boy Scouts twenty-four. In Valdez our congregations run about sixty. I go there once a month. In Latonohe the congregations run about forty. In McCarthy they ran about thirty and in Kennecott about sixty-five."

* * *

Bishop Capers of West Texas has

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Cathedral of St. John the Divine, New York.
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Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.
Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.
Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
Knapp & Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee.
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
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Holy Days and Thursdays, 10.

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Questions?

The following questions are based upon the articles, Spiritual Values by Bishop Johnson, and The Big Story by Irwin St. John Tucker, and are for those who plan to use these series of articles to run in installments during Lent, in Study Classes.

SPIRITUAL VALUES

1. Illustrate from your own experience what Bishop Johnson means by his use of the word "values".
2. What is essential for a real appreciation of spiritual values?
3. What does Bishop Johnson mean by "ecclesiastical hoboes"?
4. What is the difference between philosophy and religion?
5. Does one have to be educated to be religious?
6. Give the characteristics of the Faith of the Gospel.

THE BIG STORY

1. Find in the New Testament an account of a wreck; of an imprisonment. What is a "special correspondent" and just why does Mr. Tucker say that these accounts were written by one?
2. Find out what a "rewrite man" is on a newspaper. Elaborate on Mr. Tucker's statement that the Gospel of St. Luke was the work of a rewrite man. (If there is nobody in the class to do it, ask the rector to talk on it for a few minutes).
3. What does Mr. Tucker mean when he says that the Gospel According to St. John was the work of an editorial writer? (Get your rector's opinion on this).
4. "The Bible is a true newspaper." What is meant by that statement?

---

been the chief crusader in the diocese of Western North Carolina, assisted by the Rev. R. W. Trapnell of Wilmington, Delaware, and Mrs. T. W. Bickett of Raleigh. Overcrowded churches in both Ashville and Hickory, the two centers where missions were held.

* * *

Fortieth anniversary of the opening and consecration of St. Mark's, Augusta, Me., Rev. Stuart Purves, was observed the other day, and was marked by the dedication of three carved oak screens, memorial to J. Melville Weston Fuller, chief justice of the United States from 1888 to 1904.

* * *

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course—be nice to mention this paper in writing.

* * *

Notable Service: Archdeacon E. S. Rasay celebrated the 30th anniversary of his rectorship of Emmanuel, Little Falls, N. Y., on February 7th. Dinner, editorials in the papers, and a pot of gold.

* * *

Same story to tell everywhere on the Crusade. Here's a letter from Louisiana saying that they had great crowds and had a dandy group of crusaders, led by Bishop Howden of New Mexico.

* * *

This from the Rev. Walter Stowe, rector of St. Mark's, Denver:

"Mr. Spofford is partial to interesting games and we therefore suggest this one: What parishes have had the same treasurer for over thirty-five (35) years?"

"Saint Mark's, Denver, sets up this record for the rest to shoot at. Mr. Nathan O. Vosburgh has just completed his thirty-fifth year as Treasurer of Saint Mark's Parish. He celebrated it by writing checks which paid IN FULL our parish quotas to the Diocese of Colorado and the National Council for the first time since 1919, after coming close to paying the quotas in full every previous year.

"In 1892, while Mr. Vosburgh was away on his honeymoon, he was elected treasurer (a mean trick, some will say!).



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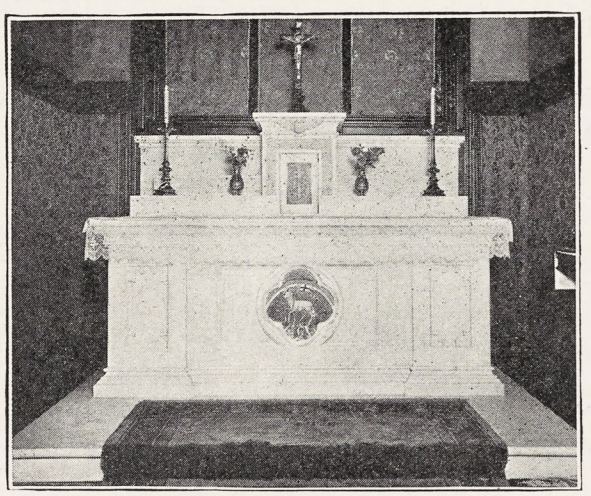

The Altar of the Chapel at St. Bartholomew's—a typical example of Spaulding design.

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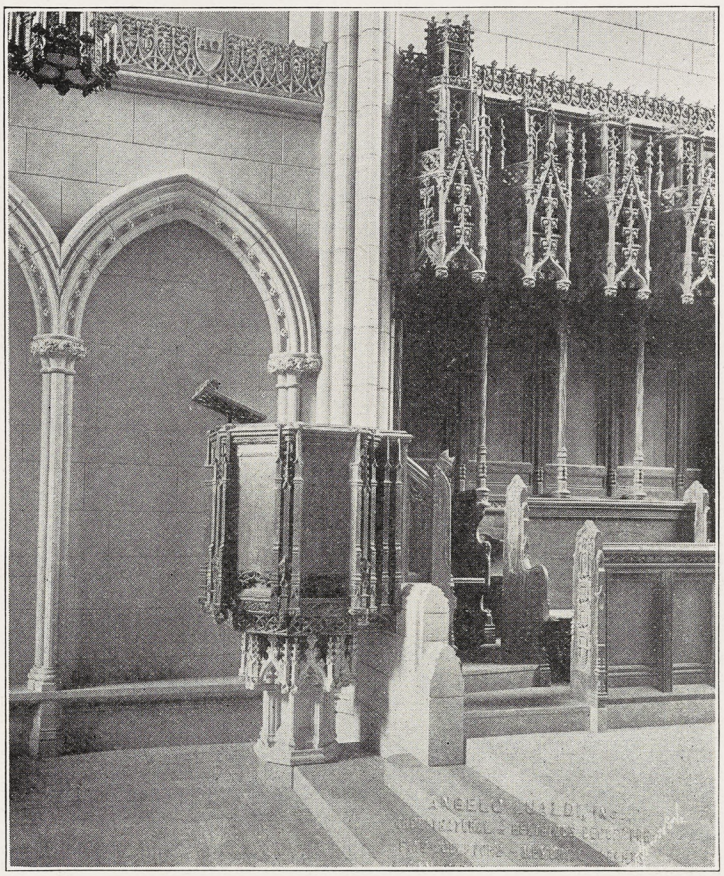

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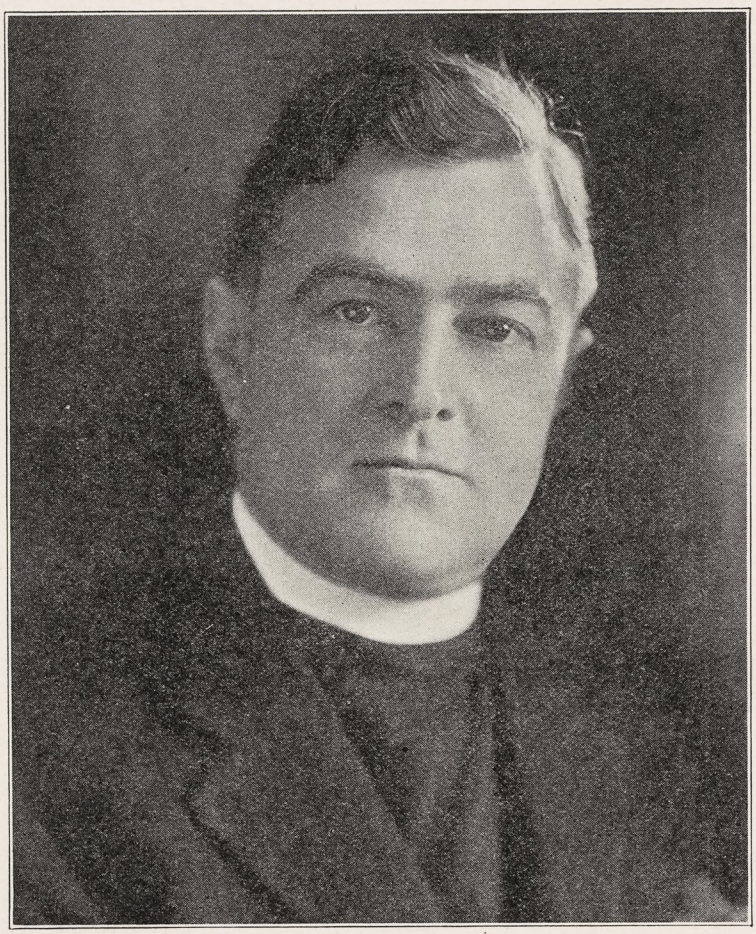

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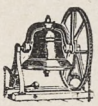

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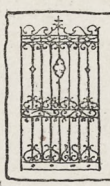

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THE BIG STORY

The Gospel According to a Newspaper Man

BY. REV. IRWIN ST. JOHN TUCKER

WHEN anything happens, a newspaper man's first inquiry is "Is it news?" which simply means, will it interest my readers to know about it, so that they will buy the paper to find out? That depends on how many people it affects, and how deeply. Specialized news—such as real estate or sports or fashions, opening of a new store, burning of a home, a church supper—interests only a few people. But human interest stories and big news have a universal appeal.

HUMAN INTEREST

"Human interest" news means that an obscure person has done or undergone, something unusual that illustrates common human nature. "Big" news may be the determination of a point in national policy, a great disaster, or some achievement; like the withdrawal from the world court, the Miami hurricane, or the swimming of the English channel.

Is the Bible news? Once I was in a print shop ordering a circular. Machinery was thumping and whirring, with ink and industry everywhere. The man to whom I was talking referred to religion as "all that bunk." I replied I did not think it was all bunk. He said, "I thought you were an educated man. Do you believe in an old fellow with whiskers who sits up on the clouds?"

Before that discussion had gone five minutes, the printers had stopped their work and were crowding around, listening. As I was leaving, one of them said, "Don't forget all this is just as important to us as it is to you."

THE BIG STORY

—"Just as important to us as it is to you!" This story of religion is of universal interest, beyond any other. It has the supreme appeal. Neither death nor disaster, nor prosperity nor tribulation, nor war, pestilence or famine can compare with it for all-pervading and continuously sustained interest.

Stories of real, basic, breathless importance are those which affect the life and death of those we know, and who are dear to us. During the Florida hurricane every newspaper office in the land was besieged with telephone calls and personal visits from relatives and friends of those in the path of the storm.

Nothing is more fatal to a newspaper's reputation—and circulation—than the reputation of spreading disaster stories which are not true. On this count the checking up of the Bible is of supreme importance. For its story affects the life and death, not only of all the living, but also of all the dead.

PROPERTY INTEREST

Next to the life and death interest comes the property interest. In this also, the news value of the Biblical story is far in excess of any other. In every city the church holds property of high value in its own name, and the collective property of all its members reaches an astounding figure. Church buildings, parish houses, rectories, church-owned hospitals, orphanages, convents, church schools, rescue institutions and asylums of all sorts, are valued in the billions. Added to them is the intangible value, the very real increase in security of property and life where the Church gains strength.

Huge sums of money are involved. Money raised and spent for all purposes, domestic and foreign, by the combined churches of the United States, is a current expense account of staggering totals.

HISTORIC INTEREST

In addition to this is the historic interest; the vital part taken by the Christian Church in ages past in coloring and shaping the trend of history. For twenty centuries the human interest of the Church has never faltered, but has grown deeper and wider. It is interwoven with personal as well as public life. It is the dominant interest in the lives of professional clerics and devout believers. It is a subordinate interest in the lives of 30,000,000 communicant members. It is a dormant interest in the lives of 113,000,000 Americans—as of all other nations. All of us at some time or another have been to church, or have come in contact with it through Christmas or Easter celebrations, or weddings, or funerals. Even those who hate it cannot ignore it.

All of this huge property value, immense current finance value and all pervading personal interest are based upon the belief that the story is true.

There is one quality about big news which distinguishes it from a feature story. That is, that action of some sort follows its publication. A story is not a really big story unless it "stirs up a follow;" unless people get together and pass resolutions, or reorganize the police force, or enlist in the army, or raise money for relief.

ACTIVITY

Well, all this activity in connection with the gospel story is not only public, but individual. It exerts a very definite force toward changing lives in private as well as altering public activity. In fact, it has exerted more force in both these directions than any other one story.

By all the tests, therefore, it is the supreme news story. This makes it all the more important that it should be checked to its sources, and its reliability, in so far as we are able to test it, either proved or disproved.

CHECKING UP

Sent out on an assignment of any kind, a reporter first checks on the source of his information. Given a notice of an important wedding, or death, or mass meeting, or wreck, or

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killing, he asks first: "Where did you get this tip? Who sent it in? Is he trustworthy?" Anonymous communications are discarded, unless there is very strong outside evidence that the statement is true.

Now here we are given an account of happenings of profound interest, affecting the whole human race, on the basis of which millions of dollars are spent yearly, millions of lives regulated, and the course of history has been altered. Any well-trained reporter will immediately ask: "Where did you get this?"

Eyewitnesses there are none. The last event set down occurred in the year 64 A. D., and consists merely of the visit of a number of Jewish gentlemen to Saul Benjaminson, usually known by his nickname of "Paul," which means "Little One." The visitors left in a wrangle, after which Mr. Benjaminson remained in Rome, where he was on a legal matter, for upward of two years. He was then prosecuting an appeal to the supreme court of the Roman Empire, and there are certain letters bound in the volume which indicate he was unsuccessful. There are reports that he was executed; but there is nothing in the book to prove this.

Between 64 A. D., and 1926 A. D., stretches a lapse of nearly nineteen hundred years. Nobody now living saw, or heard, any of the events narrated. On what basis can we accept them as true? Where did the story come from?

Tracing the Sources

In the book which I used as a starter, I found the imprint of a publishing firm in New York City. There is no date given, although the book was purchased new in 1902. There is, however, a preface addressed "To the most high and mighty prince JAMES, by the Grace of God King of Great Britain, France and Ireland, Defender of the Faith, etc.; the Translators of the Bible wish Grace, Mercy and Peace, through Jesus Christ our Lord." One gathers from a reading of this preface that the James addressed succeeded Elizabeth on the throne of England. The address is full of obscure references to the Man of Sin, Popish Persons, the Church of England, Self-Conceited Brethren, and the like, all referring to some controversy which was felt to be of great moment at the time, but throwing no light on the origin of the Book, and certainly far from direct evidence of the truth of its statements.

Any history of England informs us that this King James came to the throne in 1606, and that the translators of the Bible completed their work in 1611. But this very date is perplexing: it means one thousand, six hundred and eleven years AFTER the principal events narrated in the book under discussion.

We are not, then, much better off. As between two witnesses, neither of whom saw the murder, the difference between 1611 miles and 1926 miles of distance from the scene amounts to nothing. Both are equally unreliable.

The controversy centering around the King James Version seems to bear on the advisability of making this translation. Its title page reads: "The Holy Bible, containing the Old and New Testaments: translated out of the Original Sacred Tongues, and with the former translations diligently compared and revised, by his Majesty's special command."

Former translations there were, then (as there have been many since) and the "original tongues" were Greek and Hebrew. These translations vary in phrasing, as any two reporters will give slightly different versions of the same event, although the main facts are identical.

Manuscripts

But are there, in these two Original Sacred Tongues, any existing authentic manuscripts written by any man or men who saw the events narrated? We are met by a flat and sweeping denial. The oldest "dated" manuscript is in Hebrew, and claims to have been written in the year 916 A. D.

There are a number of manuscripts in Syriac, Egyptian, Slavonic, and Latin, translations of the originals, scattered over a very wide area, dating back to all sorts of different times, and giving the same stories, told in the same way. Here is evidence of value. These were translated and copied, one at a time, from an original which has been lost, but the fact that they all say the same thing establishes fairly well what the originals said.

But who wrote the originals? And who copied them? Did the copiers do so in good faith, believing the words they wrote to be true? Or did they do it as the Arabian Nights were copied in Arabic, as fairy stories, without the slightest idea in anybody's mind that the things so described actually happened?

We speak of inspiration of the Scriptures. But the Bible I now have was put into type by printers, members of the Typographical Union of New York City. I know a great many printers, and I am willing to testify under oath that not one of them believes himself inspired. They smoke, chew tobacco and swear, even while setting up the pages of the Holy Bible.

Was it so with the men who copied these pages by hand? And where did they get the pages they copied?

(*Third Installment Next Week*)

Our Cover

HENRY BALDWIN TODD is the rector of Trinity Church, Waterbury, Connecticut, and the archdeacon of New Haven County. Mr. Todd was born in New York City and was educated in eastern schools. Ordained in 1910 he was placed in charge of St. Peter's, Clifton, New Jersey, and St. Stephen's, Delawanna. In 1914 he was called to Trinity Church, Paterson, New Jersey, where he remained until called to his present parish several years ago. Mr. Todd has done much to build up the work at Trinity Church, and in addition has taken an active part in the affairs of the diocese.

Cheerful Confidences

SAVE THE OLD TUNES

By Rev. George Parkin Atwater

I MUST confess to a sense of disappointment whenever I hear an old hymn sung to a strange tune.

From childhood we have been accustomed to a familiar tune. We piped up in Sunday School, and we feebly warbled in church, and the old tune sank into our hearts and we liked it.

Now come the musicians and say we were all wrong about that old stuff. It was florid, or sentimental, or trashy, or meretricious (which is the high-brow word for trashy). We have spent years in training our ears for music, developing our taste for music, and refining our musical judgment. That old tune has a distinct strain of the commonplace in it. It jars on our delicate sensibilities, say the musicians. The very fact that most people like to sing it is condemnation enough. It has a certain swinging, joyous melodiousness that brings it at once under suspicion. You must scrap it, and put a tune having musical merit in its place.

"But," answers a boy, "we like that old tune. Even Dad tried to sing that in church, and Dad generally can't sing enough to sit in at a college dinner."

"Tush, boy," answered the musicians, "we must not have tunes that will suit your father (same as Dad). Tunes are for the edification of the choir, not for the 'hoi polloi' in the pews. It's rather bad taste to sing in church. You might annoy your neighbor."

"But," answers the boy, "we like to sing. And if you take away these old familiar tunes, we have to keep

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quiet. Moreover, you pitch them so high that we have to sing falsetto when we, in the pews, try to give the trained choir a slight lift."

"The very idea," answer the musicians. "The deplorable taste of the people. Here we offer them the delicacies of music, the caviare, the *pate de fois gras*, the very *pialam-ode* of music, the enrapturing and entrancing *des colelettes de veau*, and the undiscriminating plain people prefer beefsteak and hash browns. It's too distressing. Why will people go to ball games when we can let them have the thrill, the excitement, the rapture of a chess tournament. Why will they read the *Saturday Evening Post*, or THE WITNESS when we offer them the *Apex*, and the *Hibrough*. Why will they like Doug and Mary when our little theatre presents the *drahma* of the top notchers in modulated English.?"

But they do. And we would like some of our old tunes back in the Church Hymnal. We would like to sing, even if we ran the risk of being arrested. And we would like to be able to reach the high notes without standing up on the pews.

I might add that it would be only fair to do your best with the new ones. You will probably like them in time. But rise up and ask for the old ones.

RELIGIOUS PRACTICES

The Ideal of the Church

BY BISHOP JOHNSON

RELIGION is the most serious business in life. If it is worthless, man is justified in ignoring or opposing it. If it is capable of real value, it must be pursued as one follows a vocation.

As St. Paul says, it is "the vocation to which we are called."

Whichever view we may take of it, we have no business to take it casually.

It is either the chief end of man or else his greatest folly. One has no right to treat it lightly and then to pass judgment on it.

It is only as we do God's will, that we can hope to appreciate His purposes.

Behind every real business in life there must be a certain training which fits man for that particular business.

DISCIPLINE

It is difficult for the raw recruit, who wishes to become a soldier, to understand why he must undergo a rigid discipline in a training camp. It is only after the battle has been won or lost that he begins to comprehend the value of training.

In the process of learning the value of discipline, one grows weary of the manual of arms and the tedious marches and countermarches. It is not easy to see why he must learn to shoulder arms and to go through the mazes of drill, until he visualizes in battle the difference between trained soldiers and an undisciplined mob.

Mr. Bryan erroneously supposed that we could martial an army overnight because America had such good material, but experience has taught us that good material is merely cannon fodder unless it be carefully trained.

A sentimental mob led by a cheer leader is a poor army to throw against disciplined troops.

This explains why millions of Christians in this republic are so ineffective in their efforts to defeat the forces of evil. It also demonstrates the weakness of successive attempts to overthrow the power of the Roman Church, for whatever you may think of that institution you cannot ignore the fact that it understands the value of training.

You cannot dislodge veteran troops with an undisciplined mob of individualists.

Personally, I believe that the Prussian army was over-disciplined, so that it was effective only in mass movements and woefully deficient in individual initiative.

DISCIPLINE AND FREEDOM

So I believe that discipline is necessary, but that it must not be carried to the point, where personal freedom is submerged in hierarchial direction.

In the discipline of the Church, we are dealing with those to whom Christ has promised liberty, but only as we learn the value of freedom in cooperation and fellowship.

Discipline is valuable, but it can be overstressed.

Individual initiative is valuable, but it can be overemphasized.

In the Church we are a group of free men who are anxious to accept discipline in order that we may be effective as against the enemy, but not that we may be suppressed in our personal lives.

It is possible to carry discipline to the point where the man loses his identity in the mass formation.

It is possible to carry individual initiative to the point where there is little or no corporate power.

It is just this balance which is the ideal of this Church, and because this balance is most difficult to maintain, we are constantly being urged to one of the other extremes, which are exemplified in Rome on the one side and Protestantism on the other.

There are minds which are so constituted that they cannot preserve this balance of constitutional freedom and insist that we must belong to one or the other of these antagonistic camps.

They cannot see how one can be both Protestant and Catholic; Protestant in our opposition to hierarchial domination and Catholic in our insistence upon constitutional order.

The one compartment mind must be one or the other; the judicial mind sees good and evil in both camps, and refuses to be stampeded into either.

THE IDEAL

We prefer to strive for a difficult ideal, rather than to accept the dictates of mere numbers and unjustifiable assurance. Yet we are by virtue of our historical alliances more disposed toward independent individualism than we are toward disciplined cooperation.

To those whose prejudices are paramount we seem to belong to one camp or the other when as a matter of fact we belong to neither. It is impossible to say which is the more insistent in its declaration; whether it be the Romanizers who declare that we are nothing but Protestants or the Protestants who declare that we are merely an imitation of Rome.

This counter charge is the best evidence that we are really what we are—a body which has retained Catholic traditions without accepting papal domination.

This is possible only where Anglo-Saxons have kept their minds and have not sacrificed realities in order to gratify their prejudices. The real crux of our status lies in the relative emphasis assigned to discipline in the proportion of doctrine, discipline and worship.

Rome has exalted discipline until doctrine and worship are made subsidiary to it; whereas Protestantism has relegated discipline to the point where everyone does that which is expedient in his own eyes.

The Church has not scrapped the discipline of the primitive Church; neither has it yielded to the assump-

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tion of discipline by an Italian hierarchy.

Of course it is the most difficult course and therefore the most liable to failure; also the most effective when attained.

We are called to a discipline based upon the foundation of the Church before it was regimented to papal domination or rent asunder by Protestant resentment.

The real difference between the Anglican Church and Rome is not a matter of ritual or pious practices, but one of personal liberty.

The real difference between the Anglican Church and the reforming denominations is largely a matter of ritual and practices and not a matter of personal liberty.

APPEARANCES

But because candles and vestments are external and personal liberty is internal, we look more like Rome and act more like Protestants. Obviously we are more readily condemned by our looks and clothes than we are by our ideals and actions.

As a matter of fact, we have a more glorious ritual than Rome and far greater personal liberty than that enjoyed by the various sects, some of whom are as dictatorial as Rome and equally ambitious for political power.

In the perspective of appearances, we are condemned by one side for our clothes and by the other for our refusal to be regimentated.

In the midst of this controversy we are liable to lose our heads and to spend our time arguing with one another.

THE DANGER

The greatest danger that confronts us is a divided camp in which we accuse one another of dreadful things that are not so. And they are not so, because after all we stick to our ideals and our loyalty.

This really determines our allegiance and no one has the right to question it.

We must, however, make up our minds to certain things.

First—That what we do in secret is the real test of our sincerity and devotion. Our religious life is spoiled by advertisement. The arrogant assumption that we are virtuous is quite different from the insistence that our ideals are those of the Master.

Religious bodies are to be suspected just in proportion as they claim to have apprehended virtue and to be respected just in proportion as they adhere to high and difficult ideals.

"Verily thou art a God that hidest thyself" and only that which we do in secret is approved of God.

Second—That our ideals are difficult and not easy, for they require that we do voluntarily that which others do under the duress of legal requirement.



MARY VAN KLEECK
Is Chairman of Conference

Liberty of personal action is a very different test of loyalty than that which is demanded under both Roman and Puritan domination.

MUTUAL RESPECT

Third—That our mutual consideration for one another must be very great for we necessarily differ so radically as we lean toward one or the other of the great camps which adjoin us.

It is far easier to bear the accusations of those without our camp than it is to endure the suspicions of those within.

It is a reflection upon my motives, my intelligence and my morals to accuse me of being a Romanizer because I love a gorgeous ritual; or to accuse me of being merely a Protestant because I enjoy the greatest simplicity.

The real test of my allegiance is to be found in my response to that which the Church requires of me in prayer and giving and personal service.

The test of my loyalty to the ideals of the Church is measured by her requirements and not by the demands of any group within her borders; and the proof of my loyalty is to be found in the fact that I neither go over to Rome nor exchange my orders for those of human origin.

It is futile to answer the vague accusations of partisan prejudice, because it is never fair and always distorts the facts.

The vital thing in all of our contentions is to be found in the devotion with which you and I serve a constituted authority which purposely allows a great latitude of practice rather than in our deference to the self-constituted authority of private prejudice, which often assumes an air of papal infallibility.

Preacher, Pulpit and Pew

An Oklahoma mother has been trying Coueism on her children. Finding some difficulty in getting her young son to take a spoonful of castor oil, she reminded him, "Now, Wilbur, you know all you have to do is to keep on saying to yourself, 'It tastes good! It takes good!' and it won't be hard to take at all."

Suddenly Wilbur had an inspiration. "Mother," he cried, "I know a better thing to say. I will say, 'I've already taken it! I've already taken it!' and then I shan't have to take it at all."

* * *

A little girl was impressed by the minister saying grace at a dinner party to which she was admitted.

A few days later her mother gave a lunch to a group of friends and the little one said, "Mother, is the minister coming again to pray before we eat?"

"No," answered her mother, "this is just an informal lunch."

The child paralyzed the guests when they were all seated, by saying, "Mama says this is such an infernal lunch that we will not have a prayer before eating it."

* * *

Harold had returned from his first Sunday School lesson, and his mother asked what the lesson was about.

"It was about two people who lived in a garden called Paradise, and they were happy until the servant came."

* * *

An old preacher told the boys of the Bible class what lesson he was going to read the following Sunday. The boys, finding the place, glued together the connecting pages. The next Sunday the preacher read on the bottom of one page: "When Noah was 120 years old he took unto himself a wife, who was (then turning the page) 140 cubits long, forty cubits wide, built of gopher-wood, and covered with pitch inside and out." He was puzzled. He read again, verified the statement, and then said: "My friends, this is the first time I ever met this in the Bible, but I accept it as evidence of the assertion that we are fearfully and wonderfully made."

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Books for Lent

By the Rev. Irvine Goddard

In Time of Sorrow, a Book of consolation, by Bishop Slattery. Macmillan. $1.50

Bishop Slattery has the triune qualifications essential to a successful pastor. He is highly cultured, deeply spiritual, and always courteous. In other words he is a scholar, priest, and gentleman. One can imagine that in his ministrations as a parish priest, especially in hours of discouragement and bereavement, his very presence would be an unfailing comfort and an inspiring assurance of the Eternal Vereties. Into the pages of this little book of consolation which he calls *In Time of Sorrow*, has crept much of the helpful wisdom and tenderness of spirit which has characterized his ministry. His words will give sanity and peace not only to those in the first frenzies of their grief but also to those to whom a great sorrow has brought dark questionings about the reality of God's love.

* * *

The Touch of God, by E. Herman. Doran. $2.00.

There are many genuinely Christian people, whose eyes ever seek the ground and who spend their days in running the small dust of life through their fingers. Such people regard the mystic with suspicion. They thing him a dreamer—impractical, fanciful, vague and obscure. If there are any such who read this review, clerical or lay, please secure a copy of *The Touch of God*, for your Lenten devotional reading. It will not only enlighten your mistaken attitude towards the worth of real mysticism, but will bring you into touch with one of the most intelligible exponents of mysticism the church has produced. There is not a single essay in the volume that is casual; each one is the rare distillation of a great and devout mind.

* * *

Acts of Devotion. MacMillan, 1926. 60 *cents.*

Prayer is the soul's sincere desire to form contact with the source of its inmost being and the principle of its deepest life. *Acts of Devotion* is a very handy little volume of carefully selected prayers articulating in the choicest diction every phase of man's inner needs. It is well worth possessing.

* * *

Jesus and the Problems of Life, Sidney A. Weston. The Pilgrim Press.

Jesus and the Problems of Life is a problem discussion course of study. Discussion is often provocative of more heat than light unless there is an adequate background of material worth discussing. Leaders of discussion groups will find admirable material within the covers of this book. It has the merit of having been already tried out among such groups successfully.

* * *

The Words from His Throne, a Study of the Cross, by Bishop Slattery. Longmans Green & Co., $1.00.

The Three Hours Service is more of a Roman invention than Anglican and like much that is Roman is even in danger of becoming tawdry and second-rate. Whether we preserve the balance of sanity and reality will depend largely on the meditations that are given or read at this service. There are stacks of books on the Seven Last Words, few that are good and many that are largely pious drival. The clergy will be grateful to Bishop Slattery for *The Words from His Throne.* They will find in it wise and helpful suggestions for their own meditations—or a book to read at the Three Hours Service that will enrich and deepen its spiritual tone, and preserve the note of reality throughout.

* * *

All books reviewed in this department may be secured from WITNESS BOOKS, 6140 *Cottage Grove Avenue, Chicago. Add* 10 *per cent to the list price for postage.*

Mid-Day Lenten preachers in St. Paul's, Buffalo: Dean White of Cleveland, Rev. Luke White of Montclair, New Jersey, Rev. Norman Hutton of Chicago, Rev. Wyatt Brown of Baltimore, Rev. Alfred Newbery of Chicago.

Rectors

FREQUENTLY letters are received at the office of THE WITNESS asking for information in regard to commissions for subscriptions. We are very glad to allow a commission to any representative who works with the consent of the rector of the parish, of 50c on each yearly subscription. In many parishes during Lent subscriptions are taken by the children, the commissions going into their mite boxes. May we suggest that a representative, or a number of them, be appointed in your parish to take subscriptions during Lent. It serves a double purpose; it enables the young people to earn money for their mite boxes; it means the weekly visitation of a Church weekly to the homes of your parish throughout the year. Simply write the names and addresses carefully on one side of the paper, and send them to us with $1.50 for each yearly subscription.

Questions?

The following questions are based upon the article by Bishop Johnson, *Religious Practices*, which is in this number, and *The Big Story*, the Gospel According to a Newspaper Man, also in this number. The questions are intended for those who are using the articles as a basis for a Lenten Study class, but if you are in no class see if you can answer the questions after reading the articles.

RELIGIOUS PRACTICES

1. Why is religion a serious business?
2. Is there a conflict between discipline and freedom?
3. What do you mean by the words "Protestant" and "Catholic?"
4. What is the position taken by the Episcopal Church?
5. Comment on this statement: "As a matter of fact we have a more glorious ritual than Rome and a far greater personal liberty than that enjoyed by the various sects."
6. Discuss the three points made by Bishop Johnson at the end of his article.

THE BIG STORY

1. What constitutes "news?" Is the Bible news, and if so, why?
2. Name those things in which people are chiefly interested.
3. What is the first thing a newspaper does when it gets a "tip" on a story?
4. Have the rector tell you how we came to have our present Bible, tracing its development.

Clerical Changes

ALLEN, Rev. James S., instituted rector of Christ Church, Houston, Texas, by Bishop Quin.

COOKE, Rev. Allan W., has accepted a call to be the rector of St. Luke's, Cincinnati, Ohio.

HALEY, Rev. Leon F., resigned as rector of St. Luke's, Cleveland, to take up rural missionary work in the diocese of Western New York.

HYDE, Rev. A. P. S., formerly the rector at Peekskill, N. Y., is to be in charge of Holy Rood Church, New York City.

McCOMB, Rev. Samuel, former professor at the Cambridge Theological Seminary, has taken charge of the American Church at Dresden, Germany.

NITCHIE, Rev. Francis R., for six years senior curate at St. Luke's, Evanston, has accepted a call to be the rector of Christ Church, Chicago.

PLENCKER, Rev. Paul O., resigns as rector of William and Mary Parish, Newburg, Md., to accept the rectorship of St. Luke's, Phillipsburg, N. J.

PHILLIPS, Rev. A. E., former rector of St. Luke's, Paterson, N. J., has accepted a call to be the rector of the Mediator, Edgewater, N. J.

STEINMETZ, Rev. Francis C., has resigned as rector of Christ Church, Norfolk, Va.

WOOD, Rev. Hubert S., from St. Paul's, Watertown, N. Y., to be rector of Trinity, Syracuse, N. Y.

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Notable Address By A Baltimore Pastor

Baltimore Pastor Tells Laymen What the Modern Trends of Religion Are

KEEN ANALYSIS

By Rev. James A. Mitchell

An address of great significance, reflecting the intelligent opinion of modern Protestant leadership, was delivered in Baltimore recently before a great mass meeting of laymen from all the evangelical bodies of the city. The speaker, the Rev. Harris E. Kirk, D.D., occupies an unique position in the city by the influence of his pulpit over young people and professional men.

The announced subject of the address was "The Situation of Protestant Christianity in Baltimore," but the speaker dealt in the main with the larger issue of modern Protestantism and its problems. His conclusions will be of particular interest to Episcopalians. A digest of this portion of his address follows:

A. An analysis of the environment in which the church works: In the Middle Ages life was God-centered. Religion was the mother of the arts. The age was not moral but was more conscious of God. During the Renaissance interest drifted away to man and his growing material activities. Today, in consequence, our view is circumscribed and partial; we are interested in particulars and not in the whole. We are over-impressed by bigness and mass. This has led to several results.

(1) The humility of the Middle Ages has been displaced by self-assertiveness. Hence there is a loss of dependence on God.

(2) There is a non-religious motive for living. Culture, art and science have taken the place of religion as "ends."

(3) The church is no longer of one mind but is a church of adaptation and compromise. Hence there is a loss of responsibility over souls.

(4) Fear of God has been displaced by fear of the mechanistic life;—no longer do we feel the immediacy of the eternal. Thus the soul, and the beauty and glory of living early depart.

(5) There is a new asceticism. Formerly asceticism was a sacrifice of the world; now it is a sacrifice of cultural possibilities, of the church, of the nation and of God, to be successful in business.

(6) A revolt of the spirit against the tyranny of things is inevitable. This is difficult to discern but is there at the very center. Science having built up the modern world now turns and says it leads nowhere. The lowest form of such thinking is behaviourism.

Amid these discouraging symptoms there are others which may eventually lead us out.

(1) There is a break-down in non-religious motives for living. "Frog" philosophy, which sees the lily pods and mud but cannot view the whole as does the bird, and "cafeteria" thought, are dying out in our colleges.

(2) The infallibilities of science are waning. In many respects science has been a fine ethical teacher and has not always been appreciated by the church. It has a real love of truth. But its search for truth obliges it to follow the results of its own investigation. Hence if God exists and the spiritual world is real, science will ultimately reach this conclusion.

(3) The searching mind is making new demands upon the church. The church has been too much concerned with comfort and external conduct. It has been tied to the Anglo-Saxon idea of keeping things as they are, and to an emphasis on mere ephameral morals of an age. Our time is weary unto death of this sort of religion.

B. What kind of religion is most likely to solve these problems?

Protestantism must learn that religion has two aspects: to behold the beauty of the Lord and then to inquire in His Temple; it must include both worship and teaching. The non-liturgical churches have so exaggerated the sermon and the personality of the minister that God is not felt in Church unless the preacher is in the pulpit and the crowd in the pews. There is too much secularity in modern Protestantism. The church is not the place for paid agitators; for prohibition propaganda; for condemnations of certain newspapers,—but for salvation of souls. The laymen cannot expect to have a prophet in the pulpit if they demand a "go-getter" all week.

Dr. George Craig Stewart has just been appointed as one of the seven representatives of the Episcopal Church in America to the World Conference on Faith and Order which meets in Lausanne, Switzerland, August 2 to August 21. Several weeks ago, when alternates were chosen, Dr. Stewart was the only priest alternate elected; Dean Fosbroke, of the General Theological School of New York, having declined his election, Bishop Manning of New York, the chairman of the commission of the Episcopal Church, has appointed Dr. Stewart to the vacancy created.

Young People Come In For More Talk

Bishop of Lichfield Says That We Must Get Families Out of Hovels

SUNDAY SCHOOLS

By Rev. A. Manby Lloyd

The principal matter of discussion at the spring session of the Church assembly which met last week at Westminster, under the presidency of the Archbishop of Canterbury, arose out of a report of the Social and Industrial commission. The Bishop of Lichfield, introducing the report, suggested that in every diocese there should be formed a council of youth.

"There is," said his lordship, "a freer relationship between the sexes to-day. The chaperon is almost a thing of the past. 'Charley's Aunt' has been almost entirely disestablished. (Laughter.) With regard to young people of the wage-earning class there is certainly a greater freedom of intercourse. There are dangers in it but it is by no means all to the bad, because if young people of both sexes can join together in ordinary comradeship in the common interests of life, apart from merely sex questions, it tends to healthier relationship and the removal of a great many difficulties of which we are only too conscious."

There was another special difficulty—the Sunday question. Young people went out on motor-bicycles or on push-bicycles on Sunday afternoons in the summer. "We cannot say it is wrong for them to do that," said the Bishop. "It is no use pretending that it is wrong, but it does make our Sunday afternoon classes a matter of great difficulty. It seems to me that the only thing we have got to do is—I won't say to make the worship of God more attractive—to make our arrangements for worship such that they really meet the needs of our young people, as well as the old." Nothing they did for their young people would ever succeed unless it was remembered that most of their time was spent in their homes, and that the home influence was paramount. "How can there be adequate home influence in the miserable hovels in which so many of our people still have to live?" he asked. "And yet the home influence in some of these overcrowded houses is better than the home influence of some of the well-to-do."

"Then," the Bishop went on, "there is the sex question, which must not be an obsession with us.

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C. L. I. D. Holds Fine New York Conference

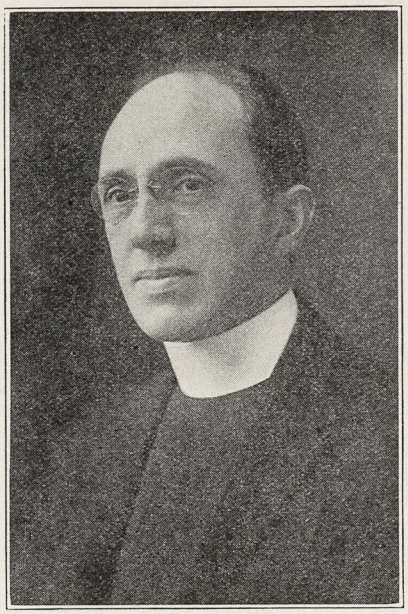
Two Hundred Churchmen Meet for a Discussion of the Church and Industry

NOTABLE GROUP

By Mary C. Crawford

Surely it was appropriate that at the luncheon conference of the Church League for Industrial Democracy held in New York on Washington's birthday the blessing should have been invoked by Bishop John Poyntz Tyler, grand-nephew of the tenth president of the United States, and that the Rev. John Nevin Sayre, closely related to the family of the late President Wilson should have been one of the principle speakers. Moreover it was interesting to have brought out by Mr. Sayre that there was an instinctive feeling on the part of our first president that an army in peace time should be an incidental rather than an intrinsic part of the Federal Government. Washington, it appears, recorded in his diary that he regarded it as an impropriety, when making a merely friendly visit to Boston, to review the Massachusetts militia.

The chairman of the conference was Miss Mary Van Kleeck, director of industrial studies of the Russell Sage Foundation and a vice-president of the Church League for Industrial Democracy. The first speaker was the Rev. Norman Thomas of New York who spoke on "American Industry and Our Foreign Policies." In a vigorous and eloquent manner he developed the idea that the question of American industry and the relation of our country with others involves deeply the relation of man to his God. "We in the United States still have a certain belief in what we call 'political democracy' although we also cherish devotion to industrial autocracy as it exists. But our country can no more continue industrially autocratic and politically democratic than it could continue half slave and half free. We who possess for the first time in history the possibility of banishing poverty are not doing it. The crime wave about which we hear so much is closely related to wretched housing. We desperately need groups who can be intelligent crusaders for a better social order. This group here today which cares about better conditions must see to it that the crusading spirit, which, most regrettably since the war, has passed largely into the hands of those secular Jesuits, the Communists, does not remain in their hands. And just as we must protest against existing economic conditions so we must protest against our present foreign policy, born of a marriage between Jingoistic militarism and American economics."



REV. P. S. GILMAN
New Dean at Orlando

Speaking on American Militarism Mr. Sayre gave a careful analysis of the present situation in America, with the expenditure in 1926 of the largest sum ever spent by the government for military preparation. "There is a nip and tuck race between the military people and the peace people and it is for us as Christians to decide at once where our influence is to count."

The next speaker was the Rev. Worth M. Tippy, secretary of social service of the Federal Council of Churches, who declared that the goal of the Christian religion has, from the beginning, been the welfare of the whole people with emphasis on the welfare of the unprivileged. Yet over against this the acquisitive motive has become increasingly powerful in the lives of men. It is the task of the Church today, he went on, to give men a Christian motive for their work. Dr. Tippy said that he was hopeful that the clergy of the future will better understand the workers and the problems of industry. A more difficult problem, he declared, will be that of inspiring the workers of the country so that leadership will come from them.

Following these three addresses there were five minute addresses by these prominent leaders, all pointed

(Continued on page 15)

News Paragraphs Of The Episcopal Church

A Congressman from California Thinks That the Federal Council Has Too Much Money

INVESTIGATION

By Rev. William B. Spofford

I am curious to find out if this Congressman from California, Arthur M. Free, who introduced a resolution in the house calling upon Congress to investigate the Federal Council of Churches, is really a friend of that organization. I know that for a long time the Federal Council has been having a hard time making ends meet. And now along comes Congressman Free and suggests that they are so wealthy that they are able to maintain the most extensive lobby in Washington, and that upon the pressing of a button they can set into motion a machine that sweeps all before it. He credits them with blocking a war with Mexico, with making it difficult for the military minded to get billions from Congress for battleships, and with various other things that point clearly to Moscow. So he wants it looked into by a committee of Con-

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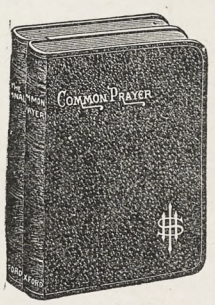

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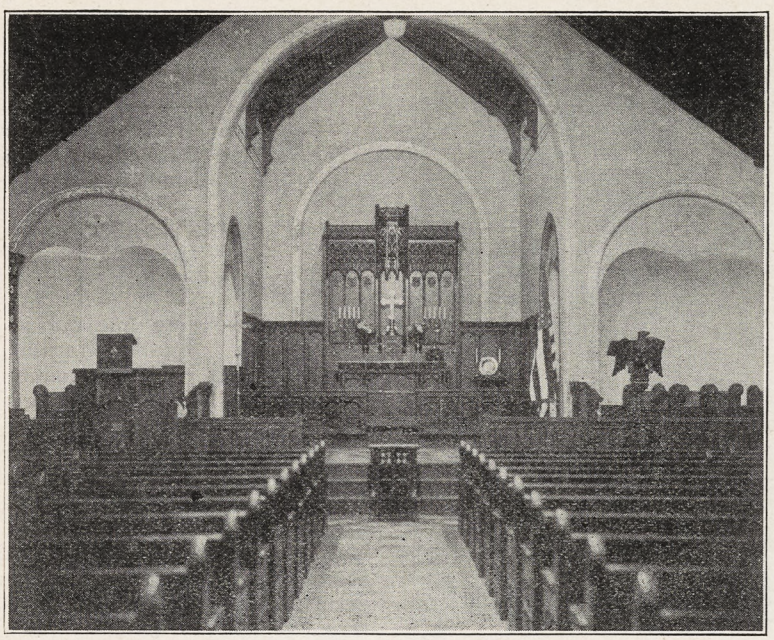

OLD TRINITY, TIFFIN, OHIO
Recently Redecorated with New Furnishings

gressmen. I hope he gets his committee. Then the real story will be told of dingy offices and secretaries doing the work of two or three men because there isn't enough money to carry on the work as it should be done. I wonder if that is really his idea.

* * *

Picture in the paper this week of Old Trinity, Tiffin, Ohio, just to show you that all of the fine churches are not just off Fifth Avenue. This church, of which the Rev. Herman S. Sidener is the rector, has been completely made over, and a number of beautiful memorials have been presented. Among them is a candelabra, the gift of Mrs. Elizabeth Reifsnider in memory of her husband who was a vestryman for ten years, and an alm basin as a thank-offering for her son, Bishop Reifsnider of Japan. Bishops Chair, Litany desk, pulpit, altar, reredos. . . .all memorials. . . .and all the work of the American Seating Company. The interior decorating was done very beautifully by the Howard R. T. Radcliffe Company of Toledo, while the metal work is from the studios of R. Geissler of New York.

* * *

Rev. W. E. Mann, rector of St. Paul's, Council Bluffs, Iowa, recently celebrated his tenth anniversary as rector. Both Bishop Morrison and Bishop Longley were present, as were also President Clayton and Dean Weeks of Tabor College.

* * *

As a result of the Crusade in St. Luke's, Evanston, each organization of the parish has been assigned a quota of persons to bring for baptism, confirmation and life service. Going to keep right at this Crusade business they say, after the splendid start given them by Bishop Woodcock of Kentucky and the others who were there for a week last month.

* * *

The annual conference of the Department of Christian Social Service of the National Council is to be held in Des Moines, Iowa, May 11-15.

* * *

The National Council at its last meeting passed a resolution commending the Order of Sir Galahad for the work it is doing in strengthening the religious life of the boys and young men of the Church. The Rev. Ernest J. Dennen is the head of the order.

* * *

Four hundred and sixty-nine men and boys of the diocese of Long Island made their communions at the annual corporate communion of the Brotherhood of St. Andrew in St. Thomas's, Brooklyn, on Washington's Birthday. Bishop Stires was celebrant.

* * *

Col. James A. Moss, director-general of the United States Flag Association was the speaker at a patriotic rally held in Calvery Church, Fletcher, North Carolina, on Washington's Birthday. His subject was "The Religion of the United States Flag." A living flag, composed of the children of the Sunday school was formed as a part of the service, and flags of the United States and Great Britain and North Carolina decorated the church. The Rev. Clarence Stuart McClellan, Jr., is the rector of the parish.

* * *

Lenten preachers at Christ Church,

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Bingahmton, New York; Bishop Fiske, Rev. Cranville Taylor of Philadelphia, Rev. Dr. Walkley of East Orange, N. J., Bishop Owen of Niagara, Dean Blodgett of Erie, Bishop Murray, the Presiding Bishop, Rev. E. H. Shulueter of St. Luke's Chapel, New York.

* * *

Dr. Kirby Page, religious leader and educator, was prevented from speaking on the subject of Peace in St. Louis on Washington's Birthday.

* * *

Sherwood Eddy, religious educator and economist, told 2,000 Chicago Forum hearers that Russia, conducting the world's greatest governmental experiment, will succeed within a short time in restoring that country among the leading nations.

Mr. Eddy recently returned from Russia. He told his audience in the Erlanger theater that Russia, by three changes it can easily make, should be recognized by the United States. These three changes, outlined by President Coolidge are compensation of despoiled American citizens, payment of debts to this country contracted by the previous regime, and discontinuance of propaganda in this country.

"When Russia makes these three changes, especially the last, this country ought to recognize that nation," Mr. Eddy said. "All other civilized nations have done so, and we cannot hold back, merely because we do not agree with Russia's form of government.

"We did not agree with the czarist form, but we recognized it. It is better to bind Russia with trade and peace agreements than to anger her by outlawing her."

Mr. Eddy deplored the attitude of communists in Russia toward the former aristocracy, but he praised the ideals of the great mass of Russian people. He also decried the growth of atheism.

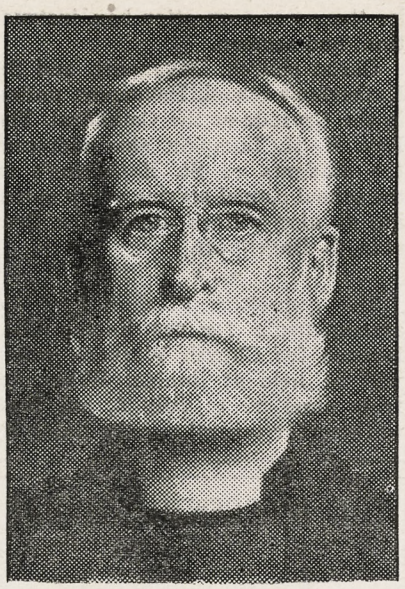
"There is no reason why America should fear the propaganda of the handful of radicals in this country who are powerless against the education, wealth and civilization of America," he said.

* * *

Falling through the ice, with your horse and sleigh, with the temperature at 35 degrees below zero. No not in Alaska, but in Northern Michigan. That was the experience of the Rev. H. R. Hole when he went on his visit to the mission on Mackinac Island.

* * *

Mid-Day Lenten services in the Auditorium, New Orleans, during Lent: Rev. Oliver Hart of Chattanooga, Rev. Prentice A. Pugh of Nashville, Rev. Charles N. Tyndell



BISHOP BURTON
To Have a Coadjutor

of Memphis, Bishop Juhan of Florida.

* * *

Canon Lubeck of the Washington Cathedral, due to illness, has been compelled to cancel all engagements for the next few months.

* * *

A new $100,000 church is to be built for All Saints', Trenton, New Jersey. The Rev. Ralph E. Urban is rector.

* * *

New $22,000 Skinner organ was dedicated recently at St. James', Painesville, Ohio; the Rev. David T. Eaton, rector.

* * *

Ought to read two or three good books during Lent. There is an announcement of several fine books on the last page.

* * *

Six thousand persons crowded into Symphony hall, Boston, one evening during the Crusade to hear the Rt. Rev. John Dallas, bishop of New Hampshire.

* * *

Bishop Davies of western Massachusetts told an interesting story during the Crusade. The rector of a certain parish was ill. That meant, so the bishop supposed, no confirmation class that year, but he figured he should make his visitation just the same. When he arrived he found a class of twelve ready for confirmation. Here is how; each vestryman had sought out one candidate and had personally prepared him for confirmation. *Good idea*—and you

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can do it vestrymen without getting your rector sick first. Do it and maybe you will prevent him from being sick. *Good idea, good idea.*

* * *

The Bishop's Crusade was held at Trinity Cathedral, Davenport, Iowa, the Very Rev. Marmaduke Hare, dean, in the form of a mission conducted by the Rev. H. H. Lumpkin, rector of Grace church, Madison, Wisconsin, from Sunday, February 20, through St. Matthias Day, Thursday, February 24. There were two or three celebrations of the Holy communion each morning, with a class in Personal Religion in the afternoon, and an evangelistic service each evening. In addition there was a children's service and a supper for young people. There was an after meeting for prayer after the evening services which proved of great value. At each evening service there was a question box, instruction, and sermon.

Christ church, Davenport, and St. Katherine's school, Davenport united in the Crusade at the Cathedral. The Rev. H. H. Lumpkin also addresses the students of St. Katherine's at the school chapel service every morning at nine o'clock during the Crusade in Davenport.

* * *

The committee in charge of the arrangements for the Racine Conference for Church Workers, which will be held at Racine, Wisconsin, from June 27 to July 8, has been working for several months lining up a program, which from all present indications promises to be one that will hold many interests for those in Church work. Special attention has been given to the courses in religious education, as the committee feels that with the development and emphasis that is being placed upon this

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subject by the denominational churches our Church ought to keep pace in having well fitted and trained men and women to teach in the Church School. The members of the Faculty this year are an unusually fine group and include such men as the Rev. George Craig Stewart, who will be chaplain of the conference and speaker at the sunset services; Dean Peter C. Lutkin of Northwestern University School of Music, the Rev. Lyford P. Edwards, Ph. D., and the Rev. Irwin St. John Tucker, whose articles are now appearing in this paper.

* * *

Bishop Burton, in his address before the diocesan convention of Lexington, asked for a Bishop Coadjutor. He pointed out that he had served the diocese as bishop for 31 years, that he has been in the ministry for 50 years and that he will be 75 years old in November. Said he felt the need of help, particularly since there was much to be done in the rapidly growing eastern part of the state. He wanted to turn over three-fourths of his salary to the newly elected Bishop, but the committee refused to consider that proposition. They did, however, recommend that a Coadjutor be elected and a special convention is to be called for that purpose.

* * *

Dean Massie, in reviewing the Bishops' Crusade before the convention of the diocese of Lexington, stated that the results in Kentucky had been most gratifying, due, he thought, to careful preparation and to the splendid Crusaders who were sent into the diocese.

* * *

Every once in a while we are called upon by folks to state the *policy* of this paper. Heard a bit on that subject lately from several folks who want to know whether THE WITNESS is high Church or low Church. It is always an uncomfortable question to be asked, for I suppose we should stand somewhere or other. Maybe I haven't been on this job long enough—anyhow, I am

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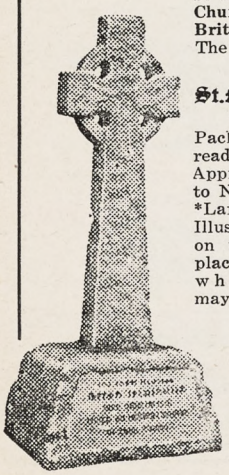

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Services

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Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.
Rev. Frederic C. Fleming
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. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. 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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.
Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.
Dean B. D. Dagwell
Rev. J. Watson Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

sure I cannot give a satisfactory answer to the question. But here is a letter that just came in from a clergyman who has been reading the paper for a long time. He seems to have some idea on the matter, so I will let him speak. It is from the Rev. I. Harding Hughes of Greensboro, North Carolina: "You do not realize what a joy THE WITNESS is to me. It goes straight forward, giving readable news, speaks straight from the shoulder, seeks to inculcate the true spirit of the Christ through its editorials, and puts in the discard the continual slapping back and forth concerning the minor details. In other words, it seems to me to try to represent the Church and not a party therein. So on with your splendid work, and may God bless you in your labours; and may you continue to make the Church the attractive place that it should be for all who want to fight for Christ's eternal principles, at whatever cost, letting the anise and the cummin take care of themselves."

* * *

Trinity church, New Orleans, has received $5,000 from the will of Mr. W. Ratcliffe Irby which is to be invested in bonds as a start for an endowment.

* * *

Preliminary steps have been taken for the incorporation of St. Andrew's, a new parish at Astoria, New York, in the diocese of Long Island.

* * *

A week's mission, very successful, has just closed at St. Thomas', Mamaroneck, New York. The Rev. W. E. Bentley was the conductor.

* * *

Here's a letter from Mississippi:

"I think that "Son-and-Daughter-of-Clergymen"—game a good one and I'm sending you several names which you may do as you please with. However, please do not print my name as sender. Not that I am ashamed of it—or that my information is not correct! But I'm modest!

Rt. Rev. William Mercer Green, Bishop Coadjutor of Mississippi is the son of Rev. Duncan Green and the grand son of Rt. Rev. William Mercer Green the first bishop of Mississippi.

Rt. Rev. Henry St. George Tucker, coadjutor Va. is the son of the Rt. Rev. B. D. Tucker of Southern Virginia. I think this same Bishop B. D. Tucker has three others sons in the ministry.

Rev. William DuBose Bratton is the son of Rt. Rev. Theodore DuBose Bratton, D. D. of the diocese of Mississippi.

I know lots of others but I'll wait to see if this won't start people playing the game."

Services

Cathedral of St. John the Divine, New York.
Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.
Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.
Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
Knapp & Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee.
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Sundays, 8, 9:30 and 11.
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Rev. John Mockridge
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Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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C. L. I. D. Conference

(Continued from page 9)

and pithy comments; Bishop Paul Jones; Rev. Norman Nash of the Cambridge Theological seminary, who said that the Church could say little about wages as long as it sweated its own clergy; Dr. Harry Laidler, who stated that we needed the enthusiasm of the British Labor Party; Professor A. D. Sheffield, who said that a contact with everyday life was necessary for religious experience; Rev. Charles K. Gilbert, who spoke optimistically of the present situation; Rev. James Myers, who spoke of a recent strike experience; Mrs. Mary Simkovitch, who called for a resolution on the Nicaragua situation, which was passed unanimously, copies being sent to the President, the Secretary of State, and the chairman of Foreign Affairs; Professor John A. Fitch, who stated that students were thinking about social problems and that we should be encouraged; Miss Rose Schneiderman, secretary of the Woman's Trade Union League, who, speaking for Labor, said that what they expected of the Church was sympathetic understanding; and Mr. John Coughlin, secretary of the New York Central Trades and Labor Council, who paid a great tribute to the Church and the part the Church has played in industrial matters.

Following the addresses the summing up was done by Professor Vida Scudder in a masterful way, in which she expressed her deep satisfaction that so much stress had been placed by all of the speakers on the high value of effecting a union between the mystical and the social impulse.

Before the adjourning of the conference, which was attended by about two hundred persons, a resolution, offered by the Rev. Smith Owen Dexter, registering the appreciation of the League for the great services which were rendered the cause of industrial democracy by the Rev. Percy Stickney Grant was passed. It was also voted by those present that the Washington's Birthday Conference of the Church League for Industrial Democracy, so successful this year, be an annual event.

Wednesday morning a corporate communion for members of the League was celebrated at the Church of the Transfiguration, the Rev. Harrison Rockwell, a League member, officiating.

Land has been given for a new church at Ocean Side, Long Island.

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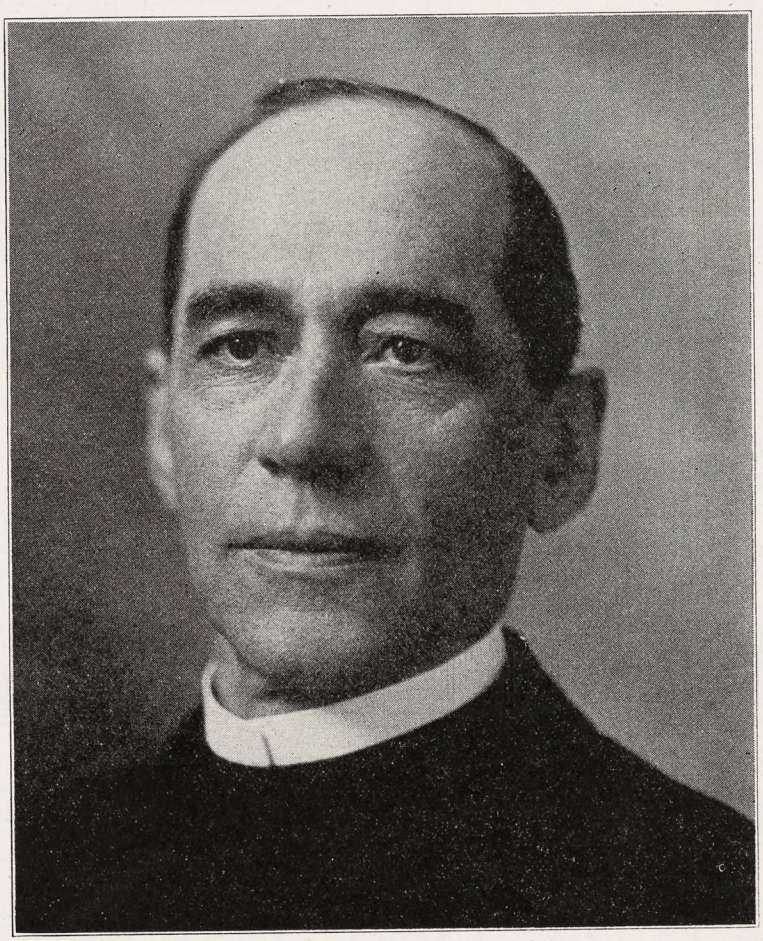

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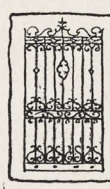

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WHAT BECOMES OF THE COLLECTIONS

The Place of Money in Religion

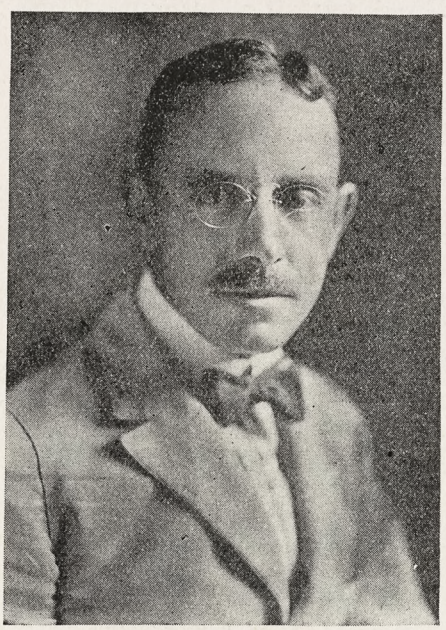
BY LEWIS B. FRANKLIN

THERE is a familiar story told of three Scotchmen who went to Church one morning thinking there was to be no collection, and when they found that an offering was to be taken, one of the Scotchmen immediately fainted away and the other two carried him out.

Few people are so mean that they avoid a collection as these Scotchmen did, but there are many of us to whom the collection seems the least interesting part of the Church service. This feeling is, I think, due to the fact that we do not appreciate just what is comprehended in the simple act of giving some of our money to the work of the Church.

In the first place, we ought to realize just what money is. It is not wealth in itself, but merely a measure of wealth. Real wealth consists of things of material value such as homes, factories, stores, railroads, farms, mines, forests. Pieces of paper such as stocks, bonds, mortgages, and money, which we frequently think of as wealth, are merely evidences of wealth. All of this real tangible wealth comes from one source,—human labor applied to the natural resources which are given to man as the free gift of God. The coal in the ground has no value until man's labor both of the brain and of the body, is brought to bear upon it, making it available for the use of mankind. Through human labor the iron ore and the limestone become steel; through human labor the steel becomes the framework of a building; through human labor the clay becomes the brick and through human labor the brick is used to complete the building. The building is wealth and if a mortgage is issued then that mortgage is an evidence of wealth, but the real wealth remains in the building.

If, then, wealth is the product of labor and money is the measure of wealth, the giving of money is the giving of labor and therefore the giving of self.



MR. L. B. FRANKLIN

A man who works in a mill and for his day's work receives four dollars, takes two of this amount and places it on the plate at the Sunday morning service. Has he done an uninteresting or stupid thing? By no means. He has given to God a half a day of himself, his toil and his sweat, the product of his brain and his muscle. He has to a degree carried out the pledge he made in the Holy Communion Service, "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee." The thing which he has given is not a dead, intangible, dirty piece of paper, but part of a life, full of personality.

These facts are recognized by our Church in its Prayer Book. The only provision for taking an offering is found in the most solemn service of the Church, that of the Holy Communion. The rubric gives instructions as to how the offering shall be taken, "and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table." Just think what this means. On that Holy Table, or Altar, only three things are allowed—the Prayer Book, the sacred elements of the Communion Service and money. The cross, the flowers and other decorations are not on the altar, but behind the altar. But it is eminently fitting that the thing which measures the value of part of a man's life should be placed there.

What becomes of the money after it has been given? Does it lose that individuality of which we have spoken? By no means. In most of our parishes today a large part of the offering is taken through the means of the duplex envelope, part of the money going for the current expenses of the parish and part of the money going for the extension of Christ's Kingdom in the Diocese and throughout the world, what we call "Missions."

"Current expenses" sounds mighty stupid, yet here again we find that this classification includes little that is not human. Part of this current expense money goes to buy coal and the price paid for the coal means payment for the labor of the men who transported it and the men who mined it, toiling in their underground workings. The light which lights our church building seems far removed from any human agency and yet it is human labor which has produced it and the money which is paid for it is paid for human labor ministering to the worship of God.

And then there is the more personal and individual side of "current expenses." Part of it goes to support the life of the man who

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keeps our church building heated for us and cleaned up for us; part of it goes to support the life of the man who is our spiritual leader and guide, our Rector. Part of it goes to help mould the lives of the youth of our parish in the Church School. In every item there is life, rich and throbbing.

And then the other side of the duplex envelope, which we call "Missions." As I have said, part of the money in the "Missions" side of the envelope goes to the Diocese in which we live, and here, too, we find that it is transformed once more into life. It becomes the City Missionary laboring in the jail, the asylum, the poor house, the home for the aged. Perhaps part of it is used in the direct support of the unfortunates in some of these institutions. Or else it becomes the worker in the country districts, carrying help and cheer and the message of Christ to the people in lonely places.

The other part of the money in the "Missions" side of the envelope goes to the work under the supervision of our National Council which includes practically all of the work done by our Church which is neither parochial or diocesan. Part of your offering which goes to the National Council may be shortly transformed into the life of a priest of the Church living year after year on the shores of the Arctic Ocean, ministering to the little groups of Eskimo people, travelling up and down the coast in the dead of winter, perhaps on days in which the sun rises for only a brief hour or so above the horizon, and with the thermometer ten or twenty degrees below zero. He brings to these primitive people the message of the Christ in all its fulness, a message made real by his work not only for their souls but for their minds and bodies. Another part of the money may be transformed into the life of a nurse in our little mission hospital in Liberia where the heat of the tropics is just as hard to endure as the Arctic cold and where the need of loving care is just as great.

And then part of the money is going into politics, the kind of politics that is going to decide the fate of the world. It is helping to support great institutions of learning in China, the land where live one-fourth of all the people in the world, a land of little learning and great potential power. Through the leadership created largely in these schools and universities, is to come in some future day the stable government which will enable China to take its place among the great nations of the world.

And so we might go on through the list, finding everywhere stories full of heroic service and romance. The stupid, inert thing we call money has ceased to be stupid and inert; it is part of our own life transported to distant fields so that we, too, may share in the great adventure of the extension of the Kingdom.

Our Cover

THE Rev. Charles Emory Byrer, the Dean of Bexley Hall, the theological seminary of Kenyon College, was born in Louisville, Ohio, in 1870. He graduated from Otterbein University in 1897 and from Bexley in 1900. He was rector at Cambridge, Ohio, 1900-1902; Mechanicsburg, Ohio, 1902-1905; the Good Shepherd, Columbus, 1905-1910; Christ Church, Springfield, Ohio, 1910-1922. He went to Bexley as a professor and was elected dean last year.

THE BIG STORY

The Gospel According to a Newspaper Man

III. TRADITION AND HISTORY

BY IRWIN ST. JOHN TUCKER

IN ANSWER to the question, "Where did you get this Bible?" a vivid picture is called up. Between the first printed Bible and the last event recorded in its pages stretches a period of some fifteen hundred years. Counting three lives to a century, this means that forty-five hundred lives, laid end to end, are required to bridge the gap. During all this time the Bible existed only by slow, painful copying. Thousands of copies made in this period now exist. Millions must have been made.

THE FIRST BIBLE

How much labor is involved in making a single one of these may be estimated by the experiment of writing out in good, careful painstaking printed lettering, a single page, without any errors, omissions, or interpolations. Get the lines all perfectly straight and the words evenly spaced, making each letter as perfect as you know how. Now multiply this single page by the sixty-six books of the Protestant Bible, add the thirteen extra which are included in the Catholic Bible. You will vision an amount of toil that is simply stupendous. You will see why it could take one man a lifetime to copy a single Bible. Now multiply that one Bible by the myriad copies made. You get a picture of all Europe covered by toiling scribes, men to whom writing came much harder than it does to us, because we are constantly reading and writing while to them it was an abstruse art seldom indulged and by only a few.

Century after century toiling men bent over sheets of papyrus and rolls of sheepskin, painfully transcribing letter by letter Latin translations of Greek and Hebrew manuscripts which had been thumbed into tattered fragments and lost centuries before. There have survived to us one or two precious copies whose known dates go back to nine centuries after Christ. Before that, only a vast void.

It requires a leap of faith to bridge that gap!

But we find something stranger yet. In the original Hebrew records were kept in a sort of shorthand, with only the consonants written down, jammed together without a pause. The first verse of Genesis, for example, would read:

NTHBGNNGGDCRTDTHHVNSN
DTHRTHNDTHRTHWSWTH T F R
MNDVDNDDRKNSSWSNTHFCF T
HDP.

All sorts of different meanings might have been given this, according to the way one divided the letters and put in vowels here and there. To keep the readings straight, a set of marks was invented, somewhere about two hundred years after Christ, so that the script read like this:

N TH BGNNNG GD CRTD TH
i e e ii o eae e
HVNS ND TH RTH
eae a e ea

This makes it much clearer. But the men who invented these marks and the men who wrote the original documents lived perhaps a thousand years apart. How do we know they got the right meanings?

In the case of the Old Testament, it is evident we have to rely on the Jewish Church. The tradition of the Scribes, their integrity, their fidelity to the text they copied, their preservation—by word of mouth handed down from teacher to scholar—of the correct interpretation of the text so copied—this is our sole guarantee that we have anything like the original meaning of what was written.

There are any number of errors

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noted in the text of the Bible by the copyist, places where the reading is quite different from what is written. Sometimes this difference of the word pronounced from the word written arises from reverence, sometimes from an evident mistake, piously preserved, but with a warning.

An Example

Take for example the word used in Revised Versions for the name of God, "Jehovah." The original name of the Lord was "Yahweh"—I am, or He who Is, it is translated in Exodus. But because of the warning against taking the sacred name lightly, Yahweh was referred to as The Lord, as in the New Testament He is referred to as Heaven. So they put the vowels for The Lord under the consonants for Yahweh, or Jahveh. It is like this: suppose under the consonants for George Washington, GRG WSHNGTN, we should write the vowels for Father of his Country, a e o i o u y, and thus arrive at the curious result:

"Garego Wisohnugtyn" as the name of the first President. This is not a whit more foolish than the name "Jehovah."

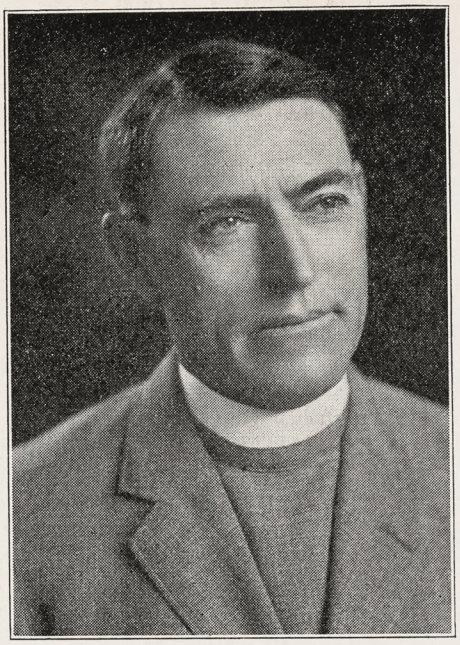
Book Left Out

We know from references in the Old Testament that there were a great many books not included in the Old Testament: such as the Book of Jasher, the Book of the Wars of Yahweh, the Song of the Bow, the prophecies of Iddo the Seer, of Gad and of Nathan. These have vanished, except for the fragmentary quotations preserved in the books we have. Who picked out the ones that survive and let the others die? How do we know that the right ones were kept?

In the New Testament the case is the same. There are any number of books that run current among the early Christians which are not among the Twenty-Seven. What became of them? Who picked out the ones that survive, and let the others die? How do we know the right ones were kept?

There is no way of putting intelligent faith in the Bible unless we put a preliminary faith in the people who wrote it, compiled it, and preserved it. If we believe these people were falsifiers, blasphemers, deceivers, anti-Christs, Men of Sin, Enemies of God, then the whole Bible falls to the ground, for these are the people who selected it, wrote it, and gave it to us.

If a message is delivered to me by a man I believe to be a scheming liar, enemy both of the person who sent the message and the person to whom it is delivered, I am apt to have but a faint and glimmering faith in the message itself. It is true there is confirmatory evidence in parallel records, such as the Babylonian, Egyptian and Greek historians, and in the Latin annals, of some of the principal events. But that which gives the story its color and meaning to us depends on the intimate preservation of fact and utterance which are, in the nature of the case, to be found nowhere else.



Rev. Postell Witsell
Goes to Little Rock, Arkansas

It is important, then, to test the attitude of the men who copied these records toward the statements contained therein. I found they were parts of a world-filling organization whose existence was staked on these statements. Beside this host of humble toilers, spending their lives in copying page and paragraph, I discovered a great and splendid line of interpreters, who kept even pace with the current of these volumes, as they flowed through the world. These men had names that fill one with joy. There was Benedict, the Blessed Francis, the Frenchman; the Jester of God; Gelasius, whose name means Laughter; Augustinus, the Little Splendid One; Leo, the Lion; Gregory, the Sheep-Watcher; Athanasius, the Undying; Chrysostom, the Golden-Mouthed. Their names sound like a Pilgrim's Progress through the ages: Merciful, Resurrection, Gift of God, the City Man, the Forest Dweller.

What They Endured

I found these men engaged in warfare with pagans who burned their victims alive in wicker cages, who wore the heads of their enemies as ornaments on their chariot rims. I found them subduing the gladiators, conquering empires, transforming kingdoms by the power of the word they preached. I saw the great empire which embraced both East and West to the uttermost limits of the mountains and the sea, totter and fall before onrushing barbarians; but the order of writers and speakers rose above the downfall. I saw the whole world's roads so ruined and robber-ridden that none could travel them, for the peril of death that lurked in every morass, except these same humble scribes. I found them going out into savage wildernesses, building there little bachelor clubhouses, and transforming the wilderness into universities and fair lands of prosperous farms.

I found these copyists and scribes gave up home and family, fortune, independence, and frequently life itself, to testify their belief in the words they wrote with such care. I found that, so far from being liars and perjurers, they staked their own lives, and frequently lost them gladly, on the truth of the message they delivered.

I found any number of pallid Ethical Culture cults, and frenzied fanatic Holy Rollers, and dour Calvinists, and enthusiastic Methodists, and street singing Salvation Armies, arise in the course of that long lapse of centuries, before the printed word began. I saw sects rise and sweep across the sky and die again, beside the patient army of scribes who sat on, day after day, year after year, century after century, copying the words of Holy Writ.

I saw the old gods melt and die away before the patient scratching of the pens of these old scribes, and before the fiery eloquence of their interpreters, and before the skillful planning of their generals, and the deep, slow, burning patience of believers.

Other Methods

I saw that to ages and nations where the people could not read, interpretations were carven in stone and cast in brass, displayed in pageantry and immortalized in high architecture. I saw bronze doors and marble baptisteries, altars and pulpits reredoses and wayside calvaries tell forth the story of the Scripture to those who could make nothing of A and B and C. I saw great festivals, wherein Old Testament and New were acted out by word of mouth and in scenes of great splendor, for those who could not understand philosophy, and who nodded for weariness in the length of great sermons.

And I saw that these two were inseparable, the Writer and the Teacher, the Message and the Messenger, the Bible and the Church. If the one is false, so also is the other. But if either be true, so also is the other. I came therefore to this conclusion: that any who believe the Bible must have faith also in the Church, or their faith is void.

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AUTHORITY IN THE HOME

The Revolt of Youth

BY BISHOP JOHNSON

WHAT a mess society is in regarding the question of authority! We have enough of it on paper, but apparently so little of it in practice.

There is parental authority and federal authority and episcopal authority of public opinion. Any one who listens in at the consecration of a bishop, would think that he was receiving oceans of authority, whereas when he comes out of the trance produced by the service, he finds his mother's pail would hold all that he actually possesses.

As for the others;—Parental authority has degenerated into a sort of absent treatment and federal authority is sending poor devils to jail for the very offense that his honor may have committed in the circle of his friends, the night before.

We Americans do not have a high regard for authority except when we are arguing with socialists or fighting a national enemy. Under certain circumstances we exalt authority more than any people on earth, but ordinarily we do not regard it seriously. Our legislatures have a mania for making laws and their constitutents for breaking them.

I do not believe that there is a single keeper of all laws,—no, not one. We adore the stars and stripes; we boast of our government; we accept the decisions of our courts and we respect authority, if there is a policeman on the corner to enforce it.

Our whole American people act in about the same manner as we did in college. We loved our Alma Mater and broke every law that she enacted for our protection.

It was not a disgrace in our eyes to be known among our fellow students as a breaker of the law.

Of course the result of this unusual disregard of authority has its dangers and also its blessings.

It means, if carried too far, that society will deteriorate. A college or a nation in which flagrant violations become too common, loses its morale.

Regimentation

On the other hand, it indicates an unwillingness to be regimentated to the dictation of a political or religious hierarchy, which same regimentation has always been highly exalted and never justified by the results of its domination.

Man is not a mechanical device intended to work in fixed grooves, but an automatic personality created to exercise personal freedom within certain liberal bounds. He is subject therefore to centripetal and centrifugal forces—which keep him in equilibrium.

But if the centripetal force of authority succeeds in destroying the centrifugal force of personal liberty, then man ceases to be a child of God; and if the centrifugal force of self-will succeeds in destroying all reasonable restraints then he ceases to be human.

In the first instance he is goose-stepped into insensibility and in the second instance he degenerates into that kind of a beast who calls himself liberal and slays those who disagree with his particular kind of liberality.

What then is authority?

St. Paul did not seem to have a very high regard for it, because he says, "He must reign until He has put down all rule, and all *authority* and power" for says St. Paul significantly, "the last *enemy* that shall be destroyed is death," thus classifying death and authority as common enemies of perfect freedom, but implying that both authority and death are rather necessary evils, at that.

Now what are we going to do about it? There is no use wringing our hands and saying that we are all going to perdition because nobody obeys the laws. The aged have been doing that for several centuries over just this issue, and the world is much pleasanter to live in today than it was under the Puritans or the Tudors or the Bourbons, all of whom were sure that they were divinely commissioned to regulate their fellow men, and all of whom made a mess of things in doing so.

When you have to make frequent use of the stocks, or the guillotine or the stake, the trouble is not with humanity, but with those who assume to regulate the school. They accuse poor human nature of being wilful, when they are merely proving themselves incompetent and arrogant.

I believe that the average American is willing to respect authority when he sees that it is necessary, but resents it when he feels that some one is invoking his father and theirs, as an excuse for regulating him.

So let us analyse the scope and character of authority in the family, in the state and in the Church.

An Analysis

Manifestly a maximum of authority is necessary where reason and experience are dealing with the immature, the defective and the incompetent, but even such authority must not conceive that it is divinely commissioned to deal with these materials in such a way as to keep them permanently dependent.

In the family life, there is just one power that is effective today, and that is competency based on a disciplined adult character.

I believe that there is far more of this authority in our homes than we imagine and as a result, there never has been a finer group of boys and girls than those being produced under this regime.

The tragic failures in parental control are first in the homes where the parents are themselves undisciplined. We have many juvenile parents and so there are so many adult children at the helm.

Parents, whose own self-indulgence is unrestrained, are having a hard time holding the respect of their modernized children.

Mere Assertion

And the second tragic failure is where mere assertion of parental authority breaks down in the daily contacts of the child outside the home. You cannot successfully import the Old Country home into America and fit it in with our public school system.

But where a parent has a standard of conduct and religion which represents real values and not fictitious ones, the results are by no means disheartening.

As I compare youth today with that of forty years ago, I say without hesitation that the large middle of immaturity, which existed then, has been diminished now, and that both the right and left wings of fine character and insolent impertinence have increased.

If one were to pick a group of one hundred youths of both sexes today, which would represent a cross section of the whole juvenile world, the number of the vapid and useless would be more than outweighed by the positive and hopeful characters which are being developed.

Emptiness

The impression is otherwise because of the fact that empty wagons make the most noise; though if incapable of carrying loads, they are quickly scrapped.

Parental authority is a symbol of all authority. Its function is to develop independence and needs to be withdrawn as self-reliance demonstrates its own control.

Man is a being who was created to inhibit himself, but only when he has

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so mastered himself that he is fit for freedom.

The trouble is that he himself is the very worst judge of such fitness.

Parental authority has ceased, however, to be a mechanical device for the suppression of youth and has become a cooperative agency in the development of freedom. Anything less than this is a failure today.

The parents who would be faithful to their task must first learn obedience by the things that they suffer —partly in learning to put up with one another, and partly in striving to regulate their own faulty habits in life, by the standard of the Master.

The Church is the parent's training school for there he orientates himself to a standard of righteousness, which he himself did not manufacture but which has been proved and tested by the experience of the race.

If those who serve the historic Church have no other compensation, they have this;—that as a rule those who have been faithful in love and service are justified by their children.

The proportion of children who have been reared and trained in the atmosphere of Mother Church and who then have gone wrong is very small.

As a rule they grow up to reverence their parents and to respect even if they do not always practice, their religion.

Current Comment

By Rev. H. P. Almon Abbott

CONTROVERSY may be the spice of religious life and give it much of its flavor; but there is a limit to it worthwhileness and a time of definite arrival when the flavor begins to pall. Publishers of religious literature report that sales of controversial religious publications are falling off. The decline began in October last and has continued steadily ever since. The sale today is about one half the sale of a year ago. Publishers are discouraging the would-be authors of such books, and one well-known publisher has declined three such manuscripts recently submitted. The fighters, apparently, are still keen to fight; but the public is weary of polemics, and craves the constructive awakenings of the spirit. The sale of evangelistic books has increased enormously.

* * *

IT IS always interesting to have a great man attempt to explain himself. Dean Inge, of St. Paul's Cathedral, London, has recently attempted the impossible. He objects to people picking out his gravest misgivings and prefacing them with the familiar headline: "Utterance of the Gloomy Dean." "It is always a pleasure," he says, "to be argued out of gloomy apprehensions. But the optimist is generally rather a foolish person; the kind of man who would buy from a Jew and sell to a Scot and expect to make a profit." The Dean says that if it amuses the public to call him a pessimist, he cannot help it. He remarks that an occasional lunge at social wreckers, bigoted anti-protestants and others whom he does not love is a decided relief to his feelings. He says further that "there is one thing that elderly men ought to remember, and sometimes forget, and that is that if there is a way out of our troubles, the middle-aged must find it, and the young must take it." He concludes, "The old fellow will persist in giving good advice as long as people will listen to him, and a little longer." We hope that the caustic dean will go on giving us advice, good or bad, for many years to come. After all, we are not compelled to take it.

* * *

IT IS a source of real gratification to us all to know that the Army and Navy chaplains are reporting to their respective religious weeklies that the spiritual value of their work has greatly increased. The reorganization made a few years ago is said to be proving its worth. One of the best results is the increased efficiency of the one hundred and twenty-five individual chaplains. Large numbers of ministers have voluntarily assumed the duties of chaplain for special purposes. The strength of the chaplain section of the Officers' Reserve Corps is now one thousand one hundred and seventy-two. At three important military posts private funds are being raised to provide houses of worship of suitable character. In many other places small chapels have been provided. Church parades, chiefly of a voluntary nature, are being tried out, and the attendances are on the increase. Surely, there is a great field for the preaching of the Gospel of Christ and for the ministrations of the Churches among the defenders by land and sea of our national heritage.

* * *

I SEE that the Bishop of Southwark deplores the decline in Bible reading in England. He characterises it as a spiritual disaster to Church and Nation. He makes three suggestions to those who are not very familiar with the Bible and who wish to read it more regularly and intelligently: First: Obtain some good and simple introduction to the Bible. Second: Do not always read the Bible in small sections. Read through, if possible at a sitting, one of the books. Third: Use occasionally a modern translation of the Bible, such as Dr. Moffatt's. We might well deplore the decline in Bible reading in America and we might elaborate the suggestions and put them into practice with profit.

Rectors

FREQUENTLY letters are received at the office of THE WITNESS asking for information in regard to commissions for subscriptions. We are very glad to allow a commission to any representative who works with the consent of the rector of the parish, of 50c on each yearly subscription. In many parishes during Lent subscriptions are taken by the children, the commissions going into their mite boxes. May we suggest that a representative, or a number of them, be appointed in your parish to take subscriptions during Lent. It serves a double purpose; it enables the young people to earn money for their mite boxes; it means the weekly visitation of a Church weekly to the homes of your parish throughout the year. Simply write the names and addresses carefully on one side of the paper, and send them to us with $1.50 for each yearly subscription.

Questions?

AUTHORITY IN THE HOME

1. Define authority; freedom. Discuss the amount of each that there should be in an American home.
2. Is youth today exercising too much freedom, and what evidence have you for your opinion?
3. If the answer to (2) is "Yes," are the parents in any way to blame?
4. Discuss this: "Parental authority has ceased to be a mechanical device for the suppression of youth and has become a cooperative agency in the development of freedom."
5. Discuss this: "The function of parental authority is to develop independence and needs to be withdrawn as self-reliance demonstrates its own control."

THE BIG STORY

1. How was the first Bible made?
2. Upon what is our faith in the Bible based?
3. What reward did the first Bible makers receive?
4. How else was the Bible story handed on?

Lent at Grace Church, Providence: Rev. Nehemiah Boynton, Congregationalist: Rev. Henry Sherrill, Trinity Church, Boston; Dean Phileman Sturges, former rector, now dean of St. Paul's, Boston; Rev. Garfield Morgan, Congregationalist, Lynn; Rev. Howard Weir, Grace Church, Salem; Bishop Lawrence and Rev. W. Appleton Lawrence, rector.

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Unusual Bit of Work Done by Lay Workers

The Purpose of the Bishop's Crusade Translated into Action in New York Parish

EVANGELIZED

By Charles D. Kroeger

Emmanuel Church, Norwich, N. Y., where the Rev. Lloyd S. Charters is rector, has just completed a most remarkable record of personal evangelism—a record achieved because the rector with thirty of his men and women really prayed for fiery zeal and went forth in the spirit of Our Lord's own disciples to interest Christians in Christianity; to make the indifferent, different; and to bring men and women into the Church.

All of the clergy of that city, including one Roman Catholic Priest who cooperated unofficially, determined to make a survey of the religious life of their city. They employed Dr. L. E. Ripley, an expert in this work, to undertake the task. In six days, January 24th to 29th, with both paid and volunteer workers furnished by the churches and schooled by him, he completed a careful and accurate analysis of the whole city. Practically every family and individual had furnished, willingly, the information sought concerning their church membership or preference.

Each church, separately, immediately after the completion of the survey, undertook its own follow-up work and sent out its own campaigners, two by two. In no case were the campaigners easily secured. In Emmanuel Parish, as in the other churches, they all together began to make excuse. They said they could not go out "To talk to people about religion." But thirty of those selected were prevailed upon to "go out and try it" as a matter of loyalty to their rector. Out they went to call upon the prospects for Emmanuel Church, to visit with them, to talk to them in simple fashion, definitely and directly about God and His Church. At the feet of over two hundred and fifty people they laid a challenge, a challenge not easily cast aside. The success of their efforts was phenomenal! And as success came, the campaigners became more and more enthused. Eagerly the eighteen men and twelve ladies reported to the rector the measure of their success. They caught the vision! All of them, though busy people, continued in the thrilling work of bringing men to Christ. And at least two of them, representative business men, practically closed up their business for the week.

Without fear of contradiction, Emmanuel Parish had the most outstanding success in this visitation work. Within a week its fifteen teams reported over one hundred decisions for Christ and His Church.

But this is not all! Thirty others, communicants of the Church elsewhere, have been "discovered." Many of these were absolutely unknown to the rector or the membership of the parish. But all of them have secured their letters of transfer and have signed decision cards promising to be faithful in their religious duties.

There were certain other interesting discoveries. Five people who had been communicants of the Episcopal Church and who for one reason or another had deserted the Church were reclaimed and brought back into the fold. One elderly lady, confirmed in 1870, had left the Church to embrace a form of spiritualism. Another lady, confirmed in 1888, had left the Church to become a Methodist. Three, confirmed respectively in 1883, 1887 and 1903, as a consequence of moving here and there, simply drifted from the Church. All of them, however, have been reinstated and have promised to attend to their religious obligations with a renewed devotion.

But the most outstanding incident of this record of personal evangelism is the case of a man who, in a strange manner, was won for Christ. This man for a period of twenty years or more had ignored and despised the Church—all churches. His wife had informed the survey worker that she preferred the Episcopal Church but that her husband was "interested in none." A team of ladies, alert and devoted to the Church, was sent to interview this good wife. In the midst of the conversation, as the ladies were presenting definitely the challenge of the Church and the ringing call to personal dedication, this man who had no use for the churches entered the room. Well, the interruption was rather violent, to say the least! But the ladies remained and listened to his complaints. They heard, among other things, his story dating back some twenty years. They heard how, as a youth, he was accused of something he did not do; how he had been falsely accused in a church! The case was one in psychology, of course. But, nevertheless, he rid his mind of a burden. And before the ladies left that house that night they had secured his decision for Christ. Two weeks ago, immediately after the early Celebration of the Holy Communion, he and his wife were baptized. And they are looking forward to Confirmation in June.

Prayer Book Causing Divisions in England

Protests Caused by the Use of the English Prayer Book at a Service

UNUSUAL SCENES

By Rev. A. Manby Lloyd

Dr. Geikie-Cobb, rector of St. Ethelburga, Bishopsgate, had just remarked in his sermon that he was to use the alternative communion office in the new Prayer Book when a young man with red hair stepped out from his seat and said: "I protest against the use of this service before it has been passed by the Church Assembly."

Everyone looked around, but the rector was unruffled. "I cannot allow anyone to speak here, but myself. It is my duty not to allow it." The young man quietly retired.

Just as the rector reached the altar after the address a woman left her seat: "I also protest against the use of this service which makes a fundamental difference in the doctrine of the Church." Nobody took any notice of her, so she left.

* * *

This is but a straw, but it shows which way the wind is blowing. The new P. B. is reviving old battles and Low Church parsons and laity are signing the Protestant Alliances petition against the revised version. The Rt. Rev. Lord William Gascoyne Cecil, Bishop of Exeter, has joined Bishops Knox and Pollock in protest. Speaking to a big meeting in London the Bishop of Norwich (Pollock) said: "Yesterday, I was alone in the wilderness; today I am a twin."

Both sides are maneuvering for position. They are looking fifty years ahead when disestablishment and perhaps disendowment are accomplished facts. It is the Eternal Triangle—on one side is Rome, on another Orthodoxy, at the base is Puritanism. But Nonconformity is run to seed, the Eastern Church is in ferment and Rome alone seems to be making converts.

Lenten services at St. Andrew's, Forth Worth, Texas; Rev. I. D. Lang; Rev. E. S. Barlow; Rev. T. M. Melrose; Rev. C. R. Tyner; Rev. E. H. Ecfikel, the rector; and the Rev. F. W. Golden-Howes. In addition the Rev. Paul Bull, Community of the Resurrection, England, held a mission the first week of Lent.

* * *

Members of the Church Army of England are conducting a mission this week at St. Philip's and St. Andrew's, in the Pawtuxet Valley, Rhode Island.

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News Paragraphs of The Pacific Dioceses

Speakers Are Announced for the Church Congress That Meets in San Francisco

MEXICO

By Bishop Stevens

After many years of devoted service as Dean of the School for Christian Service at Berkeley, Deaconess Anita Hodgkin has resigned, for the purpose of taking an extended rest at her home in Mill Valley. Deaconess Hodgkin carried the School through the difficult early years of its life and leaves it in excellent condition. She will be succeeded by Dean H. H. Powell of the Church Divinity School of the Pacific who will administer the school in connection with his work at the Divinity School; an arrangement which will be altogether logical in view of the proposal to move the school to Berkeley.

* * *

The oldest communicant in the Diocese of California, Miss Theodosia Provost, recently died at the age of 101 years. Miss Provost was a Churchwoman of singular devotion and was especially active in the work of the Daughters of the King. Another death that has caused great sorrow is that of Mrs. Henry Rushton Fairclough, wife of the distinguished Latin scholar of Stanford University and of our own Church Divinity School. Mrs. Fairclough was the daughter of the Rev. Joseph Antisell Allen of Canada, a Priest of the Church. Her eldest brother was Grant Allen, the well-known writer.

* * *

Speakers already selected for the Church Congress in San Francisco in June include Professor Gowen of Seattle, Dr. Learned of Pasadena, Dean Chalmers of Dallas, Bishop Sumner of Oregon, Dr. Guthrie of New York and Bishop Thomas of Wyoming. The following topics will be discussed: "Moral Standards in an Age of Change;" "How Can Christianity Satisfy the Religious Needs of All Races?"; "The Relation of Christianity to Political and Industrial Democracy;" "Do the New Thought and Health Cults Contribute Anything to Christianity?"; "Some Aids to Personal Religion—First, Prayer; Second, the Sacraments; Third, The Bible"; "In What Sense Should Our Church Be Catholic"?; "In What Sense Should Our Church Be Protestant?"; "Evangelism: Its Aims and Methods."

* * *

The Convention of the Diocese of California has gone on record in behalf of arbitration as follows: "Whereas the Church as a Christian body is committed to the principle of the settlement, in so far as possible, of international disputes by arbitration or by some other form of peaceful adjudication. Be it resolved, that the Diocese of California of the Protestant Episcopal Church in convention assembled endorses the principle recently set forth in the resolution adopted by the United States Senate advising arbitration of the issues now pending between this nation and Mexico, and similar statements of a policy in accord with the principle previously announced by the President and Secretary of State; and expresses the hope that the government may find a way compatible with its responsibilities to apply this principle to those issues. And be it further resolved that copies of this resolution be forwarded by the Secretary of this Convention to the President, the Secretary of State and the Senators and Congressmen representing the State of California."

* * *

Announcements for the Asilomar Conference have been issued. The dates are July 20th to 30th, and the faculty will include the Rev. L. B. Thomas, Rev. Dr. Deems, Rev. Richard Trelease, Bishop Mitchell of Arizona, Miss Mabel Lee Cooper, Miss Emily Tillotson and Rev. J. W. Suter, Jr. The Rev. L. B. Thomas is the Dean and the Rev. Charles P. Deems, D.D., Executive Secretary. The Los Angeles Summer School has been set for June 27th to July 2nd at the Harvard School, Los Angeles.

News Paragraphs of The Episcopal Church

It Apparently Takes All Sorts of People to Make a Christian Community

CHINA

By Rev. W. B. Spofford

For the next few weeks I propose to present in this top paragraph a few of the Christian characters whom I have met here in New York during the past few months. My object is to give some enterprising showman the entertainers for a conference on "What Is the Christian Religion About?" If he will book them all I guarantee that the conference, if and when held, will be front page stuff, and I am not sure but a job for the police as well, for their convictions on the nature of the Gospel are as intense as they are varied.

The first is a gentleman I met the other day of unusual piety, who has assigned himself the task of spying on other people's morals in the name of his God. Not being particularly successful as a Shylock and having behind him an organization with cash, he hired a couple of charming gentlemen of the underworld, who are experts on holding their liquor. These boys step out of an evening, get themselves genially lit on the money furnished by their benefactor, and then the next morning, or as soon thereafter as possible, present the names and addresses of their drinking companions, together with

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the shops dispensing the refreshments, to the pious one. He in turn passes the information over to the district attorney, who, in a tone of surprise, exclaims that he can hardly believe that such places exist today, promises a speedy investigation and a flock of jail sentences. The object of the game is to railroad as many men and women to Sing Sing as possible in the name of Christianity. I do not mean to pass opinion on the Christianity of this gentleman. I merely state that I have not overdrawn this description which should prompt any person with show sense to seek out this pious one as an excellent performer for the proposed conference.

* * *

A cable received from Bishop Roots of China on March 5 gives the following information:

The General Synod of the Church In China, appointed for May, 1927, in Foochow, has been indefinitely postponed.

The following institutions are in operation:

Central China University, in which Boone University is included, with 100 students.

Boone Middle School with 200 students.

St. Hilda's School, with about the same enrollment as last term.

The primary schools in Wuchang and Hankow have a full enrollment.

Most of the out-station primary schools are open with fair prospects.

* * *

Bishop Arthur S. Lloyd, suffragan bishop of New York, who is chairman of the Board of Trustees of the Kuling School for the children of Missionaries in China, asks us to include this statement in the news this week:

Please help me by making room for the following statement with regard to the Kuling School.

Question has been raised several times of late as to whether the school is "carrying on" and whether, under present conditions in China, funds are needed.

This makes me apprehensive, the more because it is natural that people should think that temporarily gifts might be suspended. As a matter of fact the very situation involves the probability of increased financial obligations.

The school is continuing its work in temporary quarters. This means increased operating costs, a lessened earned income, possibly added emergency expenditures, while salaries must go on as usual.

I cannot too strongly urge at this time the continuance of that steady and generous support which has made the Kuling School so real an asset and which will, if maintained, insure its future development.

* * *

Presidents, deans and professors of colleges in and about Boston are giving lectures this Lent at the Mes-



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◆ ◆ ◆

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siah, Boston, Rev. William E. Gardner, rector.

* * *

Here is a new one: six laymen, members of the parish, are to read papers Sunday evenings during Lent on "The Meaning of Prayer" at All Saints, Brookline, Mass. Good idea.

* * *

Miss Lucy Gardner, Englishwoman, recently a visiting lecturer in these United States, in an article in an English paper, says that she found us quite up and coming on current social questions. Also changes her mind about us in several respects; for instance, she had thought that we had too exalted an idea of youth, but she came to believe that we were quite solid on this subject. She also came to scoff at our liquor law but is now of the opinion that it is working out fairly well, and that it is an experiment that deserves support.

* * *

Sixth annual Young People's Fellowship of Massachusetts was held in Trinity Church, Boston, last week end, with a couple of hundred present. Rev. John W. Suter Jr. was one attraction and the Rt. Rev. Peter T. Rowe, bishop of Alaska, was the other.

* * *

Going to use a portable church in Milwaukee. Move it into a neighborhood, get things well under way, build a church, leave a man in charge, then pack up and repeat the process in some other likely part of the city. Seems like a good idea.

* * *

Lenten preachers at Trinity Church, Boston: Rev. Percy Kammerer, Pittsburgh; Rev. Robert Johnston, Washington; Rev. Joseph Fort Newton, Philadelphia; Rev. W. Russell Bowie, New York; and Bishop Slattery.

* * *

Suppose it will be as well for me not to tell you who wrote this snappy report—can tell you however that he is a very prominent man—it shows the way a prominent fellow writes when he thinks only one person who is a friend is to read it; "No doubt you have heard of the Crusade in Chicago—big mass meeting in Orchestra Hall and local meetings all over the lot. Then out in the sticks. There was a great day in Rockford that ought to be given attention. The thing was well advertised and well arranged. There was a Preparation Service Saturday night that was very well attended. Big communion the next morning. Then a meeting with the kids and a packed church for morning and evening services. In the afternoon had a big mass meeting in the local theatre with folks from neighboring towns as well as Rockford. About 100 massed choir on the stage that ate it up. The evening service was a re-dedication service with a couple of alms basins filled with signed cards presented on the altar." You can say what you will, I call that realistic reporting.

* * *

Here is a bit of news that I have been expecting: Mr. Frank G. Wadsworth, employment secretary for the New York Y. M. C. A. stated that college men develop a state of mind during the four years in a university which makes him an undesirable employee. He has habits of luxury and demands a salary all out of proportion to his worth. Luxurious fraternity houses, million dol-

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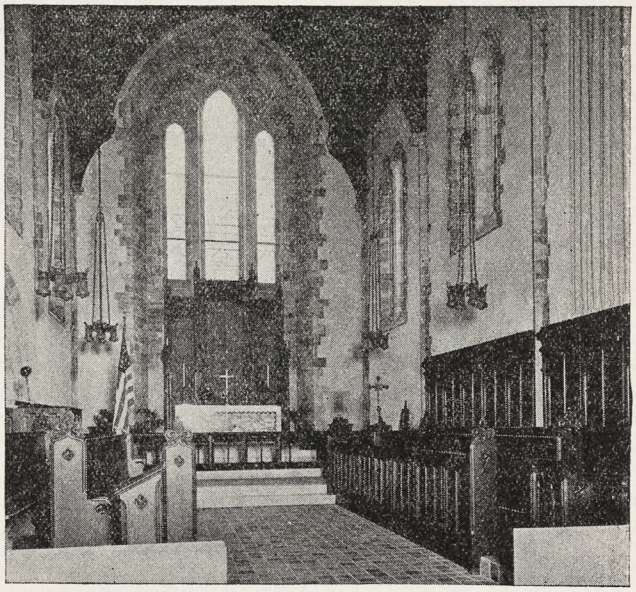

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lar sermons, and cathedrals in college towns for those who will not, apparently, say their prayers in less pretentious places, are of questionable value.

* * *

Dean Robbins of the Cathedral, New York, is the preacher at the noon-day services at St. Paul's Cathedral, Boston, this week.

* * *

Women for the first time in the history of the Church in Chicago conducted the full service last Sunday evening at St. Timothy's, with the full approval of Bishop Anderson.

* * *

Parishioners, bishops, local rectors and pastors, are urging the Rev. H. P. Almon Abbott to remain at Grace and St. Peter's, Baltimore, instead of accepting the call to St. George's, Montreal.

* * *

A Lenten week-day service on Saturday mornings, followed by a hand-work period, is the unusual program for the boys and girls of St. Paul's Cathedral, Detroit.

* * *

Bishop Ivins, coadjutor of Milwaukee, recently preached to three congregations at once; the regular congregation at Christ Church, Eau Claire, Wisconsin, the radio congregation, and a congregation of deaf people who "saw" the sermon through the fingers of the Rev. George F. Flick, pastor to the deaf in the middle west, who interpreted it. Very beautiful rood beam was dedicated and a large class was confirmed, including eight members of the deaf congregation. The class also contained a number of people who were formerly Romanists.

* * *

They came out from America, under the Department of Missions, within a few weeks of one another,—the Rev. Arthur Hall Richardson and the Rev. Benson Heale Harvey,—as deacons assigned to the Missionary District of the Philippine Islands. Both lived at Bishopsted, became firm friends, and soon became known to the members of the Mission as "A. H. and B. H." They were ordained to the priesthood at the same time, on St. Paul's Day, January 25th, 1927, at the Cathedral of St. Mary and St. John, Manila.

* * *

By an interesting coincidence each will make use of a Communion set with a background, as he undertakes missionary work in the Islands. Shortly before leaving America Mr. Harvey was presented with a Communion set that was originally a gift from members of Christ Church Parish, Fitchburg, Massachusetts, in 1902, to the Rev. Richard E. Armstrong, when he came to the Philippines and was rector of Holy Trinity Church, Zamboanga. The set therefore has made two trips to the Philippine Islands.

Mr. Richardson will take up work at Balbalasang, in the mountain district of the sub-province of Abra, early in February, and awaiting him there is a Communion set that was formerly used in White River Junc-

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tion, Vermont,—a place situated in the same Diocese from which Mr. Richardson so recently came. It is a pleasant coincidence that this gift from Vermont should have gone to a place where there is working a missionary from that particular diocese.

* * *

Here is another letter, with a report enclosed of a memorial service that was held at St. Mark's Church, Fall River, for the Rev. Percy Stickney Grant. The Rev. D. D. Addison, D.D., of Boston, preached. Here's the letter: "This service was not as melodramatic as the one at the Bouerie, New York, but it was real and it was sincere. Dr. Grant told me that his best work was done in Fall River. He had a mighty hold on the hearts of the common people of Fall River, even though he left the town in 1893. I thought you might want to say something about it, for few people know that he spent seven years among cotton mill workers. He never had any money, they tell me here, because he gave it all to the poor devils who didn't make enough money in the mills to keep body and soul together." The writer of the letter was the present rector of the parish, the Rev. Loyal Graham.

* * *

A number of Episcopalians are to preach this Lent at the noon-day services at the Old South Meeting House, Boston: Bishop Laurence; Rev. Barrett P. Tyler, rector of All Saints, Brookline; Bishop Slattery; Rev. Carroll Perry, The Ascension, Ipswich; Rev. Henry Ogilby, Brookline and Bishop Babcock.

* * *

Bishop McKim of Japan pledged $1,000 to the deficit of the National Council at the last General Convention. To date $2,411.57 has been received from Japan on account of this pledge. There are twenty-two American missionaries in the District of Kyoto.

* * *

Grace Church, Plainfield, is one of the banner parishes of the Diocese of New Jersey. For years it has given the full amount of its quota and generally more than the quota. But Grace Church goes even further than this. One of its young women, Miss Viola McGoldrick, a trained nurse, volunteered for service abroad about three years ago. Grace Church said to the Department of Missions, "We want to make Miss McGoldrick our missionary. We will provide for her support in China over and above the amount of our quota." Miss McGoldrick is now one of the staff of American nurses at St. Luke's Hospital, Shanghai. In common with her associates she is doing excellent work in caring for the sick, relieving

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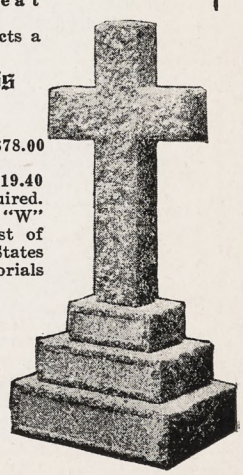

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The Ascension, Atlantic City.
Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.
Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

distress and, what is quite important for the future, helping to train Chinese to be efficient nurses. How the Church's work might go forward if every parish would follow the example of Grace Church, Plainfield, by giving its quota and then going the second mile by giving a missionary and the amount necessary for that missionary's support!

* * *

Mr. A. S. Taylor of Stamford, Connecticut, nominates a fellow townsman as a Famous Living Episcopalian—I'll say she deserves it: "Mrs. George S. Wallen, a member of Christ Church, Greenwich, Conn., has been the means of securing good homes for sixty children from New York orphanages. In almost every case the child adopted is of just about the same age as a child called away by death. In every instance Mrs. Wallen first had the child examined by trained psychologists and, if the report was satisfactory, had the child adopted in all due form of law; so, the adopted child was in law and in fact one of the family.

"One pathetic fact brought out by the unique work of Mrs. Wallen is that, almost without exception, the children of orphanages she visited were found to be under weight, not through any lack of good food, but through lack of something else. This 'something else' is what Mrs. Wallen and the Episcopal Church of Connecticut are trying to give the child; and, incidentally, the youngsters soon are of normal weight."

* * *

Dr. Burgess of the Foreign-Born Americans Division of the National Council is making a trip along the southwestern border of the country

Clerical Changes

DWYER, Rev. John L., resigns at Shelburne, Vermont, to accept the rectorship of St. Luke's, Fall River, Mass.

HEATON, Rev. Lee, assistant at Epiphany, Dorchester, Mass., has accepted the rectorship of the Redeemer, Lexington, Mass.

LINK, Rev. Henry A., former rector of the Lyme Missions, Connecticut, has taken up his duties as rector of Trinity Church, Bayonne, New Jersey.

PEARCE, Rev. Reginald, former rector of St. Andrew's, Framingham, Mass., is locum tenens of Emmanuel, Newport, R. I.

SABIN, Rev. J. F., of St. Agnes Chapel, New York, has taken charge of St. Stephen's Mission, Ozone Park, New York.

WITSELL, Rev. W. Postell, resigns as rector of St. Paul's, Waco, Texas, to accept the rectorship of Christ Church, Little Rock, Arkansas.

WELLER, VEN. Charles K., archdeacon of Cairo, diocese of Springfield, took charge of the Redeemer, Cairo, March first. For a time, at least, he will remain in charge of his work with missions.

ZIEGLER, Rev. M. R., for the past few years missionary in Southern Illinois, has been appointed priest-in-charge of St. Bartholomew's, Granite City, Illinois.

Services

Cathedral of St. John the Divine, New York.
Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.
Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.
Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
Knapp & Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee.
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
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Rev. John Mockridge
22nd and Walnut Sts.
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Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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* * *

Two hundred and seventy-five women, members of Albany parishes, attended a luncheon conference on Shrove Tuesday, as a part of the Crusade program. The addresses were by the Rev. Charles McAllister, executive secretary of Newark, Bishop Nelson and Bishop Oldham.

* * *

Miss Dorothy M. Fischer, organizer of Young People's Societies in the Province of the Southwest, was the speaker at a meeting held for Young People's leaders in the diocese of Springfield.

* * *

A religious community for men has been launched at Evergreen, Colorado. The church and clergy house of the Mission of the Transfiguration have been appropriated.

* * *

A cable received on March 7th from Bishop Huntington of Anking states that the entire Province of Anwhei has allied itself with the Southern (Cantonese) government. All members of the mission are safe.

Resolution to the memory of James H. Bolton

At a duly convened meeting of the Vestry of St. Thomas Church, Sioux City, Ia., on February 12th, 1927, the following minute was adopted:

"In the passing of our dear friend and brother James H. Bolton, from this life to his eternal reward, the city has lost one of its most useful citizens, and the Church a devoted and earnest worker in her cause.

"We who knew him and worked with him in St. Thomas' parish, where he gave over fifty years of service as vestryman and warden, are at a loss to express the deep sense of our bereavement. His simple and unquestioning faith in God; his earnest devotion to Christ and His Church; his enthusiastic response to all of her calls, either spiritual or material; his genial, friendly spirit bound him to us with hands of steel. We loved him as it falls to few to be loved. We deeply mourn his loss, but are comforted by the sure knowledge that his soul is in the care of the loving Saviour whom he has so faithfully and devoutly worshipped.

"He has fought a good fight. He has finished his course. He has kept the faith."

To his devoted family we extend our deepest sympathy.

Rev. Robert S. Flockhart, Rector.
Howard, G. Pierce, Junior Warden.
H. J. Chittenden, Clerk.

James H. Whittemore,
Harry A. Gooch,
E. C. Currier,
George Thorpe,
John Waldo,
Charles C. Flanley,
Henry Tartsch,
H. A. Sadler,
Burton L. Ford,
R. B. Comstock,
Will C. Wells,
C. B Chesterman,
Vestrymen.

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WHAT USE CLERGYMEN?—Adderley

The WITNESS

CHICAGO, MARCH 24, 1927



A MEMORIAL WINDOW

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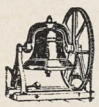

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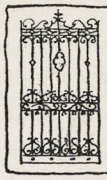

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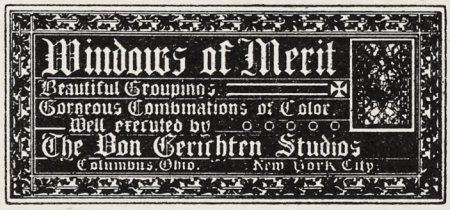

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A National Paper of the Episcopal Church

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AUTHORITY IN CHURCH AND STATE

We Are Sons, Not Subjects

BY BISHOP JOHNSON

IN ORDER to visualize the problem, one must ask the question: "What is the ultimate purpose of these institutions?"

Church and state are like the Sabbath Day. They are divine institutions and therefore to be respected, but they are not ends in themselves, but means to an end. One does not belittle their divine origin when one respects the limitations which God places upon them. They were made for man; man was not made to become parts in the machine.

Governors and ministers do not exist to be ministered unto but they hold office to minister to the lowliest person in the institution. The divine right of kings and bishops is scarcely anything more than a divine right to be instruments of divine love. To claim divine privileges when one is side stepping divine responsibilities is to play the fool. Rulers are elevated not to exercise lordship but to render service.

Sons, Not Subjects

God calls all men to be sons, not subjects. His service is perfect freedom, not parole on good behavior. The Lord Jesus did not come into the world to found a penitentiary, but to found a household of faith. To run state or Church as though one were the warden of a prison is to misrepresent the divine commission. As with the parent, so with the ruler. He is there to lead the children of men into the freedom of sonship; not to keep him in subjection and use him to exalt one's own dignity.

If there is one text in Holy Scripture that has been abused frightfully, it is that unfortunate remark of St. Paul's when he spoke about magnifying his office.

So many men being in honor have no understanding of this text and confuse their office with their own little persons. A parent or a bishop magnifies his office only when he treats the people under him as those who have been called to sonship and to priesthood, and who are being trained as princes to rule as kings. This is where high office in Church and state differs from the headship in a penitentiary. In the latter case he is making no conscious effort to train his trusties to be wardens. Christ drew a very sharp distinction between His ministers and the lords of the Gentiles. His ministers had a difficult and peculiar duty. They were to become distinguished only as they served the least of their brethren; not as they were magnified by the greatest of their constituents. Christ's apostles were to avoid that oriental isolation which makes for efficient domination but lacks in constructive development.

Official Religion

So long as the Church was persecuted by the state, its prelates were humble. As soon as Constantine admitted bishops into the councils of state, they began to assume the titles and habits of Gentile lords. Their elevation went to their heads and their hearts suffered in consequence. The whole union of Church and state has been a tragic misuse of opportunity. The state gained much in so far as it could use the innate loyalty of Christian people to bolster up its authority; but the Church lost that gracious quality of being concerned with the least of these, their brethren. It resulted in ecclesiastics aiming at temporal power and losing their spiritual leadership.

There was a time when priests and bishops ruled in the courts of Europe and they ruled so badly that the name of Borgia became hateful. There was a time when bishops looked to kings for preferment and the regime of the Georgian bishops nearly finished the spiritual power of the Church.

Ideal Ruler

Men forgot the injunction of their Master that He who would be the ruler of all must like Him become the servant of all; not merely in a piece of perfunctory ritual but in the spirit of paternal kindliness. There is no fundamental difference in relationship between a bishop and his flock; a rector and his people; and a father and his children. The terms prelate, rector and warden are not happy words to describe little man in an exalted office. They emphasize the wrong thing and call attention to that which ought to exist but ought not to be advertised. The very fact that the incumbents dote on them makes them as dangerous as academic degrees, in the control and bestowal of which a little learning becomes a very dangerous thing, which frequently sets forth a conventional standard of great unreality.

That is why one who is unduly anxious to become a bishop or possess a degree is apt to lose rather than gain by the distinction. One is so apt to be anxious in the inverse ratio of his fitness thereto, and in the end deceive his own self, and nobody else. There is nothing more dangerous than power. Gunpowder has been a great blessing to the cause of human liberty, but only when handled carefully. If allowed to follow its own tendencies, it is liable to blow up those who use it. In the same way, ecclesiastical dignity is dangerous when it merely inflates.

It is so hard to be humble and to remain humble when you think you deserve recognition and above all to remain humble when you fancy that you have achieved distinction. Far better that you be the last one to acknowledge it instead of being the only one who recognizes it. Cardinals are hinges (that is what the word means); but if the hinge fancies it exists chiefly for admiration, and adulation, it has lost sight of the real purpose of a hinge. Of course a hinge may have some slight ornamentation, but if it has too

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much, then the door exists for the hinge and not the hinge for the door. "I am the door!" and we can be nothing at best but humble hinges.

Authority is not an end in itself but merely a means to an end, and ecclesiastical authority, like parently authority, which aims to keep the children in a perpetual condition of hopeless dependency has missed the mark. It is this note which has marred the work of the Greek Church in Russia; the Roman Church in Mexico and strangely enough which marred the work of the Congregational Church in the Hawaiian Islands.

Glory of Anglo-Saxons

It is this conception of a minimum of authority consistent with a maximum of personal liberty which has been the glory of the Anglo-Saxon Church in China, in Japan, in the West Indies and in Liberia and which by virtue of its alliance with the state has marred it in India. As children grow older it is best that authority should change from absolute to limited; from commands to requests; from dictation to felicitation. Authority is something that should always exist but seldom be exercised in a growing family; for the purpose of the family is to develop personal initiative along with respectful consideration for the wishes of the one in Moses' seat. Surely those who sit in Moses' seat have the right to command and as the Master says should be obeyed, but in saying this He condemned the rulers whose authority he acknowledged.

There is a type of ecclesiastic, whether Evangelical, Liberal or Catholic, it matters not, who demands that all under him shall be like him.

I feel sorry for those under him, but I feel sorrier for that state of mind which localizes the claims of the papacy in a dome which is not St. Peter's; and in the end this kind of arbitrary rule breaks down in the household of faith. In the period before the civil war, the difference between high and low Church was so strong and the conception of authority was so rigid that a division was made whereby the high Churchmen took the domestic field and the low Churchmen took the foreign field with the result that after the war, the domestic field became Evangelical and the foreign field, Catholic. Truly, man being in power has very little understanding. It might be well for Catholics and Liberals today to realize that no one has ever yet been able to regimentate the Anglo-Saxon to stay put in any program of ecclesiastical things which he must do to be saved.

Our Cover

WE ARE picturing on the cover this week a Memorial Window which is now being placed in the Lady Chapel of Christ Church, Bronxville, New York, the Rev. C. W. Robinson, rector. The window pictures the Annunciation and the Madonna and Child. It is a Memorial to Lydia Anne Hayward, and was designed and executed in the studios of the firm of ecclesiastical artists, Calvert, Herrick and Riedinger.

THE BIG STORY

The Gospel According to a Newspaper Man

BY IRWIN ST. JOHN TUCKER

WHEN a murder occurs, or a big fire breaks, or anything sensational happens, the first step is to send a man to look over the ground. Whether it happened a long time ago or only yesterday, any event can best be understood by seeing where it happened and what was going on around it at the time.

Surveying the Scene

Palestine is a small patch of land on the southeastern corner of the Mediterranean. It is peculiarly cut off from the world, and yet peculiarly linked with it. To the east runs a deep river, called the "Go-Down," or Jordan, emptying into the Dead Sea far below the level of the Mediterranean. To the south is the desert. To the west is the Great Sea, and to the north the mountain ranges of Lebanon. It is a dry, rocky plateau, not very fertile, with practically no water except the rain.

Buffer State

But it lies between two huge empires, Egypt and Babylonia for thousands of years, immensely rich and powerful. Trade between them flowed in continuous streams by caravans which were compelled to cross the little land of Palestine, or else to strike straight across the shifting, dangerous desert.

It is with something of a shock that we discover, from contemporary records, that Egypt and Babylon had alternately controlled Palestine for centuries before Moses. They had to. Whoever controlled Palestine, controlled the caravan trade. First one and then the other held it. In the private correspondence of Pharaoh Akhenaton, uncle of the recently disinterred Tutenkhamon, we read desperate messages from the Governor of Jerusalem, begging Egyptian troops to beat back the marauding Hebrews who are sweeping savagely out of the desert and capturing the towns of his province.

Babylon and Egypt both had huge temples, elaborate civilizations, schools of tremendous antiquity and learning, traditions and epic poems of immemorial age, when the Hebrews were a wild mob of ragged, starving tramps.

In between the glittering splendors of Egypt and Babylon lay the Great Desert, peopled by shifting tribes who drifted across its waste like storms of sand. Civilization held that narrow bridge between sea and desert as a link which bound together two treasure houses which without each other could not exist, and yet were mortal foes.

Drama of Redemption

Upon this narrow bridge between two huge civilizations the drama of redemption was played out. It is as though Palestine were the visible stage, while on either side stretched two hidden huge expanses of wings, from which actors rushed with maddening cries and exultant songs and bursts of wild lamentation across the little space of vision in a play incomprehensible to those out in front who see only the stage, and have no knowledge of heart-shaking events transpiring behind the curtains to right and left.

Abraham comes out of Babylon and goes into Egypt, then back to Palestine. Jacob goes into Chaldaea for his bride. His sons go down to Egypt for corn. Joseph becomes food administrator for Egypt, and his brothers and children take root there. On the events of their exodus from Egypt the whole subsequent mythology of the Paschal supper and consequently of the Easter feast is built. They are imprisoned in Babylon; and with their return from Babylon, their history suddenly ends.

Between Old and New

A long gulf stretched between the close of the Old Testament and the opening of the New, a gulf entirely unbridged in the Authorized Version. When the Old Testament ends, Persia is supreme, Israel governed by a priest and a judge under the man-

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date of the Persian Shah, and the Holy Land is peopled with a straggling little handful of miserable pioneers, with a hut for a temple.

When the New Testament begins, Persia has passed away like a storm in the night. Alexander has risen, flamed across the East, and gone like a meteor. Rome has appeared to the west, has spread and engulfed the world. Carthage and Egypt have been subdued, the empire of Alexander has become the empire of Augustus.

Evidently there is an installment missing out of the middle of the story. It does not make sense. It is as unintelligible as a continued story would be if we had only chapters one to five and ten to fifteen, with chapters six, seven, eight, and nine left out.

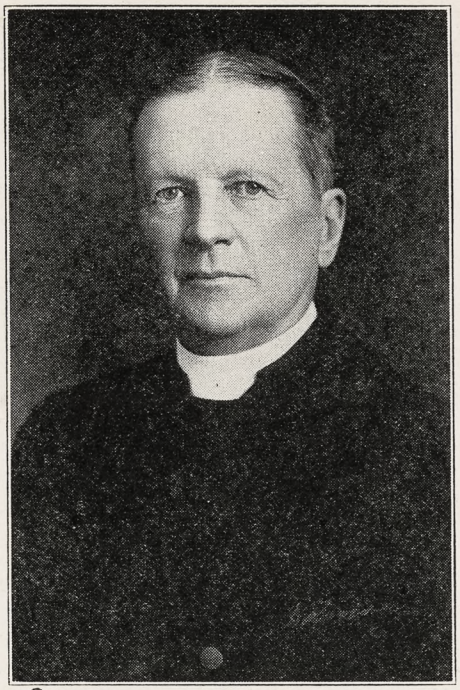
Even with the glorious Books of the Maccabees included—which explain the Feast of the Dedication, without which many incidents of the New Testament mean nothing—there are gaps. The writers thought everybody would be able to fill in the gaps, out of common knowledge. It is for all the world as if we had the manuscript of a play, with stage directions and instructions for scenery left out. The book does not stand alone. It requires this body of common knowledge, both history and tradition, to fill it in.

But this body of common knowledge we are beginning to piece together from outside sources. Hosts of investigators are busy in Egypt, in Babylon, in Palestine itself, digging in old mounds and unearthing fragments of vanished cities, with a bit of writing here and a scrap of a statute there throwing floods of light upon what we have forgotten.

Discoveries

It is a story in itself, this record of the explorations and discoveries; Flinders Petrie and the buried store-cities of Pithom and Ramses; the buried city of Tel El Amarna, and the rediscovered correspondence of Pharaoh Akhenaton, with all his wonderful romance; the Tables of Commandments of Hammurabi, written on stone; the potsherds of Oxyrhynchus, with their key to the "common Greek" in which the New Testament is written; fragments of statues in Beth-Shan and Nipper, Jerusalem and Jericho, each adding a bit of corroborating evidence to the narratives of Scripture.

Reconstructing them, and piercing them together, we vision this tiny stage set for action as it appeared when the curtain of ages unrolled upon it. Egypt and its pharaohs lay to south and west, Babylon and its priest-kings to north and east, and in the great Arabian Desert which sundered them a wandering mob of savages who once had lived in Babylon, and then had gone to Egypt, and now were roving around among the oases, fighting desperate battles with other roving mobs, waiting their chance to pounce in upon the settled land which lay between.



Bishop Lawrence
President of Pension Fund

Their chance came. There was a revolution in Egypt, brought on by the attempt of splendid young Akhenaton to abolish old beast gods and substitute worship of the Sun. At the same time there was a revolution in Babylon, when Assyria rose against the Lady of Kingdoms and conquered the Golden Tower.

The Israelites

In that brief pause, when two giants, forever striving for Palestine, were deadlocked, and their attention distracted by events at home, the desert tribes swoped out of their lairs amid the oases and gained foothold in Palestine. They were a savage, anarchic lot. Morals they had none, at least none recognizable to us by that name. Murderous, treacherous and brutal they certainly were, as described by their own records, which set down as cold fact monstrosities of horror no newspaper in the world today would print.

Why was such a ragamuffin horde chosen as the mouthpiece of the Almighty? Now you are asking me to go behind the record and express my own opinion. But if I may make a rough comparison, I should say it was necessary to take a new sheet to write on. The Hebrews as they swept into Canaan were as near nothing, in the sense of moral and religious attainments, as we can find in history. They had but one idea, and they held that with a bulldog grip. It was that while they were yet slaves in Egypt they had been chosen, by the God who ruled the thunder, as his own, and that he had promised them they should rule the world.

It appears, from the account in Exodus, that the original Ten Commandments had nothing of morality, nothing of what we know as religion. They were instructions as to how sacrifice should be offered whereby the Covenant should be renewed. It would have been useless to deliver to such a mob high ethical preachings. They had been drawn from the lowest scum of Egypt's great welter of oppression. They had been scoured by desert sands, winnowed by desert winds, and bleached in the glaring desert sun, for so many years the original generation of the exodus had all died. Whatever high knowledge they might have had when they left Egypt had been blown away in that fierce heat. They knew but one thing: they had made a vow, and that vow must be kept; and the vow, with its fulfillment, make up the whole story of the history of Israel, for that vow was THE OLD COVENANT.

(Continued next week)

Cheerful Confidences

TRIBUTE TO GEO. M. DARROW

By Rev. Geo. Parkin Atwater

SOME twenty years ago I spent a week in Paris. I was doing the usual things that American visitors do. Now please don't smile and look wise. I will be very glad to print the whole catalogue here, but you are quite familiar with it—the Louvre, the Boulevards, etc.

One morning I started on the top of a sight-seeing bus, under the direction of our ubiquitous friend, Thomas Cook, to visit some distant points. As always happens, I fell into conversation with a very genial American gentleman, who was accompanied by his wife. I did not have my clerical vest, and consequently he had no clue to my profession. We indulged in the usual preliminary comments that lead up to closer acquaintanceship. For nearly an hour we sparred in this friendly fashion. Finally, in a church which we visited, I discovered that he had a general knowledge of names of church furnishings that led me to believe he might not be unfamiliar with the Episcopal Church. So I ventured to make a reference which immediately brought forth the fact that he was quite familiar with the Episcopal Church.

Our acquaintanceship rapidly de-

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veloped, and during the lunch hour, which the party all took together, we sat at the same table, and I casually mentioned a bishop.

Now, to mention a bishop in general conversation is at once to invite attention. In Europe, if one makes a prolonged reference to his general acquaintance with the clergy, and especially with bishops, it is a prelude to one of two things—either he is getting ready to ask for the loan of a little money or he is preparing to disclose the fact that he is a clergyman. Not being willing to create the suspicions that the former plan was in my mind, I felt it would be wise to reveal to my friend the fact that I was rector of an Episcopal Church.

This was a strategic move, with most delightful consequences. I discovered that my friend was Mr. George M. Darrow, of Murfreesboro, Tennessee. He was treasurer of the diocese, and deputy to the General Convention from Tennessee, and a most esteemed and warm friend of the Bishop and clergy, and an exceedingly loyal and earnest churchman. We had many a delightful hour together. Two years later we met again in Paris, and renewed our friendship. From time to time we have exchanged letters, and have met at General Conventions.

Now I am in receipt of a letter from Mr. Darrow, which says that he has just resigned the office of treasurer of the diocese after thirty-three years' continuous service.

We can hardly do too much honor to a man who has been so faithful in the discharge of an arduous duty. Not only the Diocese of Tennessee, but the whole Church must express its gratitude to a faithful servant in a difficult field. His letter reveals the fact that he has been actuated by the very highest motives of service, and with the feeling of consecration and of devotion to the cause of Christ.

This is but a feeble way for us to express our appreciation of the strength that comes to the Church through such a loyal layman. But let us all, bishops, priests, and laymen, unite in an earnest prayer that God may bless George M. Darrow of Tennessee.

WHAT USE CLERGYMEN?

Their Place in Society

BY CANON JAMES ADDERLEY

I AM not describing how I found a use for religion in the exact order of my discoveries. I put the clergy second, not because I found out their use at an early stage of my existence, but because I think if we are to know their usefulness we should at the very beginning understand what it is. The clergy are everywhere, all over the place, and the man in the street has a sort of right to be told what they are for. There are some foolish fellows in my factory who say they do not see the use of a foreman; others who talk of "soft jobs" that some of the leading men in the firm have. They make just the same sort of mistake as those who see no use in the clergy. Of course, I am supposing that we have a general sense that religion has some use in itself. If it has not, then, of course, the clergy are useless too. I am writing as one who has found a use for religion, and that is why I want at the beginning to say what is the use of the clergy, who are the leaders in religion. When I was a boy the parson used to come into our school and teach us twice a week during the "scripture hour." I did not think much of it at the time, but I see now that there were a whole lot of useful things he taught us to learn by rote which otherwise I should never have known. I may say here that unfortunately my parents did not tell me these things. I wish they had. Then in Sunday School I picked up a good deal, though the state of disorder there as compared with the order in day school made it very difficult to get as much information as one ought to have done. I call it "information," because it was nothing more. I do not pretend to say that these early lessons made me really religious. They just made me aware that a large number of people believed in God and Jesus Christ, and that they thought it very important that I should believe also. It was at a later stage that I began to imagine things about the Church and Christianity as useful to myself. The parson just laid some sort of foundation for me, and I am glad he did. Then again it was the parson who made a friend of us boys, and arranged for us Scouts and Clubs and Games. In fact, I suppose at that time I thought this was his chief work, and perhaps in a certain sense it was. Jesus Christ went about doing good, and this was the way our parson did the same with us boys.

Besides that, he visited the sick and helped people in all sorts of ways. There were a whole lot of things our parson did which, so far as I can see, nobody else would have done if he had not. A parson seems to me rather like a mother who has a lot of household duties to perform, keeping the house going, preparing meals, and cleaning, etc., ready for father and family when they come home from school and work. There is a jolly prayer which calls the Church God's "Household." The parson is the head of the household. He does a great deal which it is difficult exactly to describe, but which has got to be done if the Household is to go on, and to be what the family wants it to be.

A Church, if it is to be any good, must have Worship, public worship as well as private prayer. (Of this we shall have more to say later.) Now the clergy must lead the worship. There are a number of duties which the clergy must perform in order to provide the whole Church with opportunities of worship. They have got to get it all ready for us as a mother gets the meals and keeps the house clean.

Again, there is a great deal of study continually required so that humanity may learn about God, and understand the difficulties which religion always has had and will have. Religion deals with great mysteries which men in all ages have sought to fathom. The clergy must study and be ready to help men to understand and think for themselves. To go back to my illustration from the factory, how would the work of a factory go on if there were not scientific students providing the knowledge by which inventions and machines are made? Theology, which is the science of religion, requires students to keep abreast of other learning in every department of thought. Clergy are also rather like doctors, for they have to deal with spiritual disease and accidents, and for this, too, learning is required and something more. They must be very careful of their own spiritual health and strength if they are to be of any use to sinners and unhappy people. But that they can be of use and of more use than any others I have no doubt whatever.

Perhaps the life that a clergyman leads openly before all men is the most important way by which he can be of use.

St. Francis of Assisi (who, by the way, was not a priest himself) told his followers that it was by their lives that they could preach the best sermons. But we must not think that it is therefore only the clergy who are to have a high standard of

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life, and that we, the rank and file, can adopt a lower one. Christianity is to be carried into ordinary life by all. If you once grant that the Church is to be an organized body, and of that we shall write next month, it is certainly good, if not absolutely necessary, to have regular officers. Looking back on the history of Christianity we find that the failure of the Church to keep together with its regular Orders of clergy at the head has led to a great deal of confusion, and the spread of Christianity has suffered accordingly. It does seem best to have Bishops (the name, of course, doesn't matter) who preside as the chief officers, governing the institution; Priests or Elders who carry on the official work of the Christian Church, baptising the babies, wedding the couples, helping the troubled souls, leading the worship, and generally keeping the great business going from day to day, and the Deacons to help the Priests. Do you know a "better 'ole" than that which has been carved out of the Rock of Ages, riddled by the bullets and shells of the world, the flesh, and the devil, but still affording shelter for the soldiers of Christ with their padres too?

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Let's Know

FORGIVENESS AND THANKSGIVING

By Rev. Frank E. Wilson

"WHEN we have committed a sin and afterwards asked God in penitence to forgive us that sin, shall we then forget all about it, or shall we always ask God to forgive us that sin? For God's gift of His Blessed Son, and for other gifts, it is not enough to thank Him only once for these blessings, is it? Then does it not consistently follow that we must continually ask for forgiveness for our transgressions?"

So writes a correspondent. I would put it a little bit differently. When we have once brought our sins before God for forgiveness, we would hardly expect to forget all about them because they are part of our life experience and can scarcely be scratched out of our memory as tho they had never occurred. But we can think of them in quite a different way. I do not think we need to keep asking forgiveness for the same offenses but we do need to profit by the experience we have been thru. We can remember what we have learned but our penitence for the sins can be converted into thanksgiving for God's forgiveness of them. To keep on considering them as sins requiring forgiveness would probably create a mordid state of mind in which we would live under heavy burdens of conscience. It is neither necessary to forget them nor to brood over them.

Of course we are never done with being thankful for God's gift of His Blessed Son. That is a continuous, daily blessing of which we can never afford to be forgetful. It does not follow that a sin needs to be a continuous, daily burden. To be sure there are likely to be daily faults from which we need to be cleansed. But "sufficient unto the day is the evil thereof." We do need the habit of laying our sins before God just as we need the habit of regularly washing our face and hands. If at some time we have been badly plastered with mud, we do not need to keep digging forever at the same old dirt. Once we have got it off, we are clean, but we remember the experience with wholesome horror of the mud and corresponding gratitude for its removal.

There is always something for which we ought to be thankful. I think it would be a fine thing if we would use our prayer-time frequently for nothing but thanksgiving. More often we use it only for askings. It is not that we are ungrateful; we are merely careless. I have been seventeen years in Holy Orders and I could not tell you the number of times I have been asked to offer prayer in Church for those who are sick. But I could count on my fingers the number of times I have been asked to return thanks for recovery from sickness. Now, I do not wait. When I see a person in Church for whom we have prayed in time of sickness, I go to the altar, open my Prayer Book and read the prayer of thanksgiving for recovery from sickness. Usually the person in question, shaking hands with me on the way out, will say—"Thank you for saying that prayer; I should have asked for it."

Thanksgiving and confession are always in order. But the latter merges into the former.

Opinions

THE management of THE WITNESS will appreciate very much having your opinion as to the merit of the series of articles now appearing, THE BIG STORY, by Irwin St. John Tucker. We seek this information in order that we may be aided in a decision as to future articles by the same author. A note to the managing editor, 416 Lafayette Street, New York City, will be a real favor. And to rectors: appoint a representative to secure subscriptions in the parish. We allow a commission of 50c on each yearly subscription, thus enabling the representative to earn and at the same time perform a service by getting a Church paper into the homes of the parish.

About Books

Reviewed by Rev. C. L. Street

The Catholic Church and Philosophy; Father Vincent McNabb, O. P. *The Catholic Church and Its Reactions with Science;* Sir. Bertram C. A. Windle. Macmillan. Each $1.00.

Other volumes in the *Calvert Series* have been reviewed in this column. Father McNabb begins by defining philosophy as "organized and supreme common sense."

"On plain simple matters of fact any twelve men or women, and especially any twelve fathers and mothers of large families, are more likely to see straight and talk straight than any twelve professors, especially professors of psychology, for whom the word 'intelligence' has ceased to have any definite meaning."

This is a gorgeous start, and the rest of the book lives up to it. He gives, in 122 pages, a fascinating summary of the church's philosophy in ancient, mediaeval, and modern times. It is, of course, a defence of scholastic philosophy, but it is a defence which leaves one with a new respect for scholastic philosophy, and for a church which can produce thinkers like Father McNabb. It is to be regretted that there was not space for a discussion of the relation of scholastic philosophy to some of our present philosophical tendencies.

Dr. Windle's book on the *Catholic Church and Science* is more definitely apologetic and less exciting. It is mainly a defence on behalf of the church against the accusation, or rather the current prejudices, that it is opposed to science. Within this field it is a fine piece of work. Those who are oppressed by the claims of science will thank Dr. Windle for this quotation from Whitehead, "Faith in the possibility of science is an unconscious derivative from mediaeval theology. Science has never shaken off the impress of its origin in the historical revolt of the later Renaissance. It has remained predominantly an anti-rationalistic movement based upon a naive faith. What reasoning it has wanted, has been borrowed from mathematics which is a surviving relic of Greek rationalism, following the deductive method. Science repudiates philosophy. In other words, it has never cared to justify its faith or to explain its meanings."

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Protestant Reunion Suggested in England

Nonconformist Divine Comes to the English Church Union to Talk Over Reunion

SHEPPARD BETTER

By Rev. A. Manby Lloyd

I can tell you a little story which you are not likely to see in print. The other day a leading Nonconformist divine visited the headquarters of the E. C. U. and intimated that within the next three years it was hoped to effect a reunion between three Nonconformist bodies, involving a membership of seventeen million people (an exaggeration, but let it pass). Their ultimate desire was to achieve reunion with the Church of England, and holding that the Anglo-Catholics would constitute the Anglican Church in the next generation —they being the only body which definitely knew what they wanted— preliminary inquiries were being made. "Most of our people" said the eminent divine, "feel that you are getting on too quickly with the Eastern Church and with Rome, and I have come to ask you to stop at once any further conversations at Malines, and the *rapprochement* with the Easterns. Put them on one side and have an accession of strength of 17,000,000. We could then exercise a moderate Low Church influence on the Church of Rome." The reply was that they could not commit the Church of England one way or the other.

* * *

A winter at Broadstairs has done Dick Sheppard so much good that he hopes later for a "full and active life" if he is allowed to go easy. At the end of February he moved into his new house in Holland Road. Meanwhile Canon Pat McCormick has been induced as the vicar of St. Martin's-in-the-Fields. He drops the "canon" and becomes plain "Mr."

* * *

All up and down the country a few nonentities, who remind one forcibly of the curate in Charley's Aunt, are posing as early Christian martyrs because the new Prayer Book is brought in line with the Scotch and American models. They may stir up the ignorant mob, and they will certainly unloose the purse-strings of a lot of old women, but the days of Low Churchism are numbered. The future lies with the Broad (Modernist) and High Church Schools of thought. The attempt to prove that the new P. B. is all in favor of the Anglo-Catholics is disingenuous. The legality of "vestments" was fought and won long ago. What the new book does is to legalize the surplice.



BISHOP SUMNER
Proposes a Cathedral

Again, the "Anglos" do not reserve for "the purpose of Adoration" . . . never did and never will. They reserve for purpose of communion. Adoration follows the line of faith. If you don't believe you don't adore. Our Lord, Jesus Christ, did not become incarnate for "purposes of Adoration." But being found Incarnate He was adored by those who walked by faith and not by sight. These things are matters of elementary knowledge to the rank and file. In fifty years' time they may penetrate to the craniums of the high and mighty.

* * *

I have been reading a fine biography, "Stewart Headlam," by Brittany. It tells you a lot of good things about this fine priest who couldn't get a license from his bishops (London) for eleven years and was at eternal loggerheads with them when he did. For a time Headlam was a prison chaplain and sent for Stanton to preach to the prisoners. After the sermon a prisoner sent for Headlam and said, "Lord, sir, what sort of a madman did you send to preach for us. Why he's balmy, that man. He waived his hands and flung about his arms and said, 'The best bread, the best fish!'" Headlam was accused of being "ungentlemanly," the greatest insult that you can hurl at an Englishman's head. He replied, "You see Our Lord and Isaiah were so ungentlemanly that I prefer to be so also." It is good reading about this brave man who tackled Bradlaugh on the platform and sent a telegram of condolence to him when he was jailed; who founded the Church Socialist League which rose, phoenix-like, from the ashes of the Guild of St. Matthew.

Church Pension Fund Has an Anniversary

Church Pension Fund Has Now Been in Operation in the Church for Ten Years

GRATIFYING RESULTS

On March 1, 1917, a group of workers assembled in an office at 14 Wall Street in New York City. As the clock struck the hour for the opening of business the pension system of the Episcopal Church went into operation. This had been preceded by years of effort. A commission of both houses of the General Convention had studied the problem of how an organization like a Church should provide for the old age of clergmen, and for the family that a dying clergyman may leave behind him. After a painstaking investigation, and after their findings had been approved by the General Convention and by each diocese, a committee, headed by Bishop Lawrence of Massachusetts, organized a campaign which produced the great sum of $8,750,000 to be the initial capital.

Ten years have elapsed since that March morning. What has happened to the pension system? The first great problem was to persuade the parishes and missions to pay over to the fund the 7½ per cent of a rector's salary. To vote a thing was one thing; to raise salaries of all the clergy 7½ per cent was quite another matter. There were those who stated that it was sure to fail. Yet here is the fact on March 1, 1927, the Church Pension Fund has received 98½ per cent of all possible pension assessments.

The Church Pension Fund has carried out all of their promises with punctilious exactitude, and at the same time they have maintained a solvency which the utmost partisanship has never doubted.

The fund necessarily only covered those clergymen who were in active service when it started. Yet the trustees have paid out over a million and a half dollars to clergymen who retired before the system started. Also the payment of $1,000 immediately to the widow upon the death of a clergyman, which has been done for the past five years, was unpromised when the fund was proposed.

Perhaps the greatest testimony to the effectiveness of our pension fund is that the services of the officers are being constantly sought by other churches, all desiring to install a system like our own.

The president of the Church Pension Fund is Bishop Lawrence; executive vice president, Mr. Monell Sayre; executive secretary, Mr. Bradford Locke.

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News Paragraphs of the Pacific Dioceses

Not So Easy to Have a Big Synod Out in the Province of the Pacific

RELIGIOUS EDUCATION

By Bishop Stevens

The Council of the Province of the Pacific met in the Diocesan House, San Francisco, on Thursday, February 24th. The business meeting was preceded by a celebration of the Holy Communion, Bishop Sanford of San Joaquin being the celebrant.

Reports of various commissions were presented and plans discussed for the meeting of the Synod which is to be held at Trinity Church, Seattle, Washington, beginning Tuesday evening, May 17th. The corporate consciousness of the province of the Pacific is unusually strong, remarkably so, considering the long distances. Some one has said that the Church laid out seven provinces and then included everything that was left in the eighth. It is a longer trip from one end of the province to the other than from Maine to Chicago, which territory includes four provinces,—the First, Second, Third and Fifth.

* * *

There is at the present time before the legislature of California a new bill to permit week-day religious education. Its provisions are as follows:

"The Board of Education in the country, city, and city and country, or the trustees of the public school shall provide for the release and shall release any pupil in the public schools of this state, in all grades up to and including the eight grade, or its equivalent, from daily attendance at any public school in this state for a period of one hundred and twenty minutes each week during the school year, on such days and during such school hours as such board may designate, for the purpose of receiving religious instruction by some religious organization, when such release is requested in writing by the parent or guardian, or other person having custody or control of such pupil.

"Actual attendance at the place designated for such religious instruction shall count as attendance at the public schools of this state for all purposes where daily attendance forms the basis of computation.

"Such release shall only be effective in case the pupil released for that purpose actually attends the place designated for such religious instruction.

"No teacher of the public schools shall participate in such religious instruction during the hours for which he, or she, is employed to teach in the public schools, and no public funds shall be used directly or indirectly for such instruction, nor shall any school house or public school property be used for that purpose."

The bill is receiving very general support from all church groups although a newspaper report of recent date states that a committee of representatives of various religions has been formed to work for its defeat. This committee includes Archbishop Hanna of the Roman Catholic diocese of San Francisco, and a prominent Rabbi. Many other Roman Catholics and Jews, however, have been distinctly favorable to it.

* * *

Confirmations in the Diocese of Oregon for the year 1926 number 469, an increase of 162 over 1925 and the record in the history of the diocese. In his recent Convention address Bishop Sumner called attention to the need of a Cathedral for the Diocese of Oregon. "We must not be contented with the present situation," he says, "and at the proper time we must unite to build a Cathedral, from which will radiate the life of the diocese and which will stand as a living witness to God and His Church."

* * *

Noon day speakers at St. Paul's Cathedral, Los Angeles, include the Dean, the Bishops of Sacramento and San Joaquin, Archbishop de Pencier of British Columbia, Father Bull of Mirfield, Canon Learned of Pasadena, Dr. Deems of Trinity Church, San Francisco and Dr. Gardner, Chaplain of Stanford University. "Student Services" are being conducted on Sunday evenings in Lent with College deans, professors and students as speakers. Sir Henry Lunn and Father Bull will also speak at these services.

Ask Me Another

Each question counts ten. Let the whole family try it and see who can make the best grade. The answers are on another page.

1. Name the first five Books of the Bible.
2. Name the last book of the Old Testament.
3. Who had a dream of a ladder reaching to heaven?
4. Who had a coat of many colors?
5. Who smote the rock that the people might drink?
6. Recite any five of the Ten Commandments.
7. Name the Gospels.
8. Who was the First Christian Martyr?
9. What Biblical character was noted for his strength?
10. How was Christ betrayed? By whom?

News Paragraphs of the Episcopal Church

What in Your Opinion Is the Great Problem Now Waiting to Be Solved?

TWO OPINIONS

By Rev. W. B. Spofford

A professor in one of our theological seminaries recently asked his class: "What is the greatest question before the world waiting to be solved?" One of the young men, gifted beyond his fellows, expounded at length on the industrial problem. The professor listened patiently and then in a characteristically quiet way said: "Mr. Blank, you are wrong. The great question is whether or not there is a God."

* * *

I have had a couple of hours with a gifted man; a worldly religious man. I mean a religious man who has retained a deep religion in spite of a worldly career. He knows politics intimately, he has been a teacher, a labor leader, has had charge of great

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work for the Church, has been on a newspaper, has spent nights in jail, not voluntarily either. I asked him this question. His immediate answer was: "The greatest question before the world is whether there is a God or not." Rather strange that these two men should have the same answer.

* * *

I haven't the space to set down here just what he said; wish that I did have for I am sure it was most worthwhile. The jist of it is this: in his opinion people who believe in God have got to fight for their right to believe. Mechanistic philosophy is destroying the conception of God in the minds of people today, and without God there is no moral life and our industrial problems and our international problems are unimportant. On the other hand give people a real conception of God and these other problems are sure to be solved. Believers should line up against the real enemy, and not devote their time and waste their energies in warring on each other; "High" against "Low," Protestant against Catholic, Christian against Jew. All believers, of whatever creed should stand together in the fight on unbelief, especially as we find it in mechanistic philosophy.

He had things to say about the Church, comparing it to a fine automobile, beautifully equipped, with good tires all around, spares on the rear, and a high powered engine under the hood. *But it is out of gas.* "As a result people are leaving it stalled beside the road and are wandering aimlessly across the fields. The Church has everything but God. And without Him it is as useful as an automobile without gas." This fellow is the second person that I am going to invite to the conference that I suggested last week.

* * *

Editor H. P. Almon Abbott, rector of Grace and St. Peter's, Baltimore, called to St. George's, Montreal, has declined as a result of the urging of the bishops, clergy and citizens of Maryland.

* * *

A mission was recently held in Trinity Church, Tyrone, Pa., Rev. Frank T. Cady, rector, under the auspices of the American Guild of Health.

* * *

Grace Church, Jamaica, Long Island, is to celebrate its 225th anniversary this year. The Rev. Samuel Seabury, Jr., afterwards bishop of Connecticut, was rector from 1757 to 1766.

* * *

Rev. W. H. Tomlins, who recently resigned as the rector of St. Bartholomew's, Granite City, Illinois, retires after over fifty years in the ministry. *Notable service.*

* * *

Diocese of Western Michigan is to have a summer conference of their own this year, to be held in Kalamazoo, July 2nd to July 9th. The Rev. L. B. Whittemore of Grand Rapids is chairman of the committee, assisted by Miss Helen R. Stevens of St. Mark's Cathedral, and the Rev. James H. Bishop of Kalamazoo.

* * *

If a person played the organ for a large city church for forty years, hardly missing a service, a big dinner would be held at the Ritz-Ritz, the boys would all dress up in their funny clothes, speeches would be made, and probably the organist would be presented with a purse, though I am not bold enough to say how much there would be in it. Just because a fellow had the good sense to live in a small town and play the organ there is no reason for not slapping him on the back a bit in these paragraphs. Mr. George W. Heber has been playing the organ in Holy Trinity, Brookville, Pa., for forty years. During that time the diocese has had four bishops, and the parish has had nineteen rectors, about all it can stand, I should judge. Mr. Heber is still at the organ every Sunday, and according to the papers he is there for the glory of God and not for a monthly check. Folks over there cut cake for him the other night in the parish house. They didn't give him any purse, but fourteen of them made speeches so it will have to go down in the records as an occasion. They are going to put a bronze tablet in the church about him pretty soon.

* * *

The evening service at St. Paul's, Burlington, Vt., on the first Sunday in Lent was in charge of the Young People's Fellowship of the parish who furnished a crucifer, a choir of eighteen voices, two young men to



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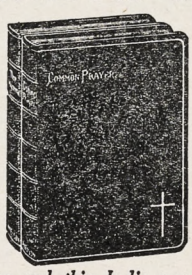
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read the lessons, and four to usher, while addresses were made by Mr. Irwin Gould, president of the Fellowship, and Mr. Harvey D. Butterfield. The service was dignified and impressive and the addresses were particularly apt and forcible.

The Fellowship will present a Mystery Play at Easter. Six of its members teach in the Church School, four are servers, four regularly act as ushers in the church. The members are helpful in many other ways in the parish. A large proportion of its members are students at the University of Vermont.

* * *

Bishop Stires of Long Island addressed the members of the Crescent Athletic Club, Brooklyn, on March 5th. His subject was "Playing the Game."

* * *

Rev. Robert B. Kimber, rector of St. Peter's, Detroit, recently conducted a mission at St. Stephen's, McKeesport, Pa., as a part of the Bishops' Crusade. The mission was closed with a service at which the preacher was Bishop Strider of West Virginia. Fine week all the way around, with well attended services, and a banquet the first night given to the men by the ladies—more men than women at the service that night.

* * *

Noon-day Lenten services in Keith's Theatre, Cincinnati, as usual, with the following preachers: Archbishop Reinheimer, Rev. Samuel H. Bowyer, Baptist; Bishop Rogers, Dr. Marquis of Detroit, Rev. J. Howard Melish of Brooklyn, Rev. Jesse Halsey, Presbyterian; Bishop Strider of West Virginia; Bishop Reese of Southern Ohio.

* * *

St. Luke's, Granville, Ohio, is planning its centennial celebration, the parish having been organized under Bishop Chase, May 9th, 1827. The original church, consecrated in 1838, is being redecorated and the chancel altered, and it is hoped that some gifts and memorials will be presented.

* * *

When the synod of the Southwestern province meets in the fall, probably at Roanoke, there will assemble the headmasters and headmistresses of the twenty or more church schools that are located in the province. They will spend a day or two swapping ideas and discussing just what the schools have a right to expect from the Church, and what the Church has a right to expect from them. Mr. William H. Church, headmaster of St. Alban's, Washington, the president of the Association of Schools under Church influence, is co-operating with the provincial committee.

* * *

Bishop Darst of East Carolina was the preacher last week at Trinity Church, New York.

* * *

Mission was held last week at St. James' Church, Roxbury, Mass., conducted by the Rev. George Rodgers Wood. It is the feeling of the parish as a whole, that it was one of the greatest things ever done by the historic parish, where no mission has been held for a hundred years.

* * *

It must delight the hearts of those who are interested in religious education to realize the great emphasis which is being put on this department of religious activity in the construction of new parish buildings in the Church.

The latest building to be dedicated is the new parish house of the Church of the Advent, Walnut Hills, Cincinnati, Rev. George C. Dunlap, rector. It combines utility, efficiency and

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beauty and is certain to be of the greatest help in the educational, social and devotional work of this great parish.

An interesting historical fact is that the parish had its beginning in the parlor of an Irish lady, Mrs. Charlotte Moffett, in 1855, whose grandson is the Right Rev. Thos. F. Gailor, Bishop of Tennessee, former Presiding Bishop of the Church. A beautiful chapel in the new parish house, seating nearly one hundred, is a memorial to this event. The Perkins Memorial Club room has been enlarged to an auditorium, seating 250. Though increased in size it retains the social intimacy it has always suggested.

* * *

Dr. Almon Abbott's comments of a few weeks ago on the subject of a shortage of men for the ministry, and especially on the undermanned parishes in the west, got a "rise" out of several of the brethren. Dean Bonell, of St. John's College Greeley, has written a fine three page letter setting forth the claim that the real trouble lies in the fact that parishes raising $50,000 budgets, buying $10,000 windows, and $1,000 copes, give not a penny to thelogical education. He knows of rafts of men who are keen to go into the ministry but they can't find the $200 to pay their board. Hence Dean Bonell's solution: give your money to theological seminaries. Another letter comes from the Rev. Angus Clephan, recently called to Sandusky, Ohio, in which he objects to fellows on "cushy" jobs telling the other fellow what he ought to do. Enclosed is a story of his own days on the front, most of it away from civilization in the far north with the thermometer down around fifty below a good bit of the time.

* * *

Funny isn't it how we all know that the solution is wrapped up in our own job. Talk with a dean and he tells you that the Church can get nowhere until it spends money on seminaries, his own at the moment being in the need of one million dollars, and do you know anyone who wants to give it. The president of the college says: "The Episcopal Church might as well shut up shop. They are not doing a thing for my college, and are thereby missing the greatest opportunity the Church ever had. Where is the missionary spirit?" Then you come to the head of a prep school and he says: "What is the use of educating them after they are twenty if you neglect them entirely



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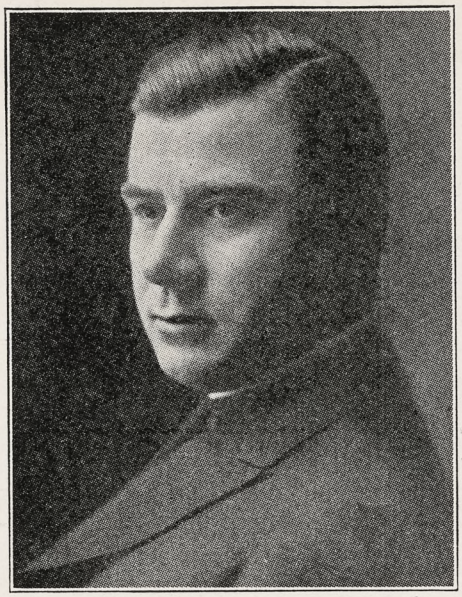
before that. Now at St. ———, etc., etc." Why I have even run into rectors of parishes, strangely enough who felt that they could use more money to good advantage. And did you ever talk to any of the inmates of 281 Fourth Avenue, New York City? Why I could tell a tale myself. "Now if rectors only had the good sense to get a Church paper into the home of every single one of their parishioners it would revolutionize the Church. And why is it that the readers of Church papers do not buy from advertisers. It is the advertiser who keeps the paper going, yet how he is neglected. Oh, such a dumb lot; here am I ready to be of great service if the Church will only have the good sense to dump a lot of cash into my lap. Maybe sometime they will wake up and realize that the Episcopal Church cannot possibly exist without THE WITNESS."

* * *

St. Paul's, Wilmington, North Carolina, recently received a gift of $30,000 from an unknown donor toward the erection of a $60,000 parish house, a memorial to Bishop Robert Strong.

* * *

St. Thomas', Oriental, North Carolina, has just been repaired and reopened after being struck by lightning some years ago. An altar was presented by Grace Church, Trenton,



BISHOP STRIDER
Preaches at a Mission

and a Bible was given by Bishop Stearly of New Jersey.

* * *

Preachers at the Episcopal Theological Seminary, Cambridge, during Lent, are Dean Robbins of New York, Rev. Percy Kemmerer of Pittsburgh, Rev. James Gilkey, Rev. Joseph F. Newton, Rev. Douglas Horton. Dean Washburn is giving a series of lectures on Friday afternoons in the chapel on characters in Church history.

* * *

Hooker School, Mexico City, opened a new term in February with 205 students; fifty of them boarders. Ought to be a larger boarding department, and will be when they have the new building provided by the Birthday Thank Offering.

* * *

March 14th telegram from Bishop Huntington of Anking, China: "All are safe. Unsuccessful attempts being made to borrow property. There is no cause for anxiety at present." There is diplomacy for you; notice that word "Borrow."

* * *

Japanese earthquake: only one Japanese Church member lost life. Fifteen families entirely burned out. A thousand dollars is needed to meet personal needs of Japanese fellow Churchmen. Our churches at Kaya and Miyaza completely wrecked, with $9,000 needed to replace them.

* * *

Bishop Paul Jones has just returned from Northeast Harbor and Seal Harbor, Maine, where he conducted mission as a part of the Bishops' Crusade program. The rector,

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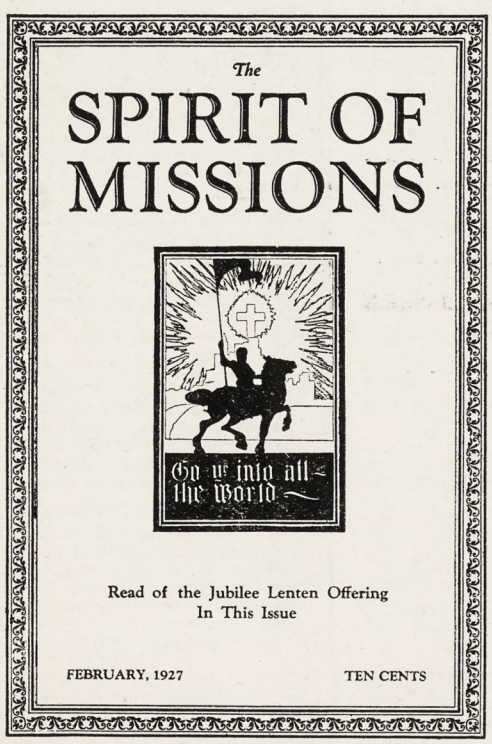

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Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

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Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 8, 11 and 7:30.
Church School, 9:30.

the Rev. Albert Whittaker, writes: "The Crusade has been just what it should have been, a deepening of consecration. It was more than this; it was an intelligent discussion of the implications of Christian discipleship. There was a searching analysis of conventional conduct and a logical drawing out of the applications of Jesus' teachings to present day life."

* * *

Lenten preachers at St. Stephen's, Providence: Rev. Bernard Iddings Bell; Dean Washburn of Cambridge; Bishop Touret; Bishop Perry.

* * *

Fine series of interdenominational Lenten services have been held in Brooklyn under the auspices of the ministers of the Bedford section, which includes three of our clergy. Among the preachers have been Bishop Stires and Dr. Parkes Cadman.

* * *

A Florence Nightingale Memorial Service, held for the past two years at St. John's Cathedral, New York, on the Sunday nearest her birthday, (May 12), has drawn such crowds that folks could not get in. This year Brooklyn is for that reason to have a service of their own at St. Ann's, with Bishop Stires preaching

* * *

This office receives enough publicity matter each week from the organizations that are working for the Volstead Act and the enforcement of the 18th Amendment to fill about two papers the size of this one. And I read it too—most of it. Lots of it

Questions

AUTHORITY IN CHURCH AND STATE

1. What happened when Constantine made Christianity the state religion? Let each one in the class state one thing that happened.
2. Ask the rector to briefly outline that period in Church history.
3. What does the word "cardinal" mean?
4. What does Bishop Johnson claim is the glory of the Anglo-Saxon Church?
5. What should be the aim of those in authority, both in the home, the state and the Church?

THE BIG STORY

1. What does a newspaper first do when a big story breaks?
2. Where is Palestine? How is it bounded?
3. What is a buffer state? Name one of recent times.
4. Describe the civilization of Egypt and Babylon.
5. How are we discovering what happened between the Old and New Testaments?
6. What sort of people were the Hebrews of Old Testament times?

Services

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Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
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Holy Days, 9:30.

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consists of statements from speeches by eminent men in which all who disagree with their particular point of view are called hard names. For instance it is not convincing to hear a congressman from Georgia say that everyone who fails to live up to the 18th Amendment in letter and spirit is undermining the Constitution. There is a negro gentleman who cleans up my office who tells an entertaining story of how he attempted to vote once down in Chattanooga. He took a constitutional amendment seriously and was lucky to get off with only a busted head. It seems to me, things being as they are today, that he shows rather good judgment in now preferring to chance a night in jail for breaking the 18th Amendment than to chance being lynched for insisting upon his rights under the Fourteenth.

* * *

Much building in Long Island. At St. Stephen's, Port Washington, a $55,000 parish house is to be dedicated on April 3rd; at St. Gabriel's, Hollis, a new parish house is under construction that is costing $69,000, exclusive of furnishings; at the Resurrection, Richmond Hill, buildings totalling $130,000 in cost have just been completed; Jackson Heights, new $300,000 church is being con-

Clerical Changes

CLEPHAN, Rev. Angus E., rector of Trinity, New Philadelphia, Ohio, has accepted a call to be the rector of St. Paul's, Put-in-Bay, Michigan.

COLE, Rev. Jackson L., formerly rector of St. Matthew's, Enosbury Falls, Vermont, appointed vicar of Trinity Diocesan Church, Washington, D. C.

KNIGHT, Mr. Hugh W., theological student, unordained as yet, has been placed in charge of Grace Church, Plymouth and St. Luke's, Roper, North Carolina.

LANGHORNE, Rev. J. L., formerly rector at Martin's Ferry, Ohio, has become the rector of St. Philip's, Cincinnati.

PARKER, Rev. Thomas Leroy, formerly rector of St. John's Church, Ionia, Michigan, has accepted the rectorship of Trinity Church, Waupun, Wis.

PARLOUR, Rev. Clarence H., assistant at St. Martin's, Radnor, Montana, has accepted the rectorship of St. James', Dillon, Montana.

Answers

TO ASK ME ANOTHER

1. Genesis, Exodus, Leviticus, Numbers, Deuteronomy.
2. Malachi.
3. Jacob.
4. Joseph.
5. Moses.
6. See Exodus, chapter 20; or the Communion Office in the Prayer Book.
7. St. Matthew's; St. Mark's; St. Luke's and St. John's.
8. St. Stephen.
9. Samson.
10. With a kiss; by Judas.

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structed; Epiphany, Brooklyn, is growing under the leadership of the Rev. Lauriston Castleman, and they'll have to do building soon.

Preacher, Pulpit and Pew

By E. P. Jots

Mr. Haley Fiske has done unusual work in connection with the fund raising for the Cathedral of St. John the Divine.

It seems that a tramp beggar accosted a group of New York insurance men the other day, and one of them pointed out Mr. Fiske and said:

"Nothing doing here, brother, but that fine looking gentleman in the grey suit is very charitable, and if you tackle him you're liable to make a haul."

"Thanks, boss," said the tramp in his husky voice, and he hurried off to Mr. Fiske, while the others looked on with interest.

The tramp and the capitalist were seen to talk earnestly together for some time. Then their hands met, a piece of money passed between them and the tramp stepped jauntily away.

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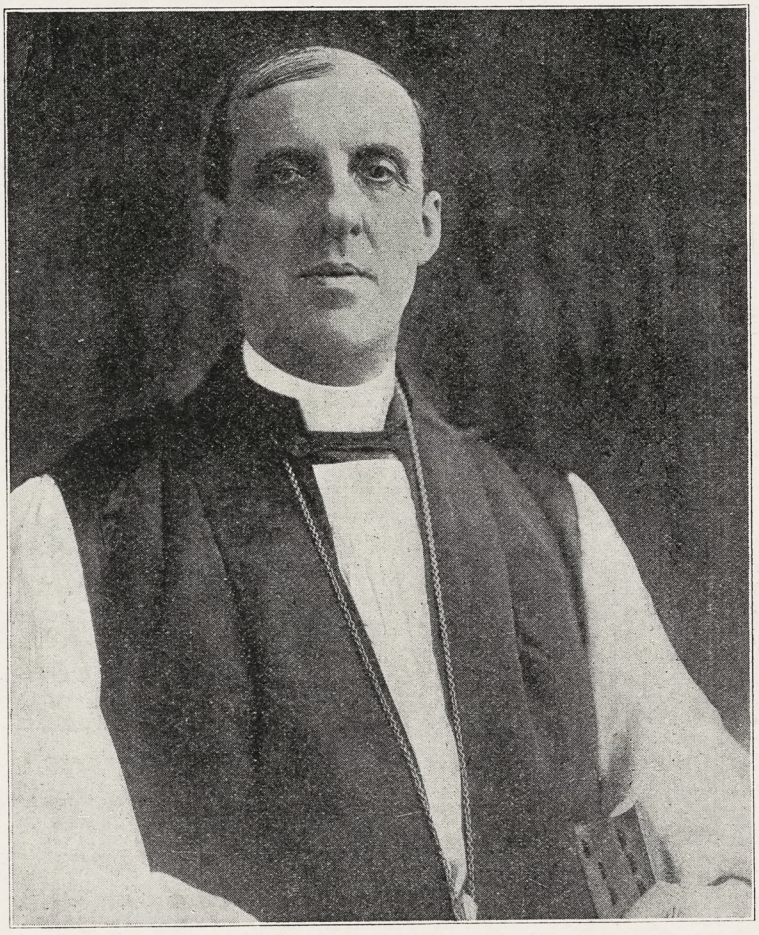

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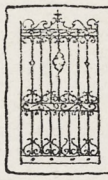

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STANDARDS OF WORSHIP

The Holy Communion

BY BISHOP JOHNSON

IF GOD desires His creatures to worship Him it is evident that He has furnished them a standard of that which He desires us to do. It is something so tremendous that man must be anxious to orientate himself to God's will and not desirous of substituting his own prejudices or preferences.

Has God indicated His will in this matter? Has He set us a standard of worship to which we can orientate ourselves? A subject would not presume to enter the throne room of an earthly monarch on his own terms but would expect at once to conform to the usages of the Court.

Is There a Standard?

Where shall we find such a standard if it exists?

I would say to the Fundamentalist that he will find it in the Bible and to the Modernist that he will find it in the fitness of things. It is strange to me that the Fundamentalist is a man who demands that you accept such portions of Holy Scripture as he has approved, and that you join with him in rejecting such portions as run counter to his prejudices.

Where, for example, in the Bible does he find any justification for an extemporaneous worship? It is to be found neither in the Old Testament nor in the New, but solely in his own assurance that he has been invited to a public intimacy with the King of Kings which must not be confused with the private fellowship of which Christ approves in the Sermon on the Mount.

It might be permissible for you to enjoy a private friendship for the King of England which would become ridiculous if carried out in public. For an intimate friend to enter the room in which his majesty was enthroned and to say "Good morning, George!" would be to end at once an intimacy upon which one had presumed; and yet I have heard a certain religious type who speak to God in public in about that way. I am sure that God loves this type but I am equally sure that He does not admire them. For God in Holy Scripture is never careless of His honor.

It is all right for Christians to say that the Old Testament has no binding force upon them in the details of its temple worship; but why do men assume that the fundamental principles of public worship have changed so that God demanded dignified reverence then and encourages easy familiarity now. Certainly nothing that Christ did or said justifies such an assumption.

For He went up to the temple to worship and, outside of His private, personal prayers in the mountain or the garden, when at the most, only two or three of His apostles were present, Christ never conducted a prayer meeting or anything resembling one. On the contrary he forbade His disciples to pray in public, although he encouraged them to worship there.

His Admonition

Study His admonition in the Sermon on the Mount, in conjunction with His own personal practice. He did participate in the liturgical worship of both temple and synagogue, and He did object to the practice of introducing extemporary prayer which was more or less in vogue in the synagogue of his day. Notice the comment in this context.

"And when thou prayest" (There is a vast difference between private prayer which is an individual act and public worship which is a corporate act.) "thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets." (One wonders by what process of interpretation this has been expurgated from the Bibles of Fundamentalists.)

Christ goes on to say that the danger of such prayers lies in the motive which impels hypocrites,—"that they may be seen of men."

This is exactly the difference between the confident assurance of the professional prayer and the diffident reticence of the liturgical worshipper.

To the former, the latter is lacking in fervor; to the latter the former is lacking in modesty. And to this Christ seems to agree.

"But thou when thou prayest shut thy door and pray to thy Father which is in secret" and He might have added His own practice, when thou worshippest go up to the temple and lose thyself in the common worship of the temple.

Surely there is much food for thought in this injunction which, whatever it means, does not mean the very opposite of what it says.

Nor does the advocate of casual worship find any great consolation in the Book of Revelation.

Book of Revelation

For if the Old Testament lays down the principle of liturgical worship; and if the practice of Christ enforces that standard, then the Book of Revelation endorses it as the practice of heavenly persons.

For the Book of Revelation is a symposium of candlesticks and incense and prostrations and anthems and ritual.

Where, then, in the Bible, do we learn that God is pleased with the easy familiarity of extemperaneous worship?

We are told that it makes for zeal, and we answer in the words of St. Paul, that it has affected people "zealously but not well;" for our American Christians in stimulating zeal have lost reverence, and the lack of reverence is being visited on the children of the third and fourth generations.

It is not the spirit of the Master

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to arouse enthusiasm at the price of reality, nor to endanger modesty by methods which He says are characteristic of hypocrisy.

Of course He doesn't say that all those who practice extemporaneous worship are hypocrites. What He does say is that hypocrites thrive on public prayer and that His disciples ought not to follow their example, or encourage their methods.

And now as to the fitness of things.

The flames of the sun are said to be thousands of miles in height. If you could suddenly be confronted with this phenomenon in a way to realize it, certainly in the presence of such a majestic spectacle you would not chatter. You would be awed into silence. Talk would be ridiculous.

But the presence of God is infinitely more overwhelming than such a physical phenomenon.

How can man enter into God's presence without feeling awe and if He speaks at all it should not be in a conversational manner.

More Silence

We must speak because speech is the method by which we express our emotions, but it would be better if we had more silences and less utterance. While mumbling is an indication of nothing else than mental deficiency, to prattle through the service is to develop the soul of a hackman at Niagara. To orate the service is to acquire the nature of a spell-binder.

The holiness of God is greater than any physical phenomenon. Before Him in His temple we should either be silent or repeat the prayer which He hath taught us. We should never chatter or mumble or talk commonplaces.

The Church has set us a standard of worship which preserves modesty while it encourages adoration.

Because man could not behold the glory of God, Christ came.

"The Word was made flesh and dwelt among us."

And those who beheld Christ saw all that God could reveal to us of Himself. And so Christ instituted a service through which man could approach God as the timid felt sure that they could touch God in touching Christ. The Eucharist is the only service which Christ Himself instituted.

He wasted no words. "Do this!"

"If you love me keep my commandments." And so the early Christians broke bread on the Lord's Day.

This was to them the one thing needful in the observance of the Lord's Day. If they neglected to receive the Eucharist it was sent to them at their homes. It was the tie that bound all Christians together and cemented them to Christ.

It is the one thing needful in the household of faith. Not that other things are unimportant, but that this is essential. For, to be a Christian, it is far more vital that we do something than that we say something, and this is the one thing in relation to worship that we are told to do.

To Give, Not Get

The failure to do it has made us a group of talkative Christians instead of a band of worshipping Christians. Wherever the Eucharist has been omitted worship has become a lost art; people get off their knees and sit down. Religion has lost its center. Men go to Church to get whatever is offered and so they sit expectantly. Christians should go to Church to give themselves, their souls and bodies to God,— not in their own sufficiency, but joined to the offering of Christ on Calvary.

The Holy Eucharist has always been the center and the standard of Christian worship, because it has given men the time and the place and the opportunity to join the offering of themselves to the sacrifice of Christ.

It is the very essence of obedience for it is doing the very thing that He commanded us to do; and wherever the Eucharist is highly esteemed, the note of reverence is always found, except where men substitute a mechanical performance for what was given to us as a continuous personal contact.

The Big Story

The Gospel According to a Newspaper Man

BY IRWIN ST. JOHN TUCKER

THERE is a tendency to gloss over or delete the horrible parts of the Bible, as being too rough for our modern ears. Yet it is those horrible parts which give it vitality and meaning. This story of desperate wars, of destroying cities and nations who did not accept the God of Israel, bitter denunciations of king and people for obeying what we should call the commonest dictates of humanity, are necessary to the story. In fact, they *are* the story. Deleting them, or soft-pedaling them, is much like giving the details of the Declaration and the Constitution while omitting all reference to the Revolutionary War.

The Prophets

One is struck by the conviction that never was there a national history like this. From beginning to end it is full of abuse of the people whose doings it records. From their first rush out into the desert from the "cucumbers, and the melons and the leeks, and the onions and the garlick" of Egypt, they are denounced by every prophet as stupid, stubborn, treacherous, stiffnecked, pledge breakers, lying, thieving, adulterous and altogether worthless. If there is any adjective of denunciation which is not applied constantly and in all its meanings to the people of Israel by the prophets of the Old Testament whom they so lovingly cherish, I have not discovered it.

Can you imagine a "radical" newspaper which spent its whole time denouncing president, congress, governors and all the people, being bound up in the national archives and preserved with great reverence as the book of books, the only trustworthy history of the nation?

The editorial columns are worse than the news columns. No bitter I. W. W. newspaper ever was filled with more constant, consistent, all-comprehending and whole-heartedly-poured-forth vitriol than this account of Israel's history, which is protected and loved to such an extent that millions of those whom it abuses have died in its defense.

This certainly is evidence in favor of its accuracy. No man who is making up a history of his own exploits depicts himself as consistently beaten, perpetually cruel, senselessly barbarous. He endeavors always to make himself out better than he is.

We have two stories of the same events running more or less parallel. One is the raw, crude narrative of what happened, told by the men to whom it happened. The other is the rewritten narrative in which everything is toned down, touched up, brushed over and gilded.

Leg-men of the Bible

On every large newspaper there are two sets of reporters. One is made up of leg-men, who get out and actually dig up the news. Chicago, or New York, or St. Louis, are too big for the men who actually see what happens to get into the office and write it up in time to make press deadlines. They telephone in what they have found out, to rewrite men, who weave the accounts sometimes of several different eye-witnesses into one story. The notes of eye-witnesses

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frequently differ widely from the published account, and still more widely from the editorial view which follows a day or so later.

These two species are clearly shown in the books of Joshua and Judges. Joshua tells the story of the conquest of the Holy Land as it ought to have happened, from the viewpoint of later ages. It gives a picture of the triumphant march of the tribes across the country, destroying their enemies with a succession of miracles. But Judges is the rough, crude report of the eyewitness.

Both Accounts

It begins out in the desert, with the two tribes of Judah and Simeon debating whether to charge in now and see what they can get, or wait until later. They consult the oracle, which says "Go." So they go, Simeon first. And from that time on the tribe of Simeon cannot be found with a microscope. It suffered the fate of all pioneers, being wiped out. The territory assigned Simeon on the tribal maps is in the fringe of the desert, south of Judah's pleasant land, a territory where no one could live. Judah rolled in over Simeon, through the breach Simeon had made, secured a foothold, and by slow degrees established himself with the capture of town after town. What says the record? "And the Lord was with Judah, and drove out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron."

Judges is full of little incidents which bear all the marks of a correspondent on the spot; such as Adoni-Bezek and his thumbs and great toes, and the capture of Kiriath-Sepher. Caleb, the partner of Joshua, said "He that smiteth Kiriath Sepher, and taketh it, to him will I give Achsah my daughter to wife." And Othniel the son of Kenaz, Caleb's younger brother, took it; and he gave him Achsah his daughter to wife. And it came to pass, when she came to him, that she moved him to ask of her father a field. And she lighted from off her ass, and Caleb said unto her, "What wilt thou?" And she said to him,"Give me a blessing; for thou has given me a south land (namely, a desert patch) —give me also springs of water. And Caleb gave her the upper springs and the nether springs."

"Give me a blessing." To the Hebrew mind at that stage, a blessing was something very practical — a present. The Commandment which we translate "Thou shalt not take the name of the Lord Thy God in vain" originally meant "Thou shalt not call upon the Lord thy God with empty hands"— namely, do not pray without having offered sacrifice. The reasoning is perfectly sound. What we get free we do not value.

Our Cover

JOHN DOMINIQUE LaMOTHE, Bishop of Honolulu, was born on the Isle of Man in 1868. He graduated from King William College, Isle of Man, and from the Virginia Seminary, Alexandria, in 1894. He was rector at Hamilton, Virginia, from graduation until 1901, when he went to Washington as the assistant at the Epiphany. In 1903 he became rector of Christ Church, St. Joseph, Missouri, but returned to the Epiphany the following year as associate rector. From 1907 to 1916 he was rector of St. Paul's, New Orleans. Then, after serving as rector of the Ascension, Baltimore for a year, he was elected to his present position.

Read on through the book. You find incidents like Ehud the son of Gera, "a man left-handed" — killing the king of Moab, "a very fat man"; and the parable of Jotham; and the horrible story of Jepthah; and the final welter of bloody madness ending with the verse: "Every man did that which was right in his own eyes."

Judges and Joshua

Judges consists largely of news — war news and police news—whereas Joshua consists largely of highly editorialized comment. Ruth belongs, let us say, to the Woman's Section. It consists of a vigorous essay in opposition to the law against mixed marriages.

Samuel and Kings are straight news pages. Chronicles are the same story, editorialized and rewritten. Ezra and Nehemiah are accounts of the same happening written by two widely different men, one a soldier, the other a priest. Esther is a feature story, a Sunday Magazine entertainment, apparently without any moral at all.

Pure Editorials

With Job we get into the purely editorial sections. Psalms and Proverbs are poetry and paragraphs. Ecclesiastes is a pessimistic editorial. Song of Songs is a romance of the society section, depicting the wooing and wedding of the King.

With the prophets we get into politics. These are really the turning point of the book. They thunder forth denunciations of their time in language always terrific and sometimes appalling. Following the tide of their fervor is like riding on the crest of a wave of dark eloquence that sweeps down the narrow channel of a swollen stream, from Amos to Malachi, whose last verse sounds the promise of which the opening of the New Testament echoes the fulfillment.

Cut out all this, the "horrible parts," and you cut out the story, leaving only a few fables, a few songs, a few pious sermons suspended in a meaningless blue haze. The point of this huge struggle that went on in Israel, the meaning which lifts its denunciatory psalms and prophecies to the dignity of a leading role in the world drama, is brought out by the course of parallel religious history in Egypt, Babylon, Greece, and Rome. What seems useless barbarity and pointless vehemence when we read it by itself, stands out as a desperate battle against the whole world, against the common drift of humanity, which Israel alone, of all the nations of the world, stemmed and turned aside and compelled to reverse its flow.

Jordan dashed downward into the Dead Sea, salt and bitter, whose waters killed all it touched. But this stormy current of the river of humanity flowed from the Dead Sea upward until it reached the River that flows from the throne of God, giving life to thirsty souls who find strength therein, and elsewhere none.

(Continued next week)

Current Comment

By Rev. H. P. Almon Abbott

WE ARE accustomed to surprises from the Rev. R. J. Campbell. There was his "New Theology." That was a surprise in more senses than one. Then, there was his reception into the Church of England, and his publication of "A Spiritual Pilgrimage." That was a joyful surprise to all members of the Anglican Communion. Then, there was his renunciation of the pastorate that he might devote himself to dealing with individuals for Christ one by one. Recently, he has given us a surprise of a new order. Last month he married his secretary and adopted daughter, Miss Ethel Gertrude Smith. The wedding took place by special license in a Brighton church, and was kept secret from all save a few intimate friends. The new wife is thirty-nine years old, and the bridegroom is sixty years old.

* * *

I SEE that a Lutheran Theological student has had an article on "The Origin of Sin" accepted for publication in an important Lutheran magazine. It is glorious to be young! Later on in life we withdraw our footsteps along the paths that angels fear to tread!

* * *

SOUTH Congregational Church, Brooklyn, has issued booklets entitled "The Lenten Fellowship of Prayer," for distribution at the doors of the church. It is amazing to observe the widespread observance of

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Lent by churches of all persuasion. Obviously, "the widespread" will eventually become "the universal."

* * *

DR. STOCKMAN, a prominent Methodist Episcopal pastor says that "America is passing through a state of moral adolescence." A further testimony, I suppose, to the dominating influence of "The Rising Generation." Morals occupy so much of our time when we are young. One of the comforts of getting on in years is that morals come to take care of themselves. It is because the country is morally adolescent, I suppose, that so many people, legislators included, seem to be worrying overmuch about other people's morals. And Uncle Sam is depicted with grey hairs!

* * *

A CONGREGATION of two thousand persons, representing the membership of eighteen churches in a section of Manhattan, uttered in unison their reaffirmation of faith in a personal God after hearing a sermon by Dr. S. Parkes Cadman the other day. Almost a Petrine Pentacostal experience. What a wonderful man Dr. Cadman is! What a mind, and—what prodigous industry. How in the world does he do all that he does do, week by week? Quantity and quality! It is phenomenal. We should all be broad-minded enough to thank God for such a Champion of the Faith in this our land, day and generation.

Let's Know

A GREAT MAN

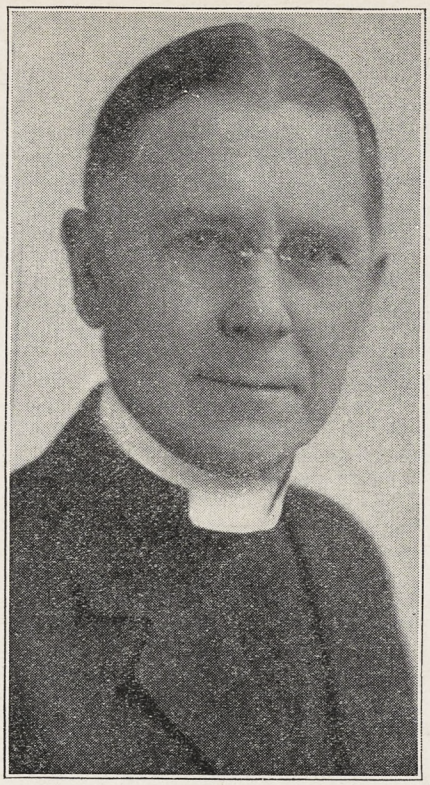
By Rev. Frank E. Wilson

APPRECIATION of great men runs by custom. Some really great men seldom get the recognition which is due to them because no one has ever promoted their cult.

One such, to my mind, is that much neglected Old Teastament character, Nehemiah. His book is obscured in the collection of Hebrew historical writings and sermons are not often preached about him. Yet he appears to me to have shown tremendous leadership under exceedingly adverse conditions.

For a hundred years the returned Jews had been attempting to rebuild the city of Jerusalem. There had been alternating periods of activity and depression. At last the people had fallen into a state of despair. The city and temple were rebuilt but they were unprotected against hostile neighbors and the spirit of the inhabitants was demoralized. Ezra had come to tone them up and had attempted to erect fortifications but had failed.

Nehemiah was cup-bearer to the



BISHOP THURSTON
Bishops to Act on Resignation

Persian king, Artaxerxes. He secured permission to go to Jerusalem and immediately things began to happen. He organized the populace into building squads and began to build a protective wall. The unfriendly Samaritans plotted violence against him so that he had to organize a defensive system at the same time. He taught his people to watch and pray. He taught them to use building tools with one hand and weapons with the other. Treachery within the city was added to danger from without. Four times his enemies tried to trick him into a dangerous situation but every time Nehemiah evaded their plans. Matters were further complicated by great distress among the people of the city. While they were working on the walls, they were obliged to cease their usual vocations and many of them fell into debt, mortgaging their homes and possessions. When Nehemiah heard of it, he called a meeting and made the creditors cancel their mortgages so as to give the common people a fair chance. At last the wall was completed and dedicated. Then he called for Ezra and held another public meeting. The people were instructed in the law and Nehemiah demanded that they should enter into a solemn covenant to preserve the integrity of their race and the purity of their faith. Signatures of leading citizens were affixed to the document and the crowd gave vocal response as a sign of their allegiance.

In a very business-like way Nehemiah took a survey of the situation and made a census of the city. He found there were only about three thousand adult persons in Jerusalem —too few to carry on civic affairs and defend the city against its enemies. Thereupon he had lots cast among the families living in the neighboring hills, ordering every tenth family to remove its residence within the city walls. So he not only fortified the city but supplied it with a population for defense.

After twelve years of arduous labor he returned to the royal court but as soon as he was out of sight Jerusalem got itself promptly into more difficulties. He returned to find their duties neglected and an epidemic of intermarriage going on with the hostile Samaritans. Nehemiah proceeded to purge the place. Even Manasseh, grandson of the aged high priest, was married to a daughter of the notorious Sanballat, Israel's most persistent enemy. When Manasseh refused to break his Samaritan connection, Nehemiah excommunicated him and sent him about his business. He soon got matters straightened out again and concludes his account with the humble prayer, "Remember me, O my God, for good."

Cheerful Confidences

FOGS

By Rev. Geo. Parkin Atwater

AS I SIT in my study at Grace Church I can hear the whistles of the many boats in New York Harbor. I am only a few hundred feet away from the water's edge, at a point where the East River opens into the Upper Bay. Almost every morning when I turn into the short street in which the parish house is situated I see a great Japanese liner just at the end of the street (which ends abruptly at a bluff). The ship looks as if it were about to come up the street.

But tonight there is a fog overhanging the harbor, and the boats are having a merry time with their fog-horns and whistles. There are toots of every kind and description. I hear long loud growls, short snappy barks, piercing shrieks, and snarly yelps. They are in every key. Boats big and little are trying to make their way through the fog without having a collision. It's rather weird to hear their ceaseless complaining. Otherwise I hear no sound except the ticking of my clock, an occasional automobile, and possibly the closing of a door as some householder returns to his domicile. But the fog-horns continue without cessation.

Chancing to pick up the newspaper which contains the announcements of the religious services in New York I

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was struck by the very heavy fog that was hanging over the minds of men, through which little puffing tugs would toot their way on Sunday. Fifteen Christian Science services will contribute their bit to the confusion. You can hear a woman speak on "Personal Liberty, or Other Smoke Screens." Divine Science has a meeting in the Church of the Truth. There are to be some addresses in the new Bahai Center. A "New Church" will enlighten the people about the "Second Day of Creation." A Bible Institute will have "A Lenten Luncheon Bible Message." One gentleman advertises that he will preach without manuscript or notes. A Jewish Science Center will answer the question, "What is the Matter with You?" At one meeting in the Hotel Astor, questions will be answered by invisible teachers, by dictation to a visible person. A School of Insight presents "The Socratic Platform." A lady is going to tell "The Truth About Satan."

This is but a slight glimpse of all the talk that will take place tomorrow in New York. Rather foggy place,—this vast metropolis.

But with it all there is a vast amount of earnest, clear and sensible Christian preaching and a vast amount of Christian effort. One is not compelled to wander into the misty swamps for lack of roads or proper guides. But man is by nature speculative, and no doubt some people like to take a flyer into the obscure, the occult, the esoteric and the misty absurdities of grotesque fantasy.

But it is safer to stick to the highways.

About Books

Reviewed by Rev. C. L. Street

A Modern Plea for Christianity
By Louis de Launay
Macmillan, $2.25.

Dr. Delany has done a real service in translating this confession of faith of a great French scientist. The author goes about his work with a simplicity and lucidity which is characteristic of French thought at its best, and throws new light on the old problems of the relation of religion to science, the divinity of Christ, and the nature of the Church and the Sacraments. There is in this book a combination of scientific and theologic learning and simple Catholic piety which is charming.

* * *

The Eloquence of Christian Experience
By Raymond Calkins
Macmilan, $2.00.

The Lyman Beecher Lectures at Yale have been the occasion for some notable books on preaching. Mr. Calkins' book is a worthy member of this series. The most important thing for the preacher, he says, is a living experience of Christ. The first half of the book is a careful study of the grounds of Christian experience in the light of modern thought. The second half of this book is an application of this to the problems of preaching, of pastoral work, and of the minister's inner life. The book is an expression of that which is finest in Evangelical Christianity.



LEON PALMER
Secretary of the Brotherhood

* * *

Securing Christian Leaders for Tomorrow
By Samuel McCrea Calvert
Doran.

The author of this book, the General Secretary of the Federal Council of Churches, has made a valuable study of the whole matter of the recruiting for Christian service. He points out that training for life service should begin in the home, and go on through the local church, through school, and through college. He makes a plea for intelligent vocational guidance. Any kind of constructive work may be a field for Christian service. In any recruiting program first consideration should be given to the individual rather than to any particular work to be done or any specific position to be filled, There is a valuable biliography, including books on the technique of vocational guidance, and on the opportunities in various fields of work.

* * *

Can the Churches Unite?
A Symposium
Published under the auspices of the World Conference on Faith and Order. The Century Company, $1.25.

One of the great events of our decade will be the World Conference on Faith and Order, to be held at Lausanne, Switzerland, from July 31st to August 21st of this year. It is an event for which the churches have long been preparing. It is an event about which Christians of every name should be thinking and studying and praying. The authors of the nineteen brief essays in this volume represent ten different Christian bodies. Mr. F. C. Morehouse, Bishop Anderson and Bishop Brent are among them. The book gives a good idea of the problems involved in Church Unity and of the spirit without which the problems cannot find solution.

Preacher, Pulpit and Pew

By E. P. Jots

Charlie: Is that a particular friend of yours you just spoke to in passing?

May: Yes, in a way.

Charlie: Why don't you ask him to join us, then?

May: Oh, this is so sudden! He's the new minister.

* * *

When Henry Ford, Edison, John Burroughs, and Harvey Firestone set out on their camping trip in the years shortly before the death of the famous naturalist, they had many amusing adventures along the way, some of which Mr. Firestone tells in his autobiography, "Men and Rubber," written in collaboration with Samuel Crowther. Among the tales which he has not printed is this little story of the Ford agent at whose garage they stopped to change a tire. While the work was being done, Mr. Firestone got into conversation with the owner. Thinking that he would be interested in knowing who his customers were, Mr. Firestone said: "The thin gentleman on the right is Henry Ford, who makes all the cars you sell, the white-haired man next him is Thomas A. Edison, who lights them, and I make most of their tires."

"Well," said the Ford agent, glancing at the long-whiskered face of John Burroughs, "I suppose the other one is the Almighty."

* * *

An absent-minded professor received a couple of tickets for the opera from a colleague. Finding that he was unable to use them, he rang up some friends and said: "I have a couple of tickets for the opera tonight, but an unfortunate dinner prevents me from attending. Could you use the tickets?"

"We would be glad to do so," was the reply, "but, you see, we happen to be your unfortunate hosts."

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STUDDERT-KENNEDY AS A PREACHER

Delivers Two Lenten Sermons

Reported by

REV. A. MANBY LLOYD

IT IS three years since I saw Studdert-Kennedy and he seemed getting thinner, haggard and more ascetic. In the first sermon of his I ever heard he began: "There is a common tradition among anthropologists that man is a descendant of Simian ancestors. When I see myself in the looking-glass I fancy there is something in it." Preaching in Lent at Hereford to a midday congregation of parsons and the bourgeoise, S. K. is quite another story. The essence of life, he began, is the desire to live—the passion to preserve and perpetuate our own existence. "The man who has outlived the desire of life is already dead." This passion, he went on, is stronger in men and women than any other creature, though lower natures "red in tooth and claw" and the savage in the war dance illustrate the elementary stages. It makes men drunk and turns them into wild beasts.

Then there is the passion for dressing up and showing off, the men strutting like peacocks, the women apeing the fan-tailed pigeon. It keeps some in palaces and others in pig-styes, some in fine linen, while others sit in rags and squalor. Then there is the sex passion, popularly supposed to have been turned by the parsons into a sin, but really nothing to make a fuss about. Yet we know that it leads to abominable follies and cruelties. Then there was the passion for getting more and more of anything, perhaps the strongest passion of all.

Now the truth is that our passions are the raw material of a strong character, but leave it raw and it will go rotten. Handled properly, self-assertion passes into self-sacrifice, e.g., the tiger fighting for its kith and kin; life is now bound up with the two little cubs behind her. It is not conscious and it does not last. But in man it is conscious and goes on and on and he dies for his wife and children. It is the raw material of patriotism, when lives are thrown away with reckless joy. The man gives his life while he grabs at life. If there is no one we would die for life is not worth living. We reach out to the higher by throwing away the lower. If your selfishness is satisfied you can rest content. But Jeremiah was prepared to wreck his country to worship goodness, duty and truth. There can be no science, art or society without goodness, beauty (or duty) and truth.

* * *

The preacher mentioned the late Lord Shaftesbury, who stood up and faced the scorn of society out of pity for the poor, demanding justice. To him a purposeless, chaotic world was intolerable. In the long run, said Kennedy, it comes to this—you believe in God because you want Him and cannot do without Him. Man is the only creature that has this passion, that longs for goodness and revolts against injustice. "I can make God in my own image because God is making me continually in His own Image."

* * *

It was not a great sermon, judged by S. K.'s own standards. But it was a live one, full of pathos and poetry. There was but one touch of humor, when he alluded to the parasites who suck the blood of the social organism . . . . "there are plenty of fleas in the world." For the most part he talked with his eyes closed. Perhaps he opened them at that remark and saw the raised eyebrows of the parsons' wives. And that is always a storm signal to the Anglican preacher.

In the evening we had a touch of the real "Woodbine Willie." Atmosphere may not be everything, but it is a factor, and there were more of the horny-handed fellows in evidence and fewer guys in non-stop collars. This alone would add fifty per cent of "pep" to the proceedings. He dealt mainly with the attitude of those outside the Church towards those within. There were, he said, an increasingly large number of men and women who, while anxious to do all they possibly could to uplift the human race, conscientiously felt that the less they had to do with the Christian religion the better it would be for them.

They were not bad men and women by any means, in fact, they very often put lukewarm Christians to shame by the enthusiasm they displayed and the energy they expended in any work they undertook for the good of humanity. One at any rate knew how he stood in relation to some of these, for, as an example, "if Bob Smith at the Pig and Whistle does not want to go to church because in his own church the hymn books have handles to them you know where you are with him." But it made one think seriously in the case of a thoroughly good man who would not go to church. It had to be admitted that religion was not, of necessity, a good thing, as quite the most abominable, vile and filthy crimes had been committed in its name. If they could not learn to be reasonable there was no hope at all for this world, and not much for the next.

The attitude of those outside the Christian religion was displayed in the oft-asked question: "What is the use of you saying you are going to bring peace into the world and do away with wars and industrial strife when you cannot keep peace among yourselves?" It was a kind of "Roman Catholics on the right, Anglicans on the left, and fancy religions in the rear." How were they going to answer this accusation? The "snag" was that they had to keep people from talking religion and politics if they wanted to keep peace. Unfortunately one could not keep off politics or religion either unless one went to a desert island and lived on monkey nuts. The real "snag" was, however, that one did not find a reasonable man in 10,000, and women were worse.

Coming Events

DURING the next few weeks there is to appear in this paper a series of seven articles by The Rev. G. A. Studdert-Kennedy, the famous English rector and author, who is the subject of Manby Lloyd's column in this issue. They deal with current problems of religion and morals and will, we feel, be appreciated by all our readers. In addition there will, of course, be the usual articles and features by the editors. The Bundle will be discontinued in some parishes with the Easter number. If there are any who would like to have the Bundle Plan continued in the parish, we are certain that the rector will be glad to hear from you in regard to it. Urge him to continue it. If he says he cannot, then hand your yearly subscription to the representative of the paper in the parish. In case there is none, mail the $2 directly to THE WITNESS, 6140 Cottage Grove Avenue, Chicago.

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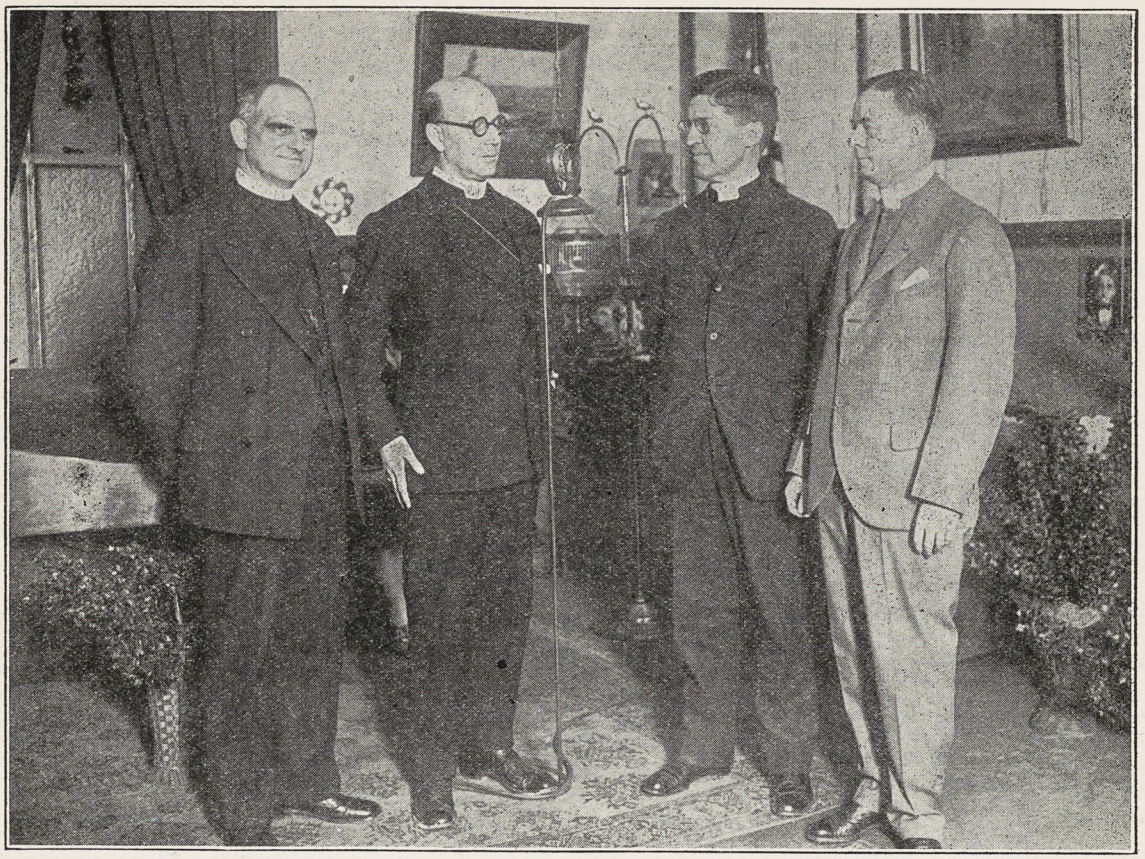

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

SPACE in a little paper like this is ordinarily too precious to allow for the reproduction of such large pictures as the one above, but we do want you to see what Bishops and Deans look like while broadcasting. Here you have two Bishops and a couple of Deans putting a message of the Bishops' Crusade on the air from Los Angeles. In front of the "mike" is Bishop Oldham of Albany, looking just a bit as though he expected an attack from the two canaries perched nearby. The gentleman who made the halftone, a man completely lacking in proper respect, remarked that the Bishop was carefully guarding his pockets, as he should in such company. Yes, he was properly rebuked for saying such a thing. Anyhow, Bishop Stevens of Los Angeles, at the left, appears quite jubilant, due, no doubt, to the fact that for him the ordeal is at an end; while the two Deans, Ludlow of Topeka, Kansas, and Beal of Los Angeles, as is apt to be the case with gifted speakers, are encouraging the Bishop to finish in order that they may divide the remaining three and a half minutes of the allotted time.

* * *

The House of Bishops is to have a special meeting on June 1st, in New York City. The meeting is called, following the assent of twelve bishops, to act upon the resignation of Bishop Thurston of Oklahoma, and possibly to elect his successor. Provision is made in the call, issued by the Presiding Bishop, for the transaction of any other business that may lawfully be presented at a special session.

* * *

Bishop Creighton of Mexico ordained five Mexican young men to the diaconate on March 6th in Christ Church Cathedral, Mexico City. It was an unusual service, and a very significant one due to the present state of religious affairs in that country.

* * *

They had a church building at Glendale, Long Island, but not much else—not even pews. And no money. But they have a beautifully equipped church now, with altar, reredos, pews, altar rail, credence table and all. They made them all themselves, the men, all working class folks, giving their time in order to beautify their church. The Rev. J. Hill Johnson is in charge.

* * *

Since the diocesan convention in Olympia over $6,000 has been pledged to parishes and missions on the diocesan apportionment in addition to the amounts originally promised. As a result, the work which was feared would be given up in the mission field of the diocese is to be continued.

* * *

The Rev. Elmore M. McKee, in resigning as the rector of St. Paul's, New Haven, to become the pastor of the interdenominational church of Yale University, was called upon to make a difficult decision. He has been the rector of St. Paul's but three years, yet during that time the historic church has been re-established as one of the stronger parishes of the city. He is, in a real sense, forsaking his own creation. That he

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has arrived at the right decision is the opinion of all who understand the opportunities of the work at Yale, particularly in these days of uncertain faith. He takes up his new work with the enthusiastic support of President Angell and with the blessing of the Bishop of the Diocese, Bishop Brewster.

* * *

The rector of Grace Church, New York, was the preacher last week at the service in the Cathedral of St. John the Divine when a chandelier made of hand-cut Bohemian glass was presented by the government of Czechoslovakia to the Cathedral. He said, after telling the story of John Huss: "We ought to listen with reverent teachableness for the possible prophetic truth from the unexpected voice. We are often impatient of the man who would lead thought into unfamiliar paths. We brush him one side as an extremist. We label him with convenient opprobrums—a radical, a bolshevik, a pacifist, a red. Of course, there is no certainty that the odd man may be right, but neither is there any certainty that he may be wrong, and, in any case, we cannot tell whether he is wrong or right if we simply plaster on a label as a smug excuse for not facing the facts with thought. It may be that men who at first must stand alone will lead the Church and the nation to larger wisdom. Some voice that speaks, more bravely than the majority, of human justice, of the power of sacrifice in the social order, or of the power of faith to end the curse of war, may blow the enchanted horn before which shall open the gates of the mightier day."

* * *

The Bishops of China report that everyone is safe there. Bishop Huntington cables that "the situation in Wuhu is not so bad as has been represented in newspaper dispatches. Absolutely no cause for anxiety or alarm. Japanese steamers are running regularly on the Yangtze. There is no necessity for leaving stations at the present time." And from Bishop the Diocese of Olympia providing for Roots: "Passenger steamers for Shanghai leave Hankow almost daily. Four American, six English, five other naval vessels in port. I am keeping in close touch with American Consul and other authorities and consider it would be safer for women and children to remain in Hankow for the present. If necessary, we can leave on short notice." And from Bishop Graves: "Everybody in Shanghai safe."

* * *

The Rev. R. Ambrose Reeves of England has just concluded an eight-day mission at St. Peter's, Chelsia Square, New York, the Rev. Thomas Cline, rector. Students of the General Theological Seminary took an active part in the mission and held street meetings on the corner of 8th Avenue and 20th Street. Special afternoon meetings were held for the children.

* * *

Bishop Griswold was the chief speaker at the Round Table, the organization for the clergy in Chicago, at the meeting on March 21st. His subject was "Confirmation and the Pontifical Offices." The Rev. Peter Langendorf of Hammond, Indiana, spoke on "The Dioconate, Minor Orders and Lay-reading." About fifty clergymen were present.

* * *

Mr. Bedros Hagopian, until recently, was a student at the General Theological Seminary. Then, at the request of the Armenian Archbishop, he offered himself to the Armenian Church. This year he has been a student in the Armenian Seminary in Jerusalem. He was ordained deacon on March 20th, the Armenian Patriach officiating.

* * *

Meeting of the Church School Institute was held at Plymouth, Indiana, on March 13th, with folks present from Elkhart, Goshen and South Bend. The discussion was led by Miss Vera Rooney on the method of conducting drills, reviews and examinations in Church Schools.

* * *

They have changed the canons in

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a rotation of vestrymen; elected for periods of three, two and one year terms, with a lapse of a year before a person may be re-elected. Depends upon what sort of experience you have had, I imagine, but I rather think most parsons would look upon it as a good idea . . . . most vestrymen, too, I guess.

* * *

They are carrying out a canvas of the city of Tacoma with an idea of enlisting isolated families that have no church connection. This grew out of the Bishops' Crusade.

* * *

The Rev. John A. Goodfellow preached the 55th anniversary sermon of his rectorship of the Church of the Good Shepherd, Kensington, Philadelphia, on March 6th. During this time Mr. Goodfellow has officiated at 2,700 baptisms, 1,405 confirmations, 965 marriages and 2,100 burials. *Notable service.*

* * *

The Rev. George P. Dougherty, rector of Christ Church, Glen Ridge, New Jersey, conducted a preaching mission at St. Agnes Church, East Orange, New Jersey, the Rev. W. W. S. Hohenschild, rector.

* * *

"I can't go to Church; I have nothing
to wear,"
Said Mrs. Come-up with a God-help-
me air;
And the good Lord sighed gently,
"Am I to suppose
That you go there to worship or show
off your clothes?"

* * *

A few months ago a questionnaire was passed around to the students in a western college asking for the reasons why they went to church. Eighty-five per cent turned in answers. The six chief reasons given were music, worship, parents, conscience, habit and sermons. Answers from the men showed the predominating reason to be worship, while the largest number of answers from the women showed music as the leading reason. In both instances sermons fell into sixth place. In other words, these young people go to church for devotional purposes more than for any other. They do not go to be harangued.

* * *

They are about ready to start building at the State College, Pennsylvania, the bishops in the state having met the other day to go over the plans. The tower and transepts, furnished except for the organ, will cost $90,000. They voted to set aside $20,000 of the money that has been raised to defray current expenses.

* * *

Christ Church, Williamsport, Pa., the Rev. Hiram R. Bennett, rector, is having the charter of incorporation amended to allow women to vote at the annual parish elections. Great mistake or a good idea? I am too wise to have an opinion.

* * *

Question: When you receive a business letter from a person you do not know, signed with nothing to indicate whether the sender is "Miss," "Mrs." or "Mr.," what should you assume in your reply? I received a business letter the other day from A. B. Jones. I replied to "My dear Mr. Jones," and, boy, you should have seen the letter I got back. "Why is it that you men always assume that everyone in business is a man? It seems to me that, etc., etc."

* * *

Canon St. George recently completed his twenty-fifth year as professor of ecclesiastical history at Nashotah.

* * *

Week-day classes for religious education have recently been started in several Long Island parishes.

* * *

Church women of Brooklyn, N. Y., have formed a committee to further the work of Daily Vacation Bible Schools. There were nine schools last summer.

* * *

Had something in here recently about the 225th anniversary of Grace Church, Jamaica, N. Y. Should have said that the party is to be an inter-

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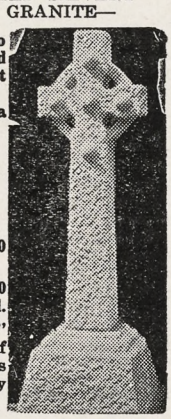

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parochial one, four colonial parishes combining for it, Grace; St. George's, Flushing; St. James', Newtown, and St. George's, Hempstead.

* * *

St. Mary's, Waynesboro, Pa., the Rev. R. K. Gimson, rector, has been thoroughly renovated and repaired so that it is now one of the most attractive churches in the diocese of Harrisburgh.

* * *

At a recent meeting of the National Executive Committee of the Brotherhood of St. Andrew, Mr. G. Frank Shelby, resigned as General Secretary. Mr. Leon C. Palmer was unanimously elected to fill the vacancy and is to assume the duties of the office on April 1st. Mr. Palmer has previously served the Brotherhood as field secretary and more recently has been the secretary of the commission in charge of the Bishops' Crusade.

* * *

Deaconess Gertrude J. Baker, well known in South Dakota for her work at St. Elizabeth's School for Indian girls, has been transferred to work in the diocese of Lexington. She was compelled to give up her work among the Indians because of her failing sight.

* * *

The Federal Council of Churches reports that Race Relations Sunday, which was observed in February, and which was largely an effort to get negroes and white folks to say their prayers beside each other, was widely observed. In Cleveland some of the leading white and colored pastors exchanged pulpits; in Chicago the day was observed in thirty-three churches; in Wichita, Kansas, a great mass meeting was held, with speakers of four races.

* * *

At the request of the Bishops of China, a commission is being sent to the Orient to confer with them on the problems of the Church in China. The commission is to consist of Bishop Tucker of Virginia and the secretary of missions, Dr. John W. Wood, with a third member to be selected by the Presiding Bishop if he thinks it advisable.

* * *

The cornerstone was laid for St. Eustace Church, Lake Placid, by Bishop Oldham on March 17th. The new church building is the result of a recent merger of the two parishes in the town.

* * *

A preaching mission was recently brought to a most successful close at St. Paul's Kansas City, Kansas, the Rev. Carl Nau, rector. It was conducted by the Rev. Walter E. Bentley.

* * *

The social service commission of the diocese of New York, which is under the direction of the Rev. Charles K. Gilbert, does unusual work, particularly in the field of legislation. At the present time the commission is trying to get through a

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bill making the traffic in narcotics illegal; support is given to a bill prohibiting child marriages and hasty marriages; they are opposing a bill that is before the legislature which would break down the present state child labor law.

* * *

The Bishop Book Shop, which has been selling religious books in the diocese of Chicago for the past few years, has gone into bankruptcy. The receiver has asked for bids on the property. In case there is no purchaser everything is to be sold at auction.

* * *

A number of laymen of the diocese of Fond du Lac have agreed to supply the funds for a coadjutor Bishop. Bishop Weller has announced his intention of calling a special diocesan council within the next few months for the election.

* * *

American newspapers have been trying to discover how many apples Adam and Eve ate in the Garden of Eden.

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

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

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

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

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

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

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

* * *

Class of thirty-five, half of them adults, was presenttd to the Bishop for confirmation the other day by the rector of St. Andrew's, Albany, the Rev. Charles W. Findlay.

* * *

The annual conference of the National Federation of Church Clubs is to be held at Briarcliff Manor, N. Y., in May. The general subject is to



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Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.
Rev. Frederic C. Fleming
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. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. 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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.
Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

be the work of the layman in the church. All laymen are invited; programs may be secured from Mr. Edward R. Hardy, 7 East 48th Street, New York City.

* * *

The annual service of the Long Island branch of the Church Mission of Help was held last Sunday at Grace Church, the Rev. George Parkin Atwater, rector. The sermon was preached by the Rev. J. Clarence Jones, who is president of the branch.

* * *

The Rev. C. S. Carpenter, vicar and rural dean of Bolton, England, now lecturing at Berkeley Divinity School, preached at Trinity, St. Paul's Cathedral and the Advent, Boston, last Sunday.

* * *

A very successful mission was conducted at St. Philip's, Grand Rapids, Michigan, a congregation of colored people, by the Rev. Elmer M. M. Wright, of Keokuk, Iowa.

* * *

I hope that you parsons that ordered a Bundle for Lent will continue with it for a while longer. There is some real stuff on tap, including articles by Woodbine Willie, in which he deals with such matters as Revolution, Romance, The Ten Commandments, Marx vs. Moses, Gambling, Love. There is a real assortment of titles for you. Then, of course, there is to be the usual articles by the editors. Costs you but three cents a copy. The sheet isn't anything to blow about, but, at that, you could easily pay a lot more for less. Better continue to give your folks a chance to read it. Let us know as soon as you can, please.

* * *

Famous Sons and Daughters of the clergy: The Rev. Mr. Cerendeen of Odessa, N. Y., writes that the Rt.

Ask Me Another

Ask each other these questions. Each one counts ten. Who in the family is the best informed? Answers to be found on another page:

1. Who is the Presiding Bishop of the Church.
2. Who is the President of the National Council?
3. Name three of the five Church Colleges.
4. Where is the Cathedral of St. John the Divine?
5. Who is the editor of the Spirit of Missions?
6. How often does the General Convention meet?
7. Where was the last General Convention held?
8. Where is the next General Convention to be held?
9. Who was the first Bishop of the American Church?
10. Where was he consecrated?

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Rev. Charles H. Brent, in his 25th anniversary sermon, attributed what success he has had to the influence of his father, who for forty years was rector of a country parish in Canada. "Bishop Brent is a very famous son—an international character and a great leader."

* * *

Bishop Bratton, Bishop Johnson of Missouri, Rev. P. W. Reed of Richmond, Rev. H. F. Kloman of Cumberland, Md., conducted most successfully the Crusade meeting in the diocese of East Carolina.

* * *

Rev. Stephen E. Keller, Akron, Ohio, conducted a Quiet Day for the clergy of Cleveland last Monday.

* * *

The cornerstone of the new St. James', Knoxville, Tennessee, was laid Sunday by Bishop Gailor. The Rev. Eugene N. Hopper is rector.

* * *

In Pennsylvania the five diocesan social service commissions have a central committee so that the Church may act as a unit. This year they are working for several constructive bits of legislation which they hope will be passed. One is an amend-

Answers

TO "ASK ME ANOTHER"

1. Rt. Rev. John Gardner Murray.
2. Rt. Rev. John Gardner Murray.
3. Trinity, St. Stephen's, Hobart, Kenyon, University of the South (Sewanee).
4. New York City.
5. Rev. G. Warfield Hobbs.
6. Once in three years.
7. New Orleans.
8. Washington, D. C.
9. Bishop Samuel Seabury.
10. Aberdeen, Scotland.

Clerical Changes

BACON, Rev. F. M., missionary at Laramie, Wyoming, has taken charge of St. Mark's, Hanna, Wyoming.

BOYD, Rev. B. M., rector of St. Thomas', Abingdon, Va., has accepted a call to be the rector of Christ Church, Martinsville, Va.

FREEMAN, Rev. Charles E., rector of St. John's, Aberdeen, Mississippi, has taken charge of St. John's, Thibodaux, Louisana, with charge of the missions of Napoleonville and Donaldson.

LEE, Rev. Charles H., rector of St. Paul's, Macon, Ga., for the past eighteen years, has accepted a call to be the rector of Christ Church, Frederica, St. Simons Island, Georgia.

ROLLS, Rev. E. L., rector of Grace Church, Ellensburg, Washington, to become canon of All Saint's Cathedral, Spokane.

SEITZ, Rev. W. C., rector of the Transfiguration, Ironwood, Michigan, has taken charge of Christ Church, Springfield, Ohio.

SHAW, Rev. George C., priest-in-charge of Holy Trinity, South River, N. J., has accepted a call to Kingston Parish, Mathews, Virginia.

TUCKER, Rev. Royal K., rector of St. Paul's, Louisville, Ky., has accepted a call to be the rector of St. Mark's, Brunswick, Georgia.

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ment to the marriage laws to raise the age of marriage of girls to 16 years, and to provide a lapse of five days between the securing of the license and the wedding.

* * *

The rector of St. Stephen's Church, Wilkinsburg, Pa., the Rev. Dr. William Porkess has a vestry that certainly functions in a rather comprehensive way. Nine in all there are. Without an exception, they can be seen regularly at the services of the Church. Also specific service for the Church characterizes each man. Further, they are systematic givers, through the use of the weekly envelope. On recent Sundays, in connection with the parish's financial effort, six of these men gave ten-minute addresses from the chancel steps, under the general theme of, "A Comprehensive and Wholesome View of the Church." They spoke most convincingly, with the following titles in mind: "What a Parish Treasurer Sees and Knows," "The Functions of a Vestry," "Fundamental Knowledge of One's Parish," "Visualizing the Diocese," "The Church and Young People," "The National Church's Conscience."

Questions

STANDARDS OF WORSHIP

1. What are the merits of extempore worship? What are its dangers?
2. What is meant by Liturgical worship? What are its dangers?
3. Is there Biblical justification for either?
4. Comment on this statement: "It would be better if we had more silences in worship."
5. Did Christ institute a service? Give chapter and verse.
6. What does the Holy Communion mean to you?

THE BIG STORY

1. What did the prophets say of the people of Israel? Find Biblical passages to support you.
2. What are "leg-men" on a newspaper?
3. How would you tell the difference between a story written by a legman and one written by a rewrite man?
4. What sort of writing is the Book of Joshua?
5. What does the Book of Ruth compare to on a present-day newspaper? Why?
6. Name some of the "news" books of the Bible.
7. Find passages to bear out Mr. Tucker's comparisons with the modern newspaper.

The Witness Fund

EACH year a number of the readers of THE WITNESS send in an extra amount with their subscriptions to help pay for the subscriptions of a number of readers who otherwise would be without the paper. It is our hope to have $500 donated each year for this purpose. We acknowledge with thanks the following donations to the fund for 1927:

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Mr. Alex. Richter	1.00
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CHICAGO, APRIL 7, 1927



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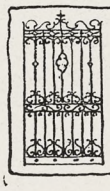

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STANDARDS OF SERVICE

Last of the Lenten Series

BY BISHOP JOHNSON

THE Christian life is not what so many people think it is. It is not merely being good according to the popular standards of moral conduct. Morality is the soil of Christianity but it is not the flower or the fruit. Christ takes morality for granted and then plants the seed of eternal life in the soil thus prepared. The Christian life is something different from the conduct of the natural man. "The natural man receiveth not the things of God for they are foolishness unto him." "Except ye be born again, ye cannot enter the Kingdom of Heaven." This means, if it means anything, that in Christ we become new creatures, using all that we had before and putting on in addition that which Christ alone possessed.

His Righteousness

We are to seek the Kingdom of God and His righteousness, and except our righteousness exceed the righteousness of mere legal performance, we cannot enter the Kingdom of Heaven. In short, the righteousness of Christ is something higher than the morals of a good pagan; it is quite different from the morals of Socrates or Marcus Aurelius. It is as different as the attitude of a good son toward his father and the attitude of an excellent servant toward his master.

In the service of Christ there are two fundamental rules: "Thou shalt love God" and "Thou shalt love thy neighbor." This touches the motive behind Christian worship and Christian service. Each of these has God for its center. The Christian worships God because He is our Father; not because we are in debt to Him.

The Motive

The motive is love of a person; not payment of a debt. The Christian serves his brother because he is a blood relation. The motive is friendship for men, not patronage of them. The whole process is a change of heart, not merely a gesture of benevolence. Outwardly the things done look just alike. Inwardly they are quite different.

Marcus Aurelius was a good Emperor. He did many excellent things. He put Christians to death because they were obstinate. He was glad to help his fellow-men, but he did not love them. One doesn't execute a brother for obstinacy.

Organized Charity

Organized Charity does the same thing as the Christian Church has been trying to do for many centuries. Some think it does it better. But the poor are not misled. The poor realize that Organized Charity will help them. It never enters their heads that the average executive secretary loves them. Somehow a card index casts out love. What difference does it make as long as they are helped? It makes a lot of difference in the ultimate character of the one who writes the check and of the one who gets the order for groceries. In each case the benefit is one of temporary expediency, in which the giver gets out of trouble and the receiver either loses his self-respect and becomes an expert in circumventing investigation, or else he is forced into self-support. But there is no personal affection on the part of the giver and no affectionate gratitude on the part of the receiver.

The woman who was a sinner would never have broken a box of ointment over the feet of Organized Charity.

Don't misunderstand me. Organized Charity is good. We probably could not get on without it in our complex civilization, but it is not Christian any more than the street cleaning department is Christian. For Christian service involves personal contact in which the poor give more than they receive. Lazarus could have given Dives eternal life if Dives had thought it worth while to give Lazarus a little personal attention. To have sent a check to the Temple treasury for the relief of the genus, Lazarus, would have made the situation more decent, but it would scarcely inspire Dives with very much love for Lazarus.

It may be that some day an ingenious yankee will invent an electrical device for rearing children, and I have no doubt that many children will fare better than they do now, but such a device will not tend to develop strong filial love. Of course electricity may be a more potent factor than love, but it isn't quite so human.

A New Creature

Christ has a purpose which looks ahead further than Marcus Aurelius. Marcus wanted a decent world; Christ wants a new soul in man. Science wants to improve our habitations, our bodies, our social relations and that is good as far as it goes. Christ wants a new creature in order that he may populate a new heaven and a new earth. It is a different purpose and therefore employs a different method. Many men are not particularly interested in their own souls and so can scarcely be expected to have an interest in the souls of others. They are frankly satisfied with themselves, with good government and pleasant sensations.

Of course they do not get the mind of Christ. He is chiefly concerned with making us sons of God; and they are satisfied with transitory things. They cannot and do not look at things alike. And yet one who studies the past must remember that Roger Bacom in the 13th Century had an intuition of many modern inventions. They regarded him as a dangerous man. Jules Verne seemed to have hunches about things under the sea and around the world. Benjamin Franklin saw things electrical that proved to be astonishing. Christ saw

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possibilities in human life which found a response in millions of men.

Who can say that human intuitions and aspirations are not the work of the same Creator who made the mechanical universe? And who can say that a mechanical device for raising children would be a desirable substitute for the parental relation, even though it raised them more correctly? Who can weigh or measure the value of those intimate relations between mother and daughter, between friend and friend, between Christ and men? Who can evaluate love in terms of efficiency or substitute a completely electrified mansion for a wonderfully affectionate home? We cannot estimate the love of God and man in terms of organized efficiency, because it is a different kind of a thing altogether.

Christian Service

The standard of Christian Service involves certain things which the "practical" man doesn't know because he doesn't value them. There are many men of whom one can say in terms of the Rule of three: As Babbitt is to them so are they to Christ. There are numbers of spiritual Babbitts living on the Main Street of big business, who are supremely unconscious that they are not all there. They lack just that which Christ emphasizes. In Christian Service, there is a motive and without that motive our service is lacking in reality. St. Paul gives us the motive, taken from the laboratory of his own experience, "The love of Christ constraineth me."

Back of any service we render is personal devotion to Christ which makes the giving of a cup of cold water or the offering of two mites, a spiritual act.

The Spirit

Here the value is not in the material thing but in the animating spirit, which gives what it can, but gives because it loves. In Christian Service there is a purpose which glorifies and sustains the giver. It is that we may grow into the likeness of Christ who loved all men at all times; not just a few men some of the time. It involves forgiveness of offenders, endurance of bores, and the avoidance of advertisement. It is done to be seen of God and the less men know about it the better.

The Reason

Why? Because the less we put forward the Ego, the less danger there is that we become enamoured of self instead of God. There is a method in Christian Service. It is the way of the Cross, to deny ourselves and to take up our cross and to go on with cheerfulness and kindliness to the tasks that await us. A sour, stingy or sullen Christian is like a chorister who is singing out of tune. He ruins the anthem. A Christian is one who does things quietly, unostentatiously, persistently. Because he loves his Master he does the things that his Master commanded him to do.

Duties

He observes the Lord's Day by attending the Eucharist. He accepts and does not seek to avoid the work that he is requested to do by those who have the right to ask it of him, and when he accepts a task, he does it faithfully and cheerfully, as unto the Lord and not to men. He is no respecter of persons and treats the janitor with as much courtesy as he treats the bishop. He is not talkative about what he does or the recognition that he fails to receive, but is content to serve under the Master's Eye. He gives of his time and money as generously as he can with due reference to his other obligations in life, and is rather concerned with how much he can do than he is with what others are doing. He seeks private fellowship with Christ in the same spirit and with the same frequency as he would consult a friend. He lives to honor God rather than to advertise himself.

Spring Book Reviews

Rev. Charles L. Street, Ph. D., Book Editor

HOLY WEEK AND EASTER

The Light of the Cross. *Frank L. Vernon, D. D., Litt. D. Morehouse* $.75.

The dominant theme of these Good Friday addresses is the Illusion of the Irreparable. In fact, we might say the addresses in their entirety comprise one symphonic sermon, the treatment of each of the Last Words being used as variations of the symphonic theme. There are flashes of rhetorical beauty, mystical insight, and moral sternness on almost every page. We can readily believe that the most abandoned, hopeless person who was privileged to hear these addresses last Good Friday must have been encouraged to feel that every situation can be faced, and that the worst have a way out and a way home.

Irvine Goddard.

* * *

The Radiant Tree. *Marguerite Wilkinson. Macmillan* $2.50.

This is a collection of poems on the Passion and Resurrection of Christ taken from all the different periods in our own literature and in that of Great Britain, with an introduction telling something of the meaning of these grandest of all human experiences in the lives of modern Christians. "The Radiant Tree" is the Cross which acquired its radiance on the first Easter Day.

Spenser, Herbert, Crashaw, Vaughan, Herrick, and other poets of the past are represented with such modern singers as Christina Rossetti, Sidney Lanier, and Sarah Cleghorn.

"The Radiant Tree" is planned as a companion volume for "Yule Fire," Mrs. Wilkinson's Christmas book, and is illustrated in a similar way by George M. Richards.

* * *

Meditation and Mental Prayer. *Rev. Wilfred L. Knox, M. R. Gorham* $1.50.

A Place Called Gethsemane. *A. C. Buchanan. Macmillan.*

Our Father's Business. *James Thayer Addison. Doran* $1.00.

Everyday Prayers. *Published by Doran* $1.25.

Meditation is a valued but very much neglected Christian activity. It is neglected partly because it is hard work, and partly because most of us don't know how to go about it. Father Knox's book is interesting and practical. It will not only tell you how to make a meditation, but, what is more important, will make you want to do it.

A Place Called Gethsemane is a series of meditations on our Lord's Passion and Resurrection, beautifully written and appropriate for devotional use, especially during Holy Week.

Professor Addison's book contains readings for every day in Lent. It is modern in the best sense and has a real social emphasis. But one wonders at certain omissions—as that of the Palm Sunday story for the "Sunday next before Easter," and mention of the Eucharist in connection with Maundy Thursday.

Everyday Prayers is a collection of brief prayers from many different sources, prepared by a sub-committee of the Schools Department of the Student Christian Movement. The selections have been well made, and there is a helpful subject index in the back of the book.

C. L. Street.

BOOKS ON THE CHURCH

Elementary Christianity. *Cyril Alington, D. D. Headmaster of*

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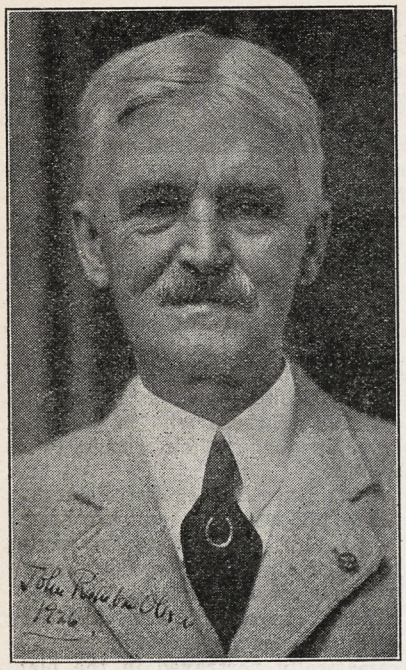


JOHN RATHBONE OLIVER
Doctor, Churchman, Author

Eton College. Longman's Green and Co. $1.00.

Today there is a wide diffusion of the Christian Spirit and yet there never was a time when our religious faith was more acutely questioned. The opinion of the average layman is that everything is going wrong, and that the average parson is either ignorant or mentally dishonest. There are laymen who are disturbed by the views which modern science has discarded as obsolete, and for want of accurate knowledge often carry their crude conceptions of religion to the grave.

The purpose of *Elementary Christianity* is to meet in a limited way this modern situation and enable the perplexed layman to give an intelligent reason for the faith that is in him. Within the pages of this book he will discover that unless he believes that the Truth is strong and prevails he has no claim to the title of Christian. Further, he will find out that the Christian Creed is to be tested by experience, and that the Spirit which is to guide us into all truth is not a Christian monopoly—to claim it as such has had disastrous reactions. The Bishop of London wrote the introduction to this book before he started on his trip around the world, and before the book had been written, but we can assure him that his confidence has not been misplaced. Dr. Alington has given us a useful and helpful book.

* * *

WHAT IS THE CHRISTIAN RELIGION? *Edward L. Parsons, D.D., Bishop of California. Morehouse* $1.00.

Bishop Parsons of California with the simplicity of greatness, and a true catholicity of spirit tells us in these four addresses, *What Is the Christian Religion?* He realizes that he can only touch the edge of so great a theme. Nevertheless, his touch is sure and convincing. He says in substance that the mark of a Christian is that the ultimate values in his life are made by Christ. It is a life spontaneous, free; a life whose motive power comes from within rather than from without. This life is linked up with an institution that is divine. For the Church is divine because it is so altogether and inevitably human—human because the Great Gospel of the Lord Jesus Christ entering into human life can reveal full meaning for human life only in a society. And finally, this life so lived is transformed. Indeed, when one would speak of the transforming power which has come into the world with Christ, the difficulty which faces one is not to find instances of that power, but to choose among them.

* * *

JESUS: THE WAY, THE TRUTH, THE LIFE. *The Rev. W. Arthur Wesley, B. A. Morehouse* $1.25.

It was once reported that the reason a certain clergyman of distinction was not elected to an important office in the church was that the Liberals and Evangelicals suspected him of being a Catholic, and the Catholics knew that he was not a Catholic. Be that as it may, there is evidently some confustion in the minds of both parties as to what constitutes an Anglo-Catholic.

Jesus: The Way, the Truth, the Life is a very sane exposition of Anglo-Catholic teaching, which may serve a double purpose. For those who are willing to do some thinking and not merely rearrange their prejudices, this book will clear away a great deal of misunderstanding on the part of the so-called Liberals, and enable them to interpret sympathetically the Anglo-Catholic movement. It will also clarify the minds of not a few of the avowed adherents of the movement, and save some from the alleged absurdities of the extremists.

The word Anglo-Catholic is an admittedly ugly word. It is, however, accepted as a penance by those who style themselves such for past neglect of definite teaching on the part of our church. This readable little book will give you a balanced idea of what that teaching ought to be from an Anglo-Catholic point of view.

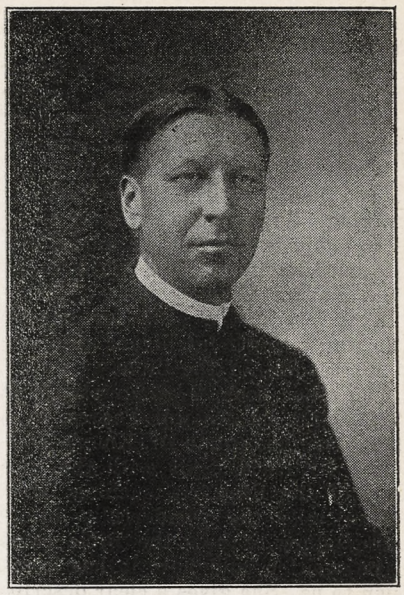
Irvine Goddard.

RELIGION AND MEDICINE

FEAR: THE AUTOBIOGRAPHY OF JAS. EDWARDS. *James Rathbone Oliver. Macmillan* $2.50.

This fictional autobiography is an intensely human and gripping story of a man of large affairs, who, when refused additional life insurance develops a fear neurosis. The first half of the book is a graphic description of the disintegrating power of this fear neurosis on an otherwise strong and commanding personality. The latter half is an intimate and realistic depiction of the rehabilitation and reintegration of this personality at the hands of modern medicine and modern religion. More often than not in historical and medical novels we find neither history, medicine, nor literature. But "Fear" is a gratifying exception. It is an arresting piece of fine writing, and the mental medicine is sound. Once you open the book you will be tempted not to lay it down until you finish it.

Irvine Goddard.



RAYMOND CALKINS
His book on Preaching was reviewed last week

BOOKS ON THE BIBLE

KNOWING THE BIBLE. *Raymond C. Knox. Macmillan* $2.50.

THE SCRIPTURES IN THE MAKING. *Abigail Pearce. Macmillan* $2.00.

Here are two books of exceptional value to the layman who wants to know what the gist of the Bible is, and how the Bible came to be.

Dr. Knox is a Churchman and Chaplain of Columbia University. His contact with students has taught him how to present the Bible in a way that will awaken their interest. He is thoroughly conversant with the modern view of the Scriptures, but does not fall into the slough of pedantry. In the few pages which he is able to give to each book, he makes clear just what this particular writer was trying to say and do. He gives just enough of the historical circumstances of the time of each writer to enable

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the modern reader to grasp the message.

The book is good reading in itself, but its value is increased by the question outline which follows each chapter. The questions are suggestive and will enable the student to get at the heart of the Bible writer's meaning. Suggestions are also given as to subjects for further study, and reference readings are advised to the one following these.

A very valuable book for anyone who wants to get intelligent guidance in his reading of the Bible.

The other book, *The Scriptures in th Making*, by Abigail Pearce, is a fitting complement to Dr. Knox's book. While Dr. Knox deals with the contents of the Bible as teaching, Miss Pearce tells the wonderfully interesting story of how the Bible came to be written and how it has come down to us. She gives a clear description of the gradual crystallization of the sacred literature into a canon, and shows how the increased historical knowledge gained during the past generation has helped us to understand it.

The section on the New Testament is specially interesting. In a very few pages it is made clear how the Gospels came to be written and the relationship between them. She discusses the apocryphal Gospels and explains the formation of the New Testament canon. The layman will find delightful reading in the chapter on "The Romance of the Early Manuscripts" and also in the story of the various versions of the Bible that have been current. *D. A. McGregor.*

JESUS AND HIS BIBLE. *George Holley Gilbert, Ph. D., D. D. Macmillan, New York.*

The thesis of this book is that the Church's conception of the relation of the Old Testament to the New Testament as summed up in Augustine's famous couplet:

The New Testament in the Old is concealed
The Old Testament in the New is revealed,

is not to be found in Our Lord's words nor is it in harmony with his use of the Scriptures, but is a development of Apostolic days.

The thesis is supported by a critical examination of the Gospels. The author finds that in the Logia and in Mark, we have all the essential features of Jesus' use of the Old Testament. He knew it, regarded it, taught its ethical concepts, used his critical faculties in the interpretation of it. He recognized a Messianic element in it but personally appropriated this to himself only once in Mark and not at all in the Logia. The authority with which he spoke was not based upon the Old Testament, either in itself, or as supporting him as the



ABIGAIL PEARCE
Writes About the Bible

Messiah. It was an authority of inner conviction and manifest truth.

In Matthew's Gospel, Dr. Gilbert finds the idea of Jesus as the fulfillment of the Old Testament emphasized, and he traces the development of this idea through Luke and John and the Epistles of Paul to its fulfillment in the Epistle to the Hebrews, the examining being carried through these last two in an appendix. This development the author considers as due to the interest of the later writers in the relation of Scripture to the life of Jesus, an interest so keen that the writer of the fourth Gospel attributes it to Our Lord, too, and he feels that it is altogether out of harmony with Christ's use of the Old Testament.

Dr. Gilbert believes it important to recover this original use of the Scriptures by Our Lord not only for the help it gives in New Testament interpretation but also that the Christian world may copy it and thereby lay the spectre of fundamentalism.

James Foster.

SOME OTHER BOOKS

NEWMAN AS A MAN OF LETTERS. *Joseph J. Reilly. Macmillan* $2.50.

For those who have eyes to see and ears to hear, John Henry Newman is one of the most fascinating figures in eccelsiastical history. One of the most genuine of men, he is thrown constantly into dramatic situations. Quiet, retiring, aloof—what would he have thought of modern ecclesiastical publicity?—he was compelled in self-defense not only to write the story of his life, but to lay bare the inner workings of his mind. Always a gentleman, he was brought into contact with Manning, who was always a politician. Perhaps this contact was most conspicuous when it consisted in studied avoidance of one another. The flower of Oxford Anglicianism, it led him into a strange land, where he passed long uncomplaining years of neglect and total lack of understanding.

Dr. Reilly's book is concerned, not with Newman's theology nor with his ecclesiastical position, but with his literary life. *Arthur Rogers.*

VIGIL OF THE FIRST EASTER, *by Mrs. Harlan Cleveland. Morehouse Pub. Co.* A memorial to her son, the Rev. Stanley Matthews Cleveland.

A series of meditations on the characters involved in the passion of our Lord, interpreted as men representative of those who in this day, play their part in their witness to the Saviour.

Judas, the selfish egotist, Peter, 'the quarry pit, whence we all are hewn'; Thomas, the pragmatist; the twelve, typical of all human bewilderment in the great crises of life.

These characters are admirably sketched in each foreword and then dramatically portrayed in the blank verse of the narrative.

A very admirable delineation of the motives and scenes surrounding the passion, suitable for meditation in Holy Week and Easter.

It is fresh and original. *I. P. J.*

CHANGING BACKGROUNDS IN RELIGION AND ETHICS. *H. Wilder Carr. Macmillan* $2.00.

In the short space allotted to us we can hardly do justice to this very illuminating and challenging metaphysical meditation by one of Henri Bergson's ardent disciples. It is stiff reading, and yet just the book to enable us to make up our minds as to what the principle of evolution demands in a philosophic and religious reflection. If we are idealists we must be clear in our apprehension as to what is the content of an ideal. Sometimes an idealism may be nothing but a flattering name for indolence. The loose optimism of Browning's "What I aspired to be and was not, comforts me" can become mental dope instead of a stimulus to moral and intellectual endeavor.

Changing Backgrounds in Religion and Ethics is a very lucid exposition of how the progress of science has brought with it a complete subversion of the mediaeval concepts of substance and cause. The theory of evolution has completely altered the basis of the traditional religious concepts and antiquated the venerable superstructure. Dr. Carr maintains that in attacking the problem of religion and ethics we must no longer try to harmonize natural science with the old religious concepts, but reform our concepts of God in accordance with our progress in interpreting and knowledge of the physical world. *Irvine Goddard.*

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THE BIG STORY

The Gospel According to a Newspaper Man

BY IRWIN ST. JOHN TUCKER

WHAT about this matter of inspiration? To me it seems simple. It is like what happens to a reporter who comes into possession of some tremendous bit of news. His first impulse is to get to his paper with fullest possible details, and get there first. He tries to be accurate as well as complete. But before all, the first thing is to flash the news. Reporters will undergo peril and risk death to cover a big story. I have never known one who falsified the news intentionally. That is done, if done at all, by command of the editorial higher-ups.

THE GOOD NEWS

Well, the word for Gospel is "evangel"— good news. That burning hunger to tell the good news drove the apostles around the world. It nerved them on to face danger and certain death. They had an exclusive story. They had—as the expression goes—the world scooped. And any newspaper man who has ever felt the thrill and tingle of that possession knows there is no thrill quite like it.

This quality of a good news story accompanies the Gospel all the way down through its history. There have been men, it is true, who tried to "sell their tips" to use this inside information for private profit. But as every good newspaper gets rid of such men as soon as it detects them in a general shake-up, so the Chief seems always to have had a supply of new men whom he could break in to cover the story, as all good stories must be covered, for the sake of the news and not for the sake of the pay.

WHAT IS THE NEWS?

Thus the inspiration of the Scripture is the inspiration of a big news break. But what is the news? Just what is the bigness of this story which has had so much telling, and never seems to go stale?

Is it merely that there was an amiable young man who loved everybody? Is it that there was a coiner of maxims, of good "selling slogans," who raised a riot in a big church by whipping out the senior vestrymen, and got killed for it? That would be news for about one day, and not very big news at that. What is the excitement about?

Looking at this story from a news standpoint, many little things that may have perplexed one, fall into their place and perspective, as details subsidiary to the main interest, If he was what the Gospels assert him to he, He must have known what was important, and what was not, about His own message. Therefore the question of how he was born is not of the essence of the Gospel, however interesting the question may be. If it had been, he would have stated it.

But if the matter of his birth was not particularly vital, the manner of his death is. To that his message refers constantly. The manner of his death is almost the dominating factor in his life. From the moment his cousin John said, "Behold the Lamb of God," his doom was fixed.

In this matter of the lamblikeness of Jesus we have completely lost the point. When one spoke to a Hebrew of his time of a Lamb of God, he did not think of a gentle little animal gamboling on the green. He thought of a lamb on fire, killed as a sacrifice and burning on an altar. The Lambs of God were the temple flock down at Bethlehem, raised and nurtured carefully to be offered in the Temple at Jerusalem to take away the sin of the nation.

In the book of the revelation, reference is made to the "Song of Moses and the Lamb." The only time Moses is mentioned specifically in connection with a lamb is when he ordered a lamb killed, and his blood sprinkled on the doorpost of each family. By virtue of that blood they escaped death and slavery. Then when they had made their passover, and had heard the thunder and seen the lightning for the first time in generations (there are no clouds, and no thunder nor rain in Egypt) and had accepted the covenant, Moses sprinkled blood upon the altar and upon the people, and said, "Behold the blood of the Covenant, which the Lord hath made with you."

THE NEW COVENANT

On the night in which he was betrayed, Jesus took bread; and when he had given thanks, he broke it, and gave it to his disciples, saying, "Take, eat; this is my body; which is given for you; do this in remembrance of me. Likewise after supper he took the cup; and when he had given thanks, he gave it to them, saying: drink ye all of this, for this is my blood of the *new covenant*, which is shed for you and for many for the remission of sins. Do this in remembrance of me."

The essence of the Old Covenant was that the mob of escaped slaves there pledged themselves to follow the God Yahweh, who had called them out of slavery, and none other. He was to be their God, they were to be his people; and the contract was signed in blood. It was renewed daily in blood, the blood of two lambs, offered morning and evening upon the altar. For a thousand years it was so offered. But for two thousand years it has not been offered, neither in Jerusalem nor anywhere in the world.

The first recorded words of Jesus were spoken at the Passover Feast the year he was twelve, and had come up to the Temple to be made a son of the law; or, as we would say, confirmed. "Knew ye not I would be in my Father's house?" At the same feast his cousin, John, six months older than himself, must have come to be confirmed. John, the son of a priest, was himself a priest. He would therefore have the run of the Temple. Jesus, his cousin, and he, having met for the first time, naturally they would wander around Jerusalem together, as boys will, viewing the great throngs of Jews from every nation under heaven assembled for the celebration. Delegations were there from Britain and China, from South Africa and North Germany, and from every place where Roman arms had been followed by Greek trade and Hebrew finance. All across the Mount of Olive and through the valleys and hilltops their campfires must have gleamed. There the two boys must have pledged allegiance to the cause which fired them both. There they saw the Passover Lamb, slain to take away the sin of Israel. And when John saw Jesus again, eighteen years later, at the passage of the Jordan, his first words were, "Behold the Lamb of God, which taketh away the sin of the world!"

John, as a priest, laid hands upon his cousin and sanctified him to his death, as a sacrifice.

HIS UNDERSTANDING

Jesus was always prophesying his death. His parables show clearly his understanding of the doom which awaited him: as in the story of the husbandmen who slew the son of the lord of the vineyard. "Destroy this temple, and in three days will I raise it up." Nine-tenths of all that his immediate followers wrote about him centered around his death, and the manner of his dying, and his rising again. Omit these and you have left out the story.

What was there different about this death of Jesus from the deaths of Moses, Isaiah, Jeremiah, Ezekial, James or John? Why should it be the

(Continued on page 15)

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NEWS FROM THE WESTERN DIOCESES

In Brief Paragraphs

Edited by

BISHOP W. BERTRAND STEVENS

AMONG Coast visitors during the past month has been the Bishop of Athabasca, Dr. Robins, who has been preaching in a number of important parishes. In spite of the many pressing needs of his own diocese he has come to appeal for another work, that of the Mackenzie River district. Certain of the Canadian dioceses whose bishops were formerly supported by the English Church Missionary Society have been without adequate funds for Episcopal support. Bishop Robins' visit is a beautiful venture on his part to try to secure an endowment of modest proportions to enable the Church in Canada to proceed with the election of a Bishop for the remote Mackenzie River field.

* * *

Tabor College has friends in the Diocese of Los Angeles who are trying to further its interests. A "Friend of Tabor" movement has been organized under the leadership of Mr. Robert Redenbaugh, a graduate of Tabor, and a former Registrar of the institution. Iowa Churchmen of whom there are many in California, ought to show a special interest. Long Beach, California, is sometimes facetiously referred to as the capital of the State of Iowa.

* * *

Reports of the recent convocation of the Missionary District of Eastern Oregon refer to it as "the best and most helpful ever experienced in the district." It was held in Hood River and was marked by a special emphasis on the Bishops' Crusade, an ordination to the Priesthood, and the licensing of three men as lay readers.

The key note of the three days' gathering was sounded by Bishop Remington in his annual address to convocation. Here was to be found a statesman-like view of the conditions in the world at large and the important part the Church is to take to adjust matters for the coming generations. "It would seem," said the Bishop, in part, "as though humanity was becoming hungry and thirsty for the Bread and Water of life, but they have not yet discovered where to find gratification of their appetites. We should be deeply thankful for this evidence of religious interest, and then should ask ourselves, as an integral part of the Church, whose business it is to satisfy the soul hungether of mankind, whether we have been giving them a stone when they asked for bread, or a scorpion when they asked for fish." And, continuing, and emphasizing that the Church and only the Church can fulfill the desires and heart hunger of the people, the Bishop said, "..... if the Church can be fully converted, one day those on the outside will take knowledge of those on the inside that they have been with Jesus.....Jesus did claim that all power had been given unto Him both in heaven and on earth, but that power was the compulsion of an inner ideal. He insisted that men should be born again; in other words, that they should enter into a realm of experience which made them conscious of a character and a destiny which was of God and eternity rather than of material things." Begging for a return to the fundamental principles of Jesus, Bishop Remington said he believed if Christians only could set themselves to that ideal, the fruits gained in bringing souls to Christ would be beyond human comprehension.

* * *

The use of lay readers is increasing in California. Some of the strongest parishes began as little missions under the devoted ministrations of laymen. At the present time the Diocese of Los Angeles has seven missions that are administered by laymen work ing under the direction of the general missionary. A special collar has been adopted with a bronze cross as their distinguishing vestment. A strong lay-readers' league meets monthly to consider problems of general interest. Already two members of the league have proceeded to ordination to the Diaconate.

* * *

Building operations have begun on the new Scripps College for Women at Claremont, California. This institution, it will be remembered, is a unit in the new Claremont Colleges plan and although non-sectarian in character it numbers five communicants of the Church among its trustees. The buildings are to be of the Mediterranean type. The new rector at Pomona, which is four miles from Claremont, is the Rev. B. L. Warren, formerly of Walla Walla, Washington, where he had a large and successful contact with the students of Whitman College. He succeeds the Rev. Stephen C. Clarke Jr., now rector of St. Mark's, Pasadena.

* * *

The visit of Sir Henry Lunn to Southern California includes addresses at St. Paul's Cathedral, Occidental and Whittier Colleges, the Los Angeles clericus and the English-Speaking Union. He is to be in Los Angeles and vicinity for about a week.

* * *

The Bishops' Crusade in the Diocese of Los Angeles has been an unqualified success, marred only by the failure of the California weather to behave. Torrential storms prevented the overflowing attendance at St. Paul's Cathedral that we anticipated, but large congregations were present to bear the inspiring messages and instructions of Bishop Oldham of Albany, Dean Ludlow of Topeka and Miss Emily Tillotson of the National Council. The week after the Crusade at the Cathedral a Mission was held at St. John's Church by Father Palmer, S. S. J. E., another at Trinity Church, Santa Barbara, by Dean Beal; another at St. Stephen's, Hollywood, by the Rev. William Cowans; another at the Church of the Angels, Los Angeles, by the Rev. M. L. Kain, and numerous others.

Bishop Lawrence of Massachusetts last October opened a series of students' conferences at the Messiah, Boston. During the winter seven conferences have been held with 1200 different students attending. The largest attendance at any one meeting was 600. The series was closed last Sunday when Bishop Lawrence led on "Changes in Thinking About Religion."

Notice

THE management of THE WITNESS will appreciate it if those having news items about Western dioceses and missionary districts will send them to Bishop Stevens, 619 South Figueroa Street, Los Angeles, California. It is his purpose to cover the news in that part of the country that is commonly spoken of as Western and your aid is solicited. Kindly send him items, diocesan papers and parish papers. We also urge rectors in the West, as well as elsewhere, to appoint a WITNESS representative for the parish to take charge either of the BUNDLE PLAN or to solicit subscriptions upon which we allow a commission of twenty-five per cent.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE picture of the last Supper is a scene from a moving picture of the life of Our Lord, The King of Kings, soon to be released; first showing to be in New York on Good Friday. The picture is a great piece of cinema art and is sure to appeal to vast audiences. It was produced by Cecil B. DeMille, who is, incidentally, an Episcopalian, at a cost of two and one half million dollars. Other pictures, taken from this production, will be shown in THE WITNESS next week.

* * *

We have been having quite an exciting time in the little town that I live in near New York. It seems that a couple of Chinamen came there sometime back and opened a laundry. Somehow or other they got the idea into their heads that it was not necessary for them to obey the laws of the town, insisting always that while they were inside their laundry they were to be guided by the laws of China. Naturally enough the folks in the town got rather excited over it, particularly the Sons and Daughters of the American Revolution and the boys at the Legion Post. The other night they had a meeting at the Post and the boys decided that they were going to throw the "Chinks" out of their laundry. When they got there, however, they were faced with a couple of machine guns, and instead of two "Chinks" they faced a company of Chinese marines, who had come up from New York at the request of the laundrymen. To add to the difficulties these Chinamen had persuaded the Greeks who run the candy store on the corner to take the same position; likewise the Italian fellows over on Third Street, a couple of first-rate boys who for a number of years now have been supplying us with whatever we cared to order. I had always supposed those fellows to be good law-abiding chaps. Pretty mess, with machine guns sticking out of their front windows at the crowd of Legion boys.

But it all had its funny side—the next thing we knew, Joe Western, our chief of police, came on the scene with five of his finest; said the "Chinks" had called him on the 'phone and demanded protection. Imagine that—these "Chinks," refusing to be governed by the laws of our town, and with machine guns pointed at the heads of a bunch of hundred per cent Americans, had the nerve to call up the police and demand protection! Joe walked right into their laundry and said: "We don't want anything to happen to you fellows, to the Greeks over there, nor to the Italians on Third Street. You have asked for protection and you will get it. But the first thing to do is to send these marines back where they came from. Then pull those machine guns out of the window; they are only getting the fellows out there madder every minute. Do that and we will see that you don't get hurt. On the other hand, if you insist on having these marines here with their fingers on the triggers of machine guns, we can't be responsible for what happens." That is about where the matter stood when I left;

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though I have been told that the Chinese papers in New York have been running big headlines about the affair and have been demanding that more Chinese marines be sent to our little town to protect these two "Chink" laundrymen. Just what will come of it all nobody seems to know; but I ask you, how do folks get that way?

* * *

A cable was received from Bishop Graves at the Church Missions house on March 29th in which he listed the missionaries of the District of Anking who had arrived at Shanghai, safe and well, as follows: Rev. and Mrs. L. R. Craighill and child, from Nanchang, all missionaries now being out of that station; Rev. Amos Goddard and Rev. J. C. Wood from Kiukiang, all missionaries now being out of that station; Mrs. M. W. Lanphear, Sister Constance Anna, Sister Ruth Magdalene and Sister Helen from Wuhu. The following are remaining at Wuhu for the present: Rev. F. E. Lund, Rev. B. W. Lanphear, Rev. V. H. Gowen, Mr. Ralph Watts. Miss M. K. Monteiro has arrived in Shanghai from Anking, the rest of the missionaries, headed by Bishop Huntington, remaining at their station.

* * *

A cable from Bishop Roots informs the National Council that the following missionaries from the District of Hankow have started down the river for Shanghai: from Wuchang, Rev. A. M. Sherman and family, Mr. R. A. Kemp and family, Mr. E. P. Miller and family, Miss Henrietta Gardiner, Mr. R. E. Bundy and family, Rev. A. C. Lichtenberger and family, Dr. Mary James, Miss C. T. Barr, Miss W. E. Steward, Rev. E. L. Souder and family, Miss E. M. Buchanan, Miss H. F. Gosline, Miss A. J. Lowe, Miss Ellen Jarvis, Mr. and Mrs. W. A. Taylor; from Changsha: Miss M. E. S. Dawson and Deaconess Stewart; from Ichang: Deaconesses Riebe and Clark; from Hankow: Miss A. B. Mundelein, Miss Violet Hughes, Miss J. C. Wilson, Miss C. A. Couch and Deaconess Hart; from Shasi: Mother Anita Mary and Sister Ursula Mary. A number of the missionaries in the Hankow district are remaining at their stations for the present. All communications for missionaries in China should be addressed to Mr. M. P. Walker, 20 Minghong Road, Shanghai, China.

* * *

The Rev. William Bartlett Beach, rector of the Good Shepherd, Scranton, has resigned to accept a call to the Church of Our Saviour, Jenkinstown, Philadelphia, Penna. Dr. Beach has done unusual work in Scranton, having directed the building of a church plant that is now valued at close to half a million dollars.

* * *

A class of twenty were presented to Bishop Mann for confirmation on March 20th by the rector of St. Ste-

Questions

STANDARDS OF SERVICE

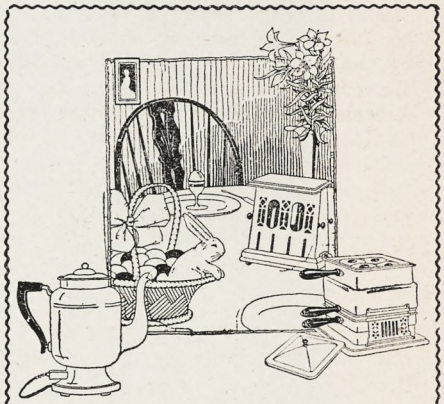
1. What is the motive for Christian Service?
2. Discuss the merits and the faults of Organized Charity.
3. Discuss the merits and the faults of Unorganized Charity.
4. What are the marks of a Christian?

THE BIG STORY

1. What is meant by "inspiration?"
2. What was the dominating event in the life of Christ?
3. Explain why.
4. What did the Hebrews mean by "A Lamb of God?"
5. What is meant by the New Covenant?

Our Cover

IT IS appropriate that the picture of Joseph Fort Newton should appear on the cover of our Spring Book Number since he is one of the foremost writers on religious subjects. Dr. Newton is now the rector of St. Paul's Memorial Church, Philadelphia, having been ordained a clergyman of the Episcopal Church a little over a year ago, after having served a most useful ministry as the pastor of a Church of another communion. Each year Dr. Newton edits a volume of "Best Sermons" and more recently has edited a book called "My Idea of God," which is a symposium to which a number of the foremost thinkers of the present day contributed.



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phen's, Wilkinsburg, Pa., the Rev. William Porkess. There was a high percentage of adults.

* * *

Reports coming in from various places state that mid-week Lenten services this year are better attended than ever. Due, possibly, to the Bishops' Crusade.

* * *

The Rev. A. B. Parson, assistant secretary of the Department of Missions, recently returned from a trip to Liberia, is lecturing on the work of the Church in that mission field. He made five addresses in one day on Liberia at St. Luke's, Scranton, last week.

* * *

A class of thirty was confirmed last Sunday at Christ Church, Macon, Georgia, by Bishop Mikell. The Rev. Cyril Bentley is rector.

* * *

A Quiet Hour for girls was conducted by the Rev. J. W. Sutton, chaplain of the New York Church Mission of Help, at Trinity Chapel, on March 23rd.

* * *

Immediately after Easter we are to run in this paper a number of articles which I am sure will be appreciated. They deal with such matters as the so-called New Morality, the Philosophy of Mechanism, Marriage and Divorce, Student Suicides, Crusades, Miracles of Science, What Does the Church Believe? A couple of weeks ago I mentioned in these paragraphs a worldly religious man, devout and disgusted. Such a rare combination in a man surely should be utilized. He has therefore been asked to write a bit for THE WITNESS. In addition there will appear the articles by Studdert-Kennedy; Marx vs. Moses, On Gambling, Revolution and Romance,— seven topnotchers. Those of you who are taking a Bundle for Lent better write us to continue it for a bit longer. I promise you this is real stuff that is coming.

* * *

The Rev. George St. George Tyner recently conducted a successful mission at the Redeemer, Okmulgee, Oklahoma.

* * *

The Rev. George T. Linsley has completed 25 years as the rector of the Church of the Good Shepherd, Hartford, Conn. During this time he has not only served well as rector but has distinguished himself as an officer for various diocesan societies and committees.

* * *

Christ Church, Fitchburg, Massachusetts, has recently raised $200,000 which is to be used to build a new chancel, new parish house and new rectory. The architect is Mr. Hobart Upjohn of New York.

* * *

What do you think of women preachers? Here is the opinion of Bishop Barnes of Birmingham, England, in answer to a protest which he received from someone or other: "At the Parish Church of Birmingham women duly qualified and approved by myself have spoken at the series of exceptional mid-week services arranged by the rector. Large congregations have assembled to hear them. They have used their especial gifts for the spiritual welfare of the city. No cause of offence has been given by

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their ministry. I conceive that I should be hindering the spread of true religion were I to prohibit such invitations as the rector has issued. Neither in this matter nor as regards sermons by Free Church ministers from the pulpits of our churches am I prepared to repudiate the Lambeth resolutions. The cause of Christian reunion I have deeply at heart. I earnestly desire that the Church shall make the fullest possible use of the religious gifts of educated women. For these reasons I must return a decisive negative to the requests implicit in the resolutions which you have sent me."

After remarking that in some Christian communions, as, for example, in "that branch of the Church Universal known as the Salvation Army," women equally with men are ministers, Bishop Barnes goes on: "I do not see how, without repudiating the authority of the Lambeth Conference, it is possible that objection could be taken were representative women such as Mrs. Bramwell Booth or Miss Royden to preach in Anglican churches with the permission of the bishop. Such invitations to women to preach in the Parish church of Birmingham as have recently been issued with my cordial approval are justified by another resolution of the Lambeth Conference of 1920."

* * *

The Rev. Stanley S. Kilbourne, rector of St. Peter's, Port Chester, New York, reports exceptionally large attendance at the midweek Lenten services. The preachers have been: the Rev. J. O. S. Huntington, O. H. C.; the Rev. H. Adye Prichard, rector at Mt. Kisco; the Rev. Charles K. Gilbert, social service secretary of the diocese of New York; the Rev. Caleb R. Stetson, rector of Trinity Church, New York and the Rev. Francis Coffin, rector of St. John's, Larchmont.

* * *

Mr. Arthur F. Hall, president of an insurance company, recently presented the Rev. Louis N. Rocca the sum of $600 as a gift in recognition of the third anniversary of his rectorship at Trinity Church, Fort Wayne, Indiana.

* * *

Six hundred people attended the service held at St. Luke's, Brooklyn, last Tuesday, to hear Bishop Murray, presiding bishop. The services are sponsored by the combined parishes of the "hill zone" of the city.

* * *

A conference of parish treasurers was recently held in the diocese of Long Island, with forty-four attending. They discussed their common problems and arrived at the following conclusions: (1) that all parish treasurers should be bonded; (2) that treasurers of subordinate parish organizations should report to the parish treasurer; (3) that moneys in hand, not needed at once, might, if united by deposit with the treasurer of the diocese, be invested to greater advantage than the two per cent which banks commonly allow on balances.

* * *

Rather unusual event in New York the other day, with Mayor Walker, Dr. Parkes Cadman and Bishop Manning, taking part in the service of

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Hon. Joseph Buffington, United States Circuit Judge, Philadelphia, a trustee and graduate of Trinity College, Hartford, will be glad to confer confidentially, in person or by letter, with anyone, or their counsel, interested in strengthening its work. Trinity is one of the 5 Church colleges which together now furnish to the Episcopal Church 59 of its 139 bishops and 1-6 of its clergy. It can use helpful funds and memorial buildings.

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dedication of the new Park Avenue Synagogue. Bishop Manning said: "I am a Christian and believe with my whole heart and mind the religion of the New Testament but because of this, and all the more because of this, I am glad to be here to offer greetings on this happy and sacred occasion. We know that unfortunately race prejudice and religious prejudice still exist among us, and I say with sorrow that many of us who call ourselves Christians still show this spirit. But I say also that such spirit finds no warrant or sanction in the Christian religion. Nothing could be more thoroughly un-Christian, more contrary to the whole spirit and teaching of Christ than a feeling of prejudice against one's neighbor because he is a Jew."

* * *

Bishop Richardson of Fredericton, New Brunswick, Canada, was the preacher last week at Trinity Church, New York.

* * *

I add a loud Amen to this: the Rev. George A. Ray, rector of Calvary, Batavia, Illinois, in his attractive parish news sheet, *The Sun Dial*, writes that he attended many services during the Bishops' Crusade. He hands out this observation: "The hymns chosen while giving the choirs an opportunity to show what they could do, were quite hopeless as mediums for congregational singing, and some hymns seemed to be quite unknown to the majority of people in the church. No one had thought of including 501, 'When will Thou save the people, O God of mercy, when?' a magnificent hymn for the purpose not only in sentiment but tune."

* * *

Convocation of the Panama Canal Zone met in Christ Church, Colon, with all of the clergy of the district present, and with lay representatives from practically every parish and mission. Announcement was made of the gift of Mr. Monor C. Keith of New York of a building site in Bella Vista for the Children's Home and the anonymous gift of $30,000 to the building fund. A fitting and touching tribute was paid by the Bishop to the memory of the late Dean Meredith, dean of the Cathedral at Ancon.

* * *

The Rev. William Studwell, rector at Battle Creek, Michigan, conducted a Quiet Day for the ministerial association of the city on March 21st; the first time the ministers of the city have come to the Episcopal Church for such a service.

* * *

Nothing said recently in these paragraphs about Parish Papers. Many especially attractive ones come to the office, among the best being little four-page leaflets that are multigraphed. They all have this virtue; space is decidedly limited, and therefore nothing unimportant is said. Among the larger papers that I have seen recently are a number gotten out for parishes by the National Religious Press of Grand Rapids, all of which are most attractive, with colored covers and well selected "filler" copy.

* * *

A letter from a layman in Southern Ohio to ask me how I happened to know so much about affairs in their diocese. He writes: "We have one of the most efficiently managed and organized dioceses in the country. Large credit is due to the Rev. B. H. Reinheimer, archdeacon and executive secretary. But I did not know until I saw it in THE WITNESS last week, that he had been honored with the title of Archbish-

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Mark H. Jackson, 38-N, Stratford Bldg., Syracuse, N. Y.

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Services

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

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.
Rev. Frederic C. Fleming
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. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. 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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.
Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

op." I must explain, without in the least detracting from the praise due Mr. Reinheimer, that he was elected to the great office by a linotype operator who set "archdeacon" as "archbishop," a mistake which was not caught by the proofreader who, for all I know, may have inside knowledge of affairs in Southern Ohio and thought that the word should stand.

* * *

The annual service of the Church Mission of Help, an organization which ministers to wayward and delinquent girls and unmarried mothers was held Sunday, March 27th at the Cathedral of St. John the Divine. The preacher was the Very Rev. Howard C. Robbins, Dean of the Cathedral. Particular mention was made of the range and efficiency of the work done.

The work undertaken by the Church Mission of Help is of the highest value to increasing numbers because of the moral unrest of the youth of today. The Church Mission of Help deals with its clients in the spirit of modern social case work, and is one of the few organizations which invokes Psychiatry and other scientific methods for dealing with the mal adjusted.

The Church Mission of Help during the past year added 250 cases to a total of 276 in its jurisdiction at the beginning of the year. Of these, 114 were of the wayward and delinquent type, many of them paroled from State institutions. The Society dealt with 76 unmarried mothers, the effort in each case being to keep mother and child together. The work of the organization is undenominational.

* * *

During every day of Holy Week, in all of Pittsburgh's five city papers —two morning and three evening, Lenten sermonettes are to appear

Ask Me Another

Each question counts ten. Answers on another page.

1. Why is the Church called Episcopal?
2. Who were the first Bishops of the Church?
3. By whom were they appointed?
4. What are "rubrics?"
5. How many forms of the Creed are there in the Prayer Book?
6. When was the first General Council held and where?
7. What does the word "Catholic" mean as used in the Prayer Book?
8. What does the word "Amen" mean?
9. To what service do the Epistle and Gospel belong?
10. Why is the Holy Communion considered the most important and most sacred service of the Church?

Services

Cathedral of St. John the Divine, New York.
Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.
Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.
Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

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

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

St. Mark's, Milwaukee.
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
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St. James', Philadelphia.
Rev. John Mockridge
22nd and Walnut Sts.
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Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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THE BIG STORY

(Continued from page 7)

central point of a story whose interest has not faded for twenty centuries? Why should those who tell and believe the story think it a badge of honor to wear, and carry about, and display on tops of steeples and on book covers and in the form of jewelry a representation of the hideous instrument of torture on which this death was accomplished? I shall attempt to answer these questions in my final article of this series next week.

Answers

1. Because the chief ministers are Bishops. The name is from the Greek word "episkopos" meaning an overseer.
2. The Apostles.
3. By Jesus. St. Mathew xxviii, 18-20; St. John xx, 21-23.
4. Instructions for the priest and people printed in fine print in the Prayer Book.
5. Two: the Apostles' and the Nicene.
6. At Nice in Bythinia in 325.
7. The "whole" or "universal."
8. "So Be It." It is a Hebrew word.
9. The Holy Communion Service.
10. Because it is the only recorded act of public worship which Christ Himself instituted.

Clerical Changes

BEACH, Rev. William B., rector of the Good Shepherd, Scranton, Pa., has accepted the rectorship of Our Saviour, Jenkinstown, Philadelphia, Pa.

CLEPHAN, Rev. Angus E., reported as rector at Put-in-Bay, Michigan. Should have been OHIO.

GUBBINS, Rev. Joseph W., formerly in charge of St. Ignatius', Eagle River, Wisconsin, has taken charge of Our Saviour, Atlanta, Ga.

HINE, Rev. H. Francis, rector of Christ Church, Stratford, Conn., has been elected rector of Trinity Church, Torrington, Conn.

JOHNSON, Rev. Thomas A., has become the acting rector of St. Mary's Church, Warren, Rhode Island.

KEMPER, Rev. W. P., rector of Christ Church, Meadville, Pa., has accepted a call to St. John's Kingston, New York.

McKAY, Rev. William S., rector of St. Philip's, Syracuse, New York, to be rector of St. Augustine's, Camden, New Jersey.

SCHOFIELD, Rev. Thomas A., rector of St. Philip's, Uvalde, Texas, to be in charge of St. Mary's, Milton, Florida.

VAN ZANDT, Rev. Malcolm J., rector of St. Matthews, Kenosha, Wisconsin, has accepted the rectorship of Trinity Church, Detroit, Michigan.

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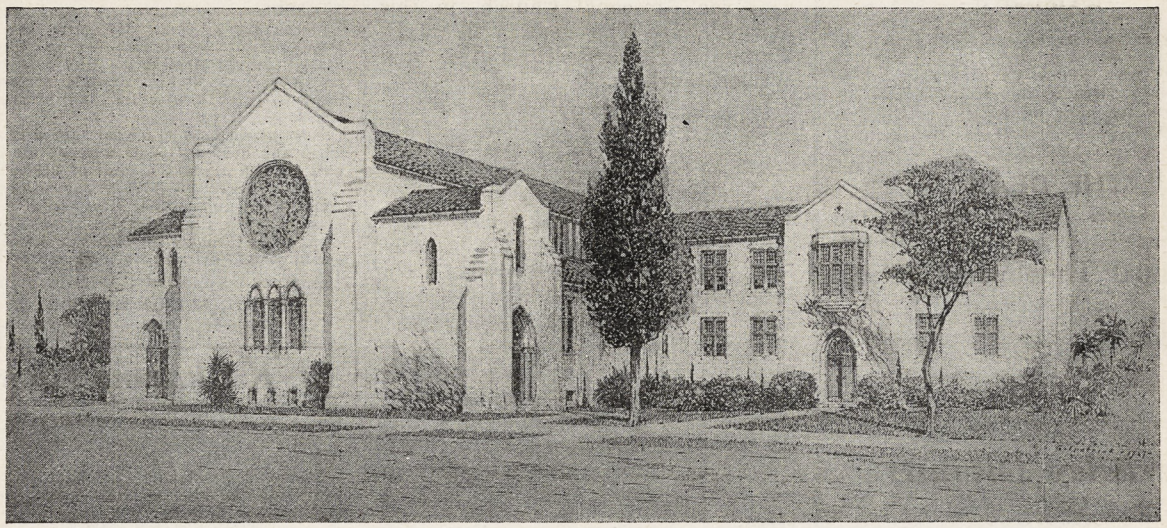

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The opening dinner came on the night of the beginning of the great flood which has been reported in the newspapers. The workers did not stop. There was no train service in nor out for several days, streets were almost impassable, yet the depleted force of workers stood loyal to their task. One captain soliciting in the outskirts of the town was compelled to leave his car and swim to safety, nearly losing his car in a canyon near the park.

Under these conditions the Rector, the Rev. Charles L. Barnes, and his devoted workers who were organized by D. F. Dunster, of our staff, have every reason to congratulate themselves on raising $63,000 out of the $75,000 objective for this, the first unit of their great plan.

OTHER EPISCOPAL CHURCH CAMPAIGNS

	Objective	Secured
National Cathedral (local campaign) Washington, D. C.	$1,000,000	$1,059,627
Divinity School, Philadelphia, Pa.	1,000,000	1,008,000
St. Margaret's School, Waterbury, Conn.	300,000	302,406
St. John's Church, Hartford, Conn.	150,000	155,000
St. Andrew's Church, Albany, N. Y.	150,000	141,000
Cavalry Church, Summit, N. J.	135,000	152,000
St. Paul's Church, Brooklyn, N. Y.	100,000	135,628
St. Martin's Church, Providence, R. I.	100,000	122,000
St. Mary's Church, Ardmore, Penna.	110,000	110,000
St. Paul's Church, Albany, N. Y.	100,000	110,000
St. Luke's Church, Rochester, N. Y.	75,000	103,000
St. John's Church, Passaic, N. J.	100,000	100,000
Church of the Advent, Chicago, Illinois	60,000	61,737

A campaign for One Million Dollars for the Church of The Heavenly Rest, New York City, will be reported later.

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AN EASTER MESSAGE — Bishop Johnson

The WITNESS

CHICAGO, APRIL 14, 1927



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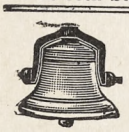

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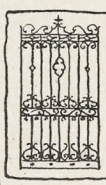

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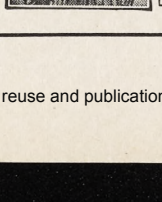

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THE CREDIBILITY OF THE RESURRECTION

The Message of Easter

BY BISHOP JOHNSON

"WHY should it be thought a thing incredible with you that God should raise the dead?"

This question was asked by the idealist, St. Paul, of the materialist, King Agrippa. It is still asked by those who believe in God as the Father of mankind, of those who assume that God exhausted His capacity for further development when He had created man.

To King Agrippa man was an end in himself. He had struggled hard by intrigue and flattery to attain his high place. He had attained wealth and position and power, not as a means to serve his fellow men, but as an end to exact service from other men. His amused answer, "Persuadest thou me to be a Christian?" indicates his entire satisfaction with the heights to which he had already attained.

To St. Paul life was just commencing; to Agrippa it was drawing to a close. When death came it was the end. There was nothing in Agrippa to suggest further progress. He had exhausted the possibilities of life and looked forward to a mausoleum which would mark the close of his career.

St. Paul was ahead of his time. He was a true evolutionist. He believed that the God who had begun creation would carry it on to a conclusion more satisfactory than the cemetery in which all man's hopes and aspirations would lie buried. Of course both men proceeded on an assumption. All business, all expectations, all hopes which men have are based on assumptions. Faith is merely a working hypothesis of life, based on t e assumption that He who hath begun a good work will carry it to its legitimate conclusion. The denial of faith is also an assumption that man's hope of immortality is an error and not an intuition of man's nature. "If a man die shall he live again?" asked Job some three thousand years ago and men have been asking the question ever since. Those who answer "No" are assuming that this hope is not an integral part of man's nature, but a false hope based on insufficient evidence. Those who answer "Yes" are assuming that God made us within and without and that a universal expectation of immortality is a guarantee of its possibility.

St. Paul, as a Pharisee, believed in the future life; he did not at first believe in the fact of Christ's resurrection but was confronted with evidence which convinced him of its reality. To St. Paul Christ became the answer to Job's question. "I am the resurrection and the life" was the sufficient answer.

Agrippa could not have believed in Christ without changing his whole nature, his motives, his purposes, his methods. He was committed to a life whose end was in itself.

St. Paul found it difficult to believe in Christ because such faith involved a reversal of his whole conduct, but he was willing to pay the price. It was not so radical a change as would have been the case if Agrippa had become a Christian, for St. Paul inherited a faith in future life which Agrippa lacked.

Let us reduce creation to the proportions of a broadcasting outfit. Inside my brain there is a thought, which by a certain impulse and the use of certain muscles and nerves is carried from my brain and through my mouth is transferred into a word. I utter this word and it travels regularly through the atmosphere at a fixed rate of speed and strikes the receiving station in somebody's ear. Then by a process unknown to man, after passing through certain muscular reactions, becomes a thought in the receiving brain. It is a complete broadcasting outfit.

To be told that it was set up by chance and as the result of molecular action is to be told something too marvellous for my credulity.

To be told that God made it is credible even though I have never heard or seen God.

If I believe that God made it, I also believe He created the thought, the word and the impression made in the brain of the other man. He made it within and without. I find within certain aspirations for the receiving and imparting of truth. I assume that He is the truth who first planted in me the love of it. I cannot believe that the love of truth is the result of molecular activity. I believe it has its source in intelligence.

If this same broadcasting station has an almost universal tendency to receive and to send out impressions of immortality, I again assume that He who made the instrument controls the messages that it conveys; at least the originating of an idea.

It is not merely a logical process; it is far more one of intuition, which causes men to receive and to broadcast the fundamental ideas which are the basis of science, art and religion.

Whatever latitude we may allow man in the combination of various elements into chemical compounds we fully realize that man did not create the elements.

So the psalmist expressed this truth when he said: "Like as the hart desireth the waterbrook so longeth my soul after thee, O God!" It is a primitive and well-nigh universal instinct which is responsible for the well-nigh universal concept of religious hope.

If God made us without he made us within. If He made the vista He also made the capacity to seek the beauty concealed therein.

"Why should it be thought a thing incredible that God should raise the dead?" since man, being made as he has been made, experiences an impulse toward that end. It is not the

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next world that is incredible. It is this one that is unbelievable. If we assume that this one is God's handiwork, and if we assume that from the earliest dawn to our present noonday there has been a steady progress or evolution of life, why assume that little man is the final and ultimate end of such progress? Such an assumption is absurd enough to be funny—to think that a universal intelligence made the world so that Agrippa was right in assuming that it ended in him, and St. Paul was wrong in assuming that man as he lives here is but one more link in the chain of progress.

It is a tremendous difference in spiritual values which makes St. Paul a more creditable reflex of divine purpose than Agrippa. To make Agrippa right in his assumption and St. Paul wrong in his contention is to subvert development and to assert that life which has been ascending for cycles of time should come to rest in Agrippa, or rather in his mausoleum. This would be to end creation in a blind alley and make the Creator a prodigious imp who played pranks with truth and found satisfaction in deluding the righteous. It is St. Paul and not Agrippa who justifies God for having created man.

The resurrection is credible because it fits in with the development of life which precedes man, and gives an intelligent purpose in the struggle for righteousness in which he is engaged.

To believe that the vain and egotistical Agrippa is the last word in God's creative genius is unthinkable.

Let's Know

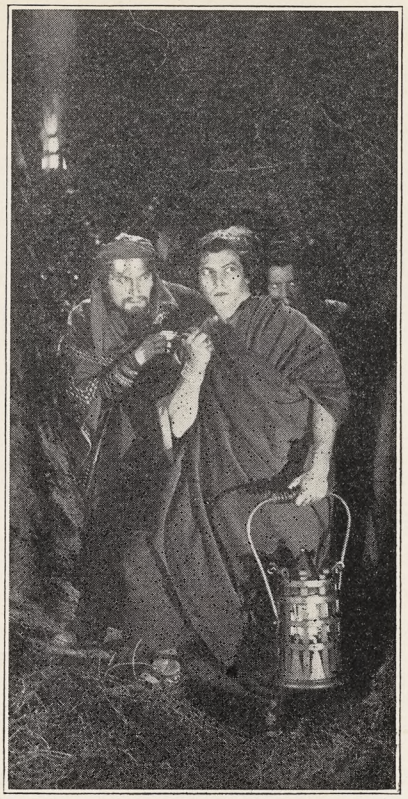
OLD CATHOLICS

By Rev. Frank E. Wilson

A LETTER comes in asking for information about the Old Catholics.

This body dates from the Vatican Council of 1870. Considerable opposition developed at that Council over the new dogma of papal infallibility. one of the chief opponents being the noted historian, Dollinger. In that same year a meeting of protest was held in Germany attended by more than thirteen hundred Roman Catholics. The upshot of it was the formation of what is now called the Old Catholic Church the following year. Joseph Hubert Reinkens was chosen as their first bishop and he was consecrated by the Dutch archbishop of Utrecht, whose Orders came through Bishop Varlet of Jansenist fame in the eighteenth century.

Similar movements followed in Switzerland, Austria, Italy, England, and finally followed immigrants into the United States. Some thirty years ago a strong movement in this direction appeared among the Poles in this country, led by Bishop Koslowski. It still persists under the name of the Polish National Catholic Church, which, I believe, operates independently of the Old Catholic Church proper, though they both represent the same kind of thing and stand on the same fundamental principles.



JUDAS BETRAYS
Going to Give the Kiss

Doctrinally the Old Catholics base their position on the tenets of catholic theology. They recognize the Pope as the Primate of the West and pray for him accordingly but they manage their affairs without him. The historical creeds are the basis of their teaching. They are in communion with the Eastern Orthodox Church and welcome to their altars communicants of the Episcopal Church also. Some of their services are said in Latin, others in the respective languages of the people to whom they minister. The administration of ecclesiastical affairs is in the hands of the Episcopal Synod, consisting of an archbishop and a couple of auxiliary bishops. In case of a vacancy in the episcopate, a new bishop is chosen by the clergy who is approved and consecrated by the bishops. The ceremonies and liturgical vestments are those of the Latin Church.

They report 22 churches, 17 clergy and about 24,000 communicants. The Polish National Church reports an additional 34 churches, 45 clergy, and some 28,000 communicants. The Most Rev. W. H. Francis, 1035 Loyola Ave., Chicago, is the archbishop of the Old Catholic branch, while the leader of the Polish branch is the Rt. Rev. Francis Hodur, who makes his headquarters at Scranton, Pa. Doubtless further particulars could be had by addressing either of these two gentlemen.

In 1902 the Polish Church made overtures to the Episcopal Church for recognition and intercommunion on the basis of the Lambeth "Quadrilateral." At that time they stated their desire to minister to those who cannot intelligently take part in worship conducted in the English language. The matter was referred to a committee from which, so far as I know, it has never emerged, and the whole question still hangs in the air. It seems a pity that something might not have been done to heal up one at least of the breaches of modern Christendom. Perhaps it is not too late to hope that the opportunity is still open and that our two branches of the historic Church may yet find a way to get together before many more years go by.

Current Comment

By Rev. H. P. Almon Abbott

I LIKE Henry Ward Beecher's conception of Heaven as an expansive place. There will be lots of room there, and people will not be packed together too closely. Uncongenial souls may wish one another a happy time in happy surroundings, and proceed to frisk themselves away to the extent of the Milky Way. Surely, without that thought Heaven would be less than Heaven in anticipation!

* * *

ALONG that line, Bishop McConnell has recently said that we cannot expect everyone to love us, and that we cannot be expected to love everybody. It would be rather desperate, would it not, if everybody were to love us—decidedly mushy and unpleasant. Personally, I should much prefer respect from other people. Dr. Charles Elliott had that in mind when he said that it is better, much better that children should respect their parents than that they should simply love their parents. Respect means appreciation of true worth. Love may mean nothing of the kind.

* * *

AS I read the news of the churches and of the nations today I am driven to the foregoing observations and inferential conclusions. To put ourselves in the other man's place is what is needed to cure the present sores of this poor world and to preclude all unnecessary woundings in the future.

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THE BIG STORY

The Gospel According to a Newspaper Man

BY IRWIN ST. JOHN TUCKER

THERE is no question about what the cross meant to those who wore it first. It represents the crossed beams on which a criminal was put to death; that and nothing else.

There is no sense in this, until we get the background so deeply imbedded in the consciousness of the people who wrote these books that they could not conceive of any one not knowing it. Among them, no covenant was considered binding until it had been ratified in blood. Back of this lay the primeval conception that there can be no bond between men, involving the keeping of promises, rescue in distress, sharing of prosperity, and general good faith, except between members of the same family. A word to an enemy was given only to be broken, in those primitive days which lay so close to the consciousness of men who surrounded the Great Desert, that reservoir of primeval days kept unchanged. One did not, in fact, have dealings with an enemy except to kill him. Therefore before there could be any agreement made, either to be kept or broken, kinship must be established. The same blood must flow in the veins of the contractors, or they could not enter into a contract either in good faith or bad. One's enemies, outside the blood-circle, were perpetual minors in the eyes of the law, unable to testify or to make a contract.

Thus originally, in the far off days, men making such agreements let their blood flow into a common goblet, and drank of it, thereby becoming blood brothers. To make an agreement with God, it was necessary that human blood be spread upon his altar, or shrine, or abiding place. Therefore the oldest son of the king, or his nearest and dearest, was slain, and blood poured upon the sacred stone, or sacred tree, to establish a direct, blood kinship with God.

It was in obedience to this ancient law, which prevailed for countless milleniums, that Abraham undertook to offer Isaac upon the altar of sacrifice. He was doing nothing unusual. The unusual thing came when he unbound his son and offered a ram instead.

When the "horror of great darkness" descended upon him, and he divided in sunder the five victims, and at night a smoking furnace, a brazen lamp—namely a great sacrificial fire from heaven—passed between the pieces, it was proof that this substitute was acceptable. Noah's covenant was sealed with blood. So were those of David, of Moses, of Solomon, of Elijah.

New Testament

Every time this old covenant was reaffirmed, it was done with the shedding of blood, whose smoking message to the skies above was "We are kinsmen, you and I." And every time the New Testament writers refer to the death of Christ, they speak of it in a strange fashion as having "justified us by his blood." We are "dead to sin"; ". . . We preach Christ crucified," says St. Paul. Peter, the rugged fisherman whose wranglings with St. Paul form quite a part of the record of the Acts, and who confessed his inability to understand the logic of his great opponent, starts off with a reference to the "sprinkling of the blood of Jesus Christ." John, the beloved disciple, who leaned on the breast of Jesus at the Last Supper, and whose epistles breathe the doctrine "Love one another" as their single note, might be expected, if any one might, to repudiate the tangled sophistries of St. Paul in favor of a plain gospel of benevolence and uplift. But he begins his epistle with the proposition that "The blood of Jesus Christ his Son cleanseth us from all sin."

Even the Epistle to the Hebrews, written supposedly by a woman, and which certainly displays a mastery of the pomp of language St. Paul could never touch, spends most of its magnificent eloquence comparing the death of Christ to the sacrifice on the Day of Atonement. St. James, the hard-headed apostle of common sense, believed to have been the Lord's brother, refers to him casually as "Jesus Christ, the Lord of Glory." Jude, whose wild vehemence packs into a very brief epistle more terrific curses than any similar body of literature, refers as a matter of course to the "mercy of our Lord Jesus Christ" as necessary to eternal life.

On the basis of this record, any man who has read the Book with any degree of fair intelligence will dismiss as idiocy such pompous asininities as have become quite the fashion, referring all the mystical doctrines of the New Testament to the Apostle Paul. The idea that Christ taught a simple doctrine and Paul an obscure one simply cannot be held by a sane mind which has perused the whole Bible without any particular bias to begin with.

Christ lived and died in the same tradition that the prophets held before him and the apostles who came after. Paul, and John and James all held the same idea. They expressed it differently—of course—but that testifies to the fact that they did believe it, and were not merely mouthing misunderstood words copied one from the other.

The Fathers of the Christian Church held the same views. The



JUDAS SELLING OUT FOR THE THIRTY PIECES OF SILVER

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MADONNA AND JOHN
Watching at Calvary

Apostles' Creed and the Nicene Creed were headlines written over the story to bring out its main points. The "tangled theology" of the early Christian centuries is no more than a diagram of a certain locality in a sensational crime story, with a cross to mark the point where the murder was committed.

What made it so sensational? Once men offered men in sacrifice to God to reestablish a broken kinship and claim protection. Then they offered their choicest animals, first consecrating them into the family, so that the Lamb of God, when its blood was shed, might be accepted as blood of the tribe.

THE POINT

But the point of this story—the wild, mad, incredible assertion that set men aflame with its splendor when they first heard it—the news which has astounded all generations since it was first flashed across the tingling nerves of a world bored and blase with tangles of cult and philosophies—is that all this is completely and utterly reversed. Instead of man sacrificing man to win the favor of God, what happened on that hilltop outside Jerusalem was that God sacrificed himself to win the favor of man.

You, that were sometime alienated and enemies . . . yet now hath he reconciled. . . . Be ye reconciled to God . . . God was in Christ, reconciling the world unto Himself. . . . Last of all he sent unto them his Son, saying "they will reverence my son. . . ."

Was this the fancy of Paul, you say, that epileptic little scribe who had never seen Christ in the flesh? Why, when Christ began teaching, he said, "It was said to you of old time 'Thou shalt not kill, thou shalt not commit adultery'; but I say unto you. . . ."

Immediately those who heard him would naturally ask "YOU say unto us? Who do you think you are?" And his answer is unmistakable, "Before Abraham was, I am. This is My blood, of the New Covenant."

You may believe it or not. But that is what the story says. That is what the story IS. A new nation was created of souls bought by the blood of God, who, because his teachings had been misunderstood, came down to be his own Sacrifice: God, sacrificed to win the love of man.

"We will make a new wedding compact, you and I, God and man, divinity and humanity; only this time God will be his own lamb, and his own blood will sprinkle the altar, which is the earth, and his people, which is all mankind."

This is the plain, open, unmistakable meaning of the life and death of Jesus. It cannot be attributed to Paul any more than to Peter and John. It is as much the teaching of Luke as of James and Jude and Revelation. If you believe any part of the Bible you must believe this, because it is the whole Bible.

You may condense the story, trim it, cut it down to a bulletin; you may play it up or play it down. But cut this out of it, and you kill the story.

The Bible, and specifically the New Testament, is not a collection of wise sayings by an unfortunate and misunderstood young man. It is not a feature story nor an entertainment, nor a picture page intended to lighten a dull news day. It is the world's biggest story, the story of the romance and wooing and murder of God. Leave that out, and, as any reporter will tell you, you kill the story.

Cheerful Confidences

PEWS

By Rev. George Parkin Atwater

AFTER having been rector for many years of a church with no rented pews, I find myself now rector of a church with a few rented pews.

This has brought to me an entirely new problem. At first it did not seem to be a very serious one. It really seemed absurd that in a church seating nearly seven hundred persons, with five hundred unassigned pews, and with a congregation, as I found it, averaging less than one hundred at the eleven o'clock service on Sunday, it seemed absurd, I say, that there should be any problem about seating the few people who did not have rented pews.

But there was a problem. And it can best be illustrated by combining all the possible predicaments of a mythical Mr. and Mrs. Blank, who had moved into the neighborhood and who had determined to try the church.



MAGDELENA, MARY AND MARTHA
At the Foot of the Cross

On the first Sunday Mr. and Mrs. Blank were met at the door by a polite usher who showed them to a good pew. They were quite well satisfied.

On the following Sunday another usher, seeing that Mr. and Mrs. Blank were quite nice looking people, and realizing that his own family was not to be present on that day, took them to his own pew. They did not know that they were the pew guests of the usher.

On the third Sunday they came while the ushers happened to be occupied for a moment, and feeling more at home they wandered up into the pew that they had occupied on the previous Sunday. Soon the usher's family arrived, and entered with the air of belonging there. Private Prayer Books were in the rack. The family was hospitable, but Mr. and Mrs. Blank were uncomfortable. They realized they were guests.

On the fourth Sunday Mr. and Mrs. Blank sought out an usher at once and were shown into a pew at the rear of the church.

On the fifth Sunday they were ushered down the side aisle and had an entirely new perspective.

On the sixth Sunday they sat in the rear and on the seventh they found themselves in the front pew, where they had the responsibility of starting the collection with either a bill or silver.

On the eighth Sunday they were guests again, as the usher had mistakenly thought a regular pew holder to be out of town.

Mr. and Mrs. Blank discussed the

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question of renting a regular pew. But they were not accustomed to the practice, and so delayed this act of complete affiliation.

In the next two months they wandered all over the church, never feeling settled. The church was a labyrinth into which they never dared to venture without a guide—one of the several very courteous ushers who apparently wanted them to try out every pew in the building.

The predicament of Mr. and Mrs. Blank came to my attention. I learned that children likewise hesitated to come to church because they did not like to be ushered, and because they feared they might get into a rented pew.

After consulting with the vestry we did a very simple thing. We placed a small metal Maltese Cross on the pew end of every unassigned pew, and printed a little announcement which we gave to every attendant, stating that the Maltese Cross said "Welcome to this pew."

Today any person entering the church may easily, and without an usher, find an unassigned pew in any section of the church in which he prefers to sit. He need not wander about or be uncertain as to his welcome. One hundred little crosses fairly shout to him "Welcome to our midst."

If you have rented pews in your church, mark plainly the unassigned pews, and verify my statement that the stranger, visitor or new comer, will be more apt to come again, if he is informed as to this custom.

Caution. Do not mark the rented pews. It is much more pleasant to inform a stranger that a Maltese Cross means "welcome" than to inform him that it means "stay out."

About Books

HIS MOTHER. *By Alice W. Darton. Macmillan* $2.25.

This book by a devout Roman Catholic is a story of the life of Mary, the Mother of Christ. It is based on the gospel narrative, filled in with material dealing with the history and customs of the Jewish people in our Lord's time, and not too much colored by Roman doctrines about the Blessed Virgin and pious imagination. It presents the story of our Lord's life on earth from a fresh and suggestive angle. *C. L. Street.*

DAWN. *A Lost Romance of the Time of Christ. By Irving Bacheller. The Macmillan Co., N. Y. Price* $2.50.

The novelist who chooses to make the New Testament the setting for a historical romance has set himself a difficult task, and one in which he must expect his work to meet comparison with the two or three masterpieces in that field. Judged by the standard of such books as Ben Hur or Quo Vadis *Dawn,* although it is a pleasingly written and interesting story, does not quite make the grade. Ostensibly the book is based upon the original writing on a palimpsest manuscript discovered late in the last century in a convent on Mt. Athos and only recently deciphered. The story, which is told in the first person, is the life history of Doris, The Woman Taken in Adultery of St. John VIII, from the time when, at the age of fifteen, she alone is saved out of a caravan destroyed by a desert sand-storm, through her intimacy with Vespasian, then a young Roman officer in Palestine, her conversion to Christianity, the obstacles which beset her love for that Apollos who became the successor of St. Paul at Corinth, until in her old age her martyrdom is imminent. Thrilling adventures and hairbreadth escapes abound; the long arm of coincidence is always in the picture. The tone is perhaps too "sweet," and pious, but young people will enjoy the book and others will find it a pleasant evening's pastime.

F. R. Myers.



IRVING BACHELLER
Author of "Dawn"

IF DEATH BE DEATH

BY REV. G. A. STUDDERT-KENNEDY

IF IT be all for naught, for nothingness
At last, why does God make the world so fair?
Why spill this golden splenernity
The western hills, and light the silver lamps
Of eve? Why give me eyes to see, and soul
To love so poignantly that, like a pain,
This beauty stabs me through, and wakes within
Rebellious voices crying against death?
Why set this hunger for eternity
To gnaw my heart strings through, if death ends all?
If death be death, then evil must be good,
Wrong must be right, and beauty ugliness.
God is a Judas who betrays His friend,
And with a kiss damns all the world to hell
If Christ came not again; for was not Christ
God's kiss upon man's lips? A traitor's kiss,
Luring him on to vanity, vain faith,
Vain hope, and vanity of vanities,
Vain love, if death be death indeed, and life
Rots in the grave? Truth is not love but hate,
Malicious cruelty, foul fiendish spite,
Without the empty tomb. Curse God and die.
But I go laughing in my heart, I know
There is no death, 'tis but a phantom fear
That haunts the soul apart from God. Christ rose,
The stone was rolled away and echoing
His voice startled death's sentry guards, "Behold!
I live for ever and have cast the keys
Of hell into the bottomless abyss."
Lift up your heads, ye golden gates, for all
To enter in who will to walk the way
Christ lives and round the living Christ, new worlds
Burn to their birth in light, new triumph songs
Make music 'mid the silent stars, and swell
Like ocean's thunder on a sounding shore,
Life! Life! More Life! Christ Lives for Evermore!

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Is Democracy Possible Today?

English Writer Raises the Question

Correspondence from

A. MANBY LLOYD

WHAT is Old England coming to? That question exercised the minds of Carlyle and Ruskin and is still unsolved. Wells, Shaw, Orange, Belloc, Chesterton, Hammond, Henry James, Kipling, all have their way "back to Eden." Gilbert Murray and Zimmern look to Greek ideals, others are fascinated by mediaevalism.

Bernard Gilbert has of late years entered the lists and has qualified himself by long residence in rural communities. As an artist—a literary artist—his fame slowly increases, and his last book should specially interest Americans. In his "Letters to America" there is enough material for Social Study Circles and Rectory Armchairs to last for several years, and six dollars will not be a wasted outlay, if you have the six dollars. I am lucky to have the loan of a copy.

The scene is laid in the Fen country and his characters are drawn from life. But it is the philosophy that matters. He has some things to say about democracy that are complimentary neither to the old country nor the new; for example: "What Carlyle and Tolstoi failed to see (because it was impossible then that they should see) was just this, tribal man, living in his tiny community, knowing everyone, is the foundation of democracy. Plato's perfect state would correspond with the District of Bly (Fen Country). Aristotle said that for the proper distribution of justice and of authority it was necessary that the citizens be acquainted with each other's character, else mischief would ensue."

This is the key, says Gilbert. This is democracy. It isn't to be transplanted. The moment men live in communities where they are unable to know their fellows, the moment they get into industrial cities, they are lost. Democracy presupposes the communal unit. There is no democracy possible in the modern industrial world.

* * *

There are some typical parsons in this book and no hasty judgments. But Gilbert has no hesitation about the professors and high-brows. "I have long thought that professors and authors are entirely divorced from practical life. I'm divorced, and know it. I've concluded that no man should be admitted to a professorship or a priesthood until he has worked on a farm for a year and down in a mine for a year, and kept a little shop for a year; living on his earnings during the whole period. These professors spin words and there's never any reality. As for our novelists there isn't a living one who knows the first thing about life, except perhaps Arnold Bennett. He did, but he left it for London. The rest of them are ridiculously ignorant of reality."

* * *

Here's another chunk: "Modern civilization exploits its hinterland; a process which cannot continue forever. You, in America, have lately awoke to this peril. Roosevelt made some fuss about your wasting resources, your senseless slaughter and destruction, by which, in half a century you have ravaged the storehouse of a thousand centuries. But all modern civilizations do just that. We've done it. We all live on our capital, like spendthrift sons. You have gutted your forests, your virgin prairies, your coal and oil. And soon too you will turn as we have done to foreign resources and exploit the outer world as long as you can. Only there is less scope than in the last century. There may be enough in South America to last a few generations, but the end must come, and that's the end of Industrial Capitalism. You have only to turn to China to see the truth. China, however, *won't* be absorbed. China persists precisely because she does *not* waste her resources."

* * *

Speaking on the matter of a proper observance of Sunday Mr. Ramsay McDonald has this to say: "I agree that Labour is more interested in this than is any other section of the community. We are getting altogether too superficial and too thoughtless, and unless we can pull ourselves up and accustom ourselves to getting inspiration from the deeper silences that lie within us, neither as individuals nor as a nation shall we be able to face the great problems that modern civilization places before us."

* * *

The Rev. C. E. Spencer, the former Sub-Dean of Shanghai, contributes to "St Martin's Review" an article in which he points out that, "because the world is rapidly becoming a unit, and an unhealthy East reacts upon the West, and vice versa, the sense of race-consciousness has come to China." In summing up his views, he writes: "One would say that China's aspirations, political and religious, are legitimate. China must take her place in the comity of nations; but she cannot be allowed by the rest of the world family to blow up all her bulwarks, props, and supports, to tear up treaties, to use uncontrolled banditry, to swallow wholesale indigestible revolutionary propaganda, and to claim independence of the world, until she has stabilized her government, effected domestic understanding, and emerged from her dream-staggering and shown herself conscious of the responsible part to be played in this unit of a world."

* * *

Protestantism is taking to ceremonial, and Protestants are crowding into Anglo-Catholic churches. The Puritan bigot survives but no longer dominates. When the Cross rallies the emotions, reason hides itself ashamed. "Intellect," says Bergson, "is characterized by nothing so much as the inability to understand life." Symbolism is not dead. The ring in marriage, flowers at funerals, palms in processions, banners and flags; this is how the religious idea best expresses itself.

* * *

Bernard Shaw has been taking Rotary to task; too many lunches and funny stories. Not enough ideal. The secretary of one of the Rotary Clubs asked Mr. Shaw to address them. He thanked them for the invitation, but stated that "he had shot his bolt" and had nothing more to say to such a crowd.

* * *

Dr. Guy Warman, the Bishop of Chelmsford, told the following amusing story of an experience at a small town in his diocese to the members of the Springfield (Chelmsford) Bible Class.

"I was coming out of a shop," he said, "when a small boy ran his head into the place where I wear my belt and bolted, leaving my episcopal dignity desperately upset.

"After I had recovered my breath I noticed that the boy had dropped half-a-crown. Now what was to be the attitude of a Christian bishop? Should I leave it where it was and so maintain what little episcopal dignity remained to me?

"I could pick the half-crown up and put it into my pocket as some small compensation for the loss of my episcopal dignity, or I could run after the boy in spite of my episcopal dignity.

"But wild horses shall not drag from me what I did!"

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE picture on this page, and other pictures in this issue, including the cover picture, are from the moving picture, The King of Kings, mentioned in these paragraphs last week. Those who have followed the making of the film state that a spirit of reverence and devotion was manifest throughout, evident in the stage hands and workers about the studios quite as much as with the large cast. A prayer service was held when the first crank was turned and the spirit of prayer, according to the Rev. Dr. Andrews of the Federal Council of Churches, who has been in close touch with the picture from the beginning, has found its way into the production. He says: "It is a picture which I believe will prove of vast significance to the Christian as well as to the non-Christian and should have the united backing of all lovers of Christ."

* * *

Over one thousand attended the services and meetings during the parish crusade week recently held at the Epiphany, Chicago. Among the speakers during the week were Bishop Partridge of West Missouri, Mr. Edward Carter of Northwestern University, Mr. L. H. Allen of Glen Ellyn, Illinois, Rev. H. W. Prince of Chicago, and Rev. Harold Hoag of Berwin. The crusade closed with a great service at which the preacher was the Bishop of Chicago.

* * *

Hundreds of people attended a healing mission held last week at Christ Church, Canon City, Colorado, under the direction of the Rev. Robert B. H. Bell, rector of St. Thomas's, Denver. The rector of the parish, the Rev. L. A. Crittenton, reports that a splendid work was accomplished.

* * *

Bishop Rhinelander, canon of Washington Cathedral, has announced plans for the third annual summer conference of the College of Preachers, to commence June 13th. He also announces two gifts, of $10,000 each; one for the College of Preachers from Mrs. Gibson Fahnestock of Washington, and the other from Miss Olivia Phelps Stokes of Redlands, California, the income to be used for the people's evensong services, which have been held at the Peace Cross for more than twenty-five years.

* * *

Bishop Rhinelander announces that the two general topics of the summer conference will be "The Evolution and the Incarnation" by the Rev. William C. Woods of Kent, Connecticut, and "Preaching the Atonement" by the Rev. Leonard Hodgson of the General Theological Seminary. Last year 45 men, representing 20 dioceses, attended.

* * *

A conference on lay evangelism was held the first part of this month in Providence under the direction of the Church Army of the English Church. Bishop Perry of Rhode Island first addressed the fifteen men present on the Spirit of Service on

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Friday evening. On Saturday lectures on preaching, the use of the hymnal and the Prayer Book, and the use of the Stereopticon were given by officers of the Church Army. On Sunday the men took part in church services, and also, as one of the captains of the Army said, "were taken out on the street, placed on a tub, and told to go ahead and witness for the Lord." That looks like the real sort of stuff.

* * *

A conference on church work for dependent and neglected children is to be held in New York City on April 21st, sponsored by the Federal Council of Churches and the Child Welfare League of America. Among those on the program are Mrs. Martha Falconer of the Federation of Agencies caring for Protestants; Dr. Hastings Hart of the Russell Sage Foundation; Mr. Charles H. Johnson of the State Board of Charities; Dean Lathrop of the social service department of the National Council and Dr. Worth M. Tippy of the Federal Council. The meetings are to be held at the Russell Sage Foundation Building.

* * *

Church Army men are holding missions in the upper part of the diocese of New York this week and next.

* * *

The Church of the Holy Communion in New York is at 6th Avenue and 20th Street, which means something familiar with that particular part of the United States. Dr. Mottet, the rector, decided to keep the church open nights as well as days during Lent to see if anyone would possibly use it. At twenty minutes after one in the morning on a day last week forty-seven people were on their knees in that church saying their prayers.

* * *

Dr. Wood and Bishop Tucker, who were to go to China at once, as announced last week, have postponed the trip at least until June.

* * *

Some time ago a committee was appointed by the council of churches in Toledo, Ohio, to promote a more reverent observance of Good Friday. This year most of the stores and theatres are to be closed from noon until 3 o'clock.

* * *

Bishop Darst of East Carolina is conducting the mid-day services in a theater of Philadelphia this week.

* * *

The author of this letter is a prominent physician and layman of the diocese of Southern Ohio—Dr. William S. Keller. I rather have an idea a dean or two will be heard from next:

"The notice that appears in the News Paragraphs of a recent WITNESS, relative to the proposed intelligence tests, is most amusing. While of course the practical application of such a test is unfortunately, at present, not possible, it carries with it a very subtle inference that has been running through many minds. I, for one, have never been an enthusiast about our Bishops' Crusade. At the present time, I could work up a tremendous enthusiasm for a Crusade that might be directed toward the efficiency of our seminaries and the "up-to-dateness" and scientific approach of all our institutions, that they might inspire the high-minded, intelligent young people for tomorrow's leadership. I fail to see that we have made much progress in this direction and I despair for the future. It is one thing to evangelize and get persons into the Church, and it is quite another thing to hold them, after you have gotten them in. I am more concerned about the losses we have sustained in the past ten years, in the loss of forward looking, intelligent young laymen who have been born and brought up in the Church, than in the acquisition of new timber. Is it not vastly important to develope a program and a type of leadership that will hold our present constituency? Under Current Comment in the same issue, there is an appeal for 'men and more men—more men of the right sort.' May I say that I know of four fine young men in the past year who entered

Announcement

THE series of articles by the Rev. G. A. Studdert-Kennedy, previously announced, will start with the issue for next week; as will also a number of important articles written by the Rev. Irwin St. John Tucker. The BUNDLE expires in many parishes with this issue unless renewed by the rector. May we take this means of urging rectors to either renew their Bundle order or else to have a member of the congregation take subscriptions from those who have been taking the paper regularly during Lent. The price for a year is $2, and 50c is to be deducted from this amount as a commission. We will appreciate your cooperation.

Ask Me Another

1. When does Easter Day always occur?
2. How long does the Easter season last?
3. What does the White used in the Church indicate?
4. What do the lights or candles mean which are usually placed on the altar?
5. What do the letters I. H. S. mean?
6. Why do clergymen wear vestments?
7. What are the orders of the ministy?
8. What figures are used as emblems of the four Evangelists?
9. What does each signify?
10. Of what is the "dove" the emblem?



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college four years ago with the idea of entering the ministry that have changed their plans and are going into Y. M. C. A., Social Service and Medicine. When asked why, they said, 'they could not find a seminary with a program they could accept.' After passing through the Sociological Department of the average state and secular university, it is, as it were, taking a step backward to enter one of our seminaries."

* * *

Rev. Cranston Branton, now a canon at the Cathedral of St. John the Divine, was presented the other evening with a diamond pin by the Young People's society of St. Martha's parish, New York, his former parish.

* * *

A Brooklyn newspaper states that a merger of the Church of the Redeemer and of St. Michael's Church has been decided upon. They will use the buildings of the former, and both rectors, the Rev. T. J. Lacey and the Rev. J. H. S. Putnam will continue to serve the joined parishes.

* * *

New parish house for St. Peter's Church, Bay Shore, Long Island, is under construction. The cost is to be $50,000.

* * *

At the Church of the Messiah, Detroit, Bishop Page received six men and boys in the Guild of St. Vincent, a national organization of acolytes which has made considerable progress lately in Detroit.

* * *

The annual report for the year 1926, of the Cathedral Parish of St. Mary and St. John, Manila, P. I., shows that 435 services were held during the year, that the Church School is the largest in its history, and that one thousand more communions have been made than in any previous year—the number for 1926 being over three thousand. For the first time the parish met its apportionment, in fact overpaid it by one hundred pesos—whatever that is.

* * *

Summer schools for rural clergy are to be held at Madison, Wisconsin; Manhattan, Kansas; Cornell, Itaca, N. Y.; and Chestertown, Maryland. New venture at Madison in connection with the school there, a school for women workers.

* * *

Lenten preachers at St. James', New York: Rev. H. P. Almon Abbott, Baltimore; Rev. Henry K. Sherrill, Boston; Bishop Darst, East Carolina; Canon Shatford, Montreal; Bishop Richardson, Fredericton, Canada; Bishop Oldham, Albany; Bishop Fiske, Central New York.

* * *

Albee's Theatre, largest in Brooklyn, was about two-thirds filled on Tuesday last at noon when Bishop Stires was preacher at the first of the Lenten services of the Brooklyn Federation of Churches. The assembly seemed to be made up largely of

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people who had leisure at mid-day rather than business people; for though the service lasted fifty minutes, which is a long time to take out of one's "lunch hour", few left during the service. The proportion of men was not remarkable. The "Gloria Trumpeters" led the hymns, and also rendered two instrumental numbers. Bishop Stires placed the responsibility on lay members of the churches for the fact that there are sixty million of people in the United States without church affiliation of any kind. Religious services, he said, are dangerous when they leave the worshippers with a sense of satisfaction over duty done; and successful only when they inspire the worshippers to act. The attendance of thousands of people at Lenten services ought to show its effect in the community through increased zeal for God.

* * *

Two European conferences have been arranged by the International Missionary Council, on the relation of the Christian Church to Judaism and the Jews. They are to be held in April, one at Budapest, April 7-13; the other at Warsaw, April 19-25. Delegates are limited to 100, of whom fifteen are from the United States and Canada.

The conferences are the result of the realization of great changes that are taking place in Jewish life and thought, a recognition of a revolt against traditional Judaism, and of a widespread anti-Semitic feeling. It is felt that the time has come for a study of the whole Jewish situation and for the Christian Church to recognize its responsibility in the matter.

* * *

Religious agencies report growing employment of the radio to serve the business of missions, charities, medi-



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cal service and religion, as distinct from the earlier use of the air to entertain and to give information. The Seamen's Church Institute, New York, regularly employs the radio to give directions for the treatment of sick or injured sailors in many parts of the world. Bible societies are getting orders for supplies from distant fields. A Presbyterian missionary in West Africa ordered by radio an additional broadcasting set from his board in New York. The order was not picked up by the board, but by an amateur in Minnesota, who transmitted it to New York, and saved a couple of months' time. Methodist and Catholic organizations report similar practical employment of the air.

Complaints against the radio are being made by churches, which say that only such persons as might otherwise go to church "listen in." Others finding jazz fading into Bible study, search for another station, and continue the jazz. Anyhow, say Church leaders, radio is only another form of preaching, and the great need of churches is not more preaching, but more working. The great pulpiteers are overshadowing and driving out the smaller ones. Most people who "listen in" to sermons do not come in contact with collection plates, these church people complain, and appeals to send in checks avail little. Mission boards trying the radio to raise money report the plan a failure. Baptists have tried it in largest ways, but they say to small purposes.

* * *

When Bishop Stearly of Newark reached Chicago for his part of the Crusade, he found that the dollar watch that he had carried for years had given up the ghost, and quite unconscious of the fact that he was close to the place where watches are made by the thousand, he mentioned that fact in Elgin. So while in the city he was taken to see the factory and shown many fashions in watches by Mr. Ed. Herbster, the General Manager, an ardent Churchman. Mr. Herbster urged him to accept the watch which pleased him most as a memento of his visit to the city, and from the Company. The Bishop demurred somewhat, but Mr. Herbster ultimately induced him to make an even trade of his defunct dollar

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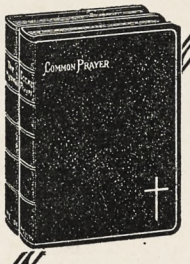

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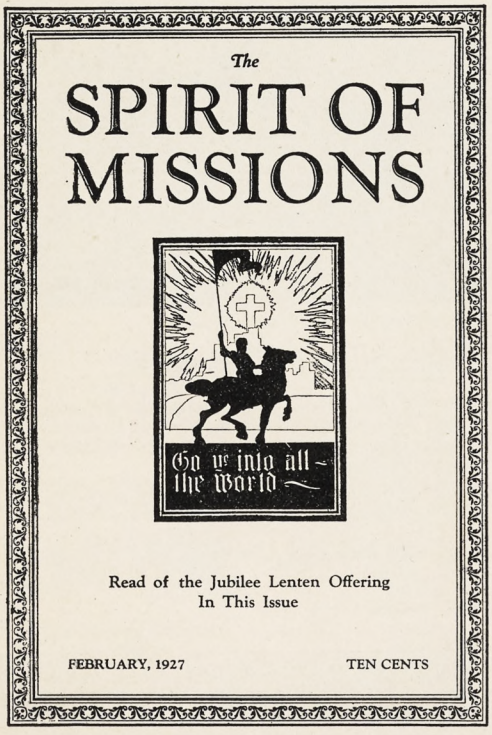

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model for the one watch in the factory which pleased him most.

* * *

Corner-stone for a new parish house for St. Gabriel's, Hollis, Long Island, was laid last Sunday. The Rev. Clifford W. French is rector.

* * *

They are out for 100 per cent morality in Italy. The Italian Chamber of Deputies are considering a bill which provides for the censorship of the stage, motion pictures, paintings, books, newspapers, phonograph records and advertisements. The measure was drawn up by a Catholic Deputy which means, according to the papers, that it has the backing of the Roman ecclesiastical authorities.

* * *

Three hundred and sixty-two citizens have signed a petition expressing opposition to any change in the Government's policy regarding the embargo against the shipment of arms to Mexico. Point is this: some folks are anxious to have arms shipped to Mexico to aid revolutionists overthrow the Calles Government. Among those signing, representatives of 41 states, were professors, college presidents, clergymen, politicians, labor leaders and a large number of distinguished business men.

* * *

Bishop Creighton of Mexico has made arrangements with the Mexican Government, which will enable candidates for confirmation to be brought to Christ Church Cathedral, Mexico City, for the rite. There are classes now prepared in several places, but they are unable to make the trip for lack of cash. The Bishop, therefore, writes: "I am wondering if some of our friends in the States would not be willing to assume this expense as an expression of good will toward the Mexican people? Are there not some parishes whose confirmation classes would assume the expense of bringing their Mexican friends into the city for confirmation? It will entail an expense of $150." If so, it can be done through the department of missions, 281 Fourth Avenue, New York or by writing Bishop Creighton, Calle Zacatscas, 229 Mexico City, D. F., Mexico.

* * *

Bishop Bennett of Duluth has so improved in health as to permit his keeping his engagements as a Lenten preacher at noon-day services in Philadelphia, Pittsburgh and Chicago. He returned to his diocese (Duluth) last Sunday to take up a crowded schedule, which will keep him busy until July.

* * *

St. Bartholomew's, New York, reported to be one of the wealtiest churches in the country, is completing a Community House to take the place of the old parish house on 42nd Street. The rector, the Rev. Robert Norwood, plans to establish a training school for unsalaried church workers.

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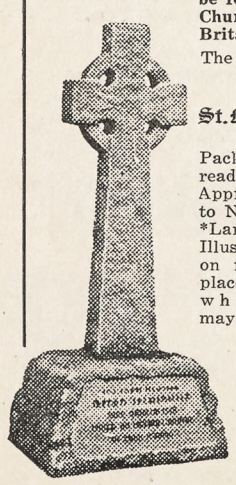

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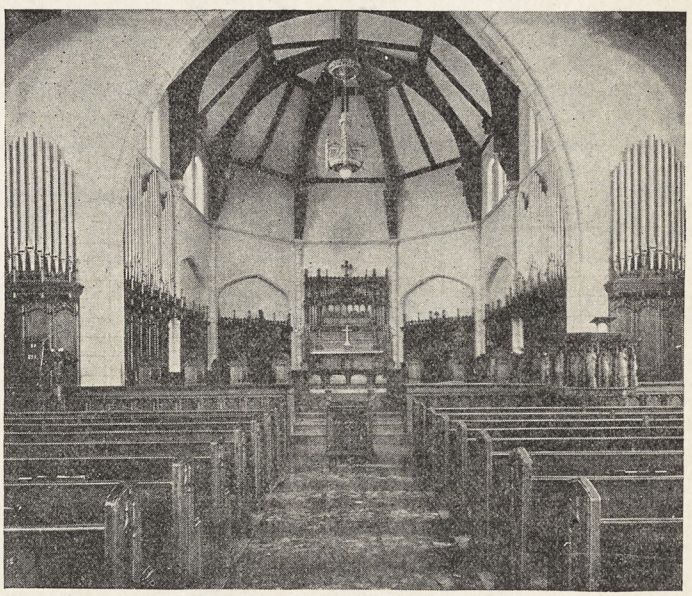

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Answers

1. On the first Sunday after the full moon which happens on or after March 21st; and if the full moon happens on a Sunday, Easter is the Sunday following.
2. Forty days; until the festival of the Ascension.
3. Emblem of purity and joy.
4. They symbolize the Divine presence and the spiritual enlightenment which the Gospel brings.
5. They are the first letters of the Greek word for Jesus; also the initial letters of three Latin words meaning, "Jesus the Saviour of Men."
6. To show that he who wears them is acting as an officer; also for dignity and uniformity.
7. Deacons, priests and bishops.
8. The man, the lion, the ox, the eagle.
9. Man—St. Matthew; his Gospel sets forth most clearly the humanity of Jesus.
   Lion—St. Mark; his Gospel sets forth the royal dignity of Jesus.
   Ox—St. Luke; his Gospel dwells upon the priesthood and the ox is the emblem of priestly sacrifice.
   Eagle—St. John; because he rose to heights of inspiration.
10. The Holy Spirit. See St. Luke III, verse 22.

Clerical Changes

CRAWFORD, Rev. Oliver F., resigns as vicar of the Holy Cross, North East, and St. Mary's, Lawrence Park, Penna., to become priest-in-charge of Christ Church, Oil City, Pa.

CURTIS, Rev. G. G., rector of Christ Church, Crookston, Minnesota, has accepted the rectorship of St. Paul's, Virginia, Minnesota.

ELLIOTT, Rev. William, rector of St. Paul's, Virginia, Minnesota, has accepted appointment as priest-in-charge of St. Mark's, Durango, Colorado, with charge of associated missions.

DANIELS, Rev. Henry H., rector of Trinity, Thermopolis, Wyoming, has accepted the rectorship of St. Peter's, Helena, Montana.

HOLT, Rev. Harold, rector of All Saints', Portsmouth, Ohio, has accepted the position of assistant secretary of the department of Christian social service of the National Council.

KELLER, Rev. Christoph, has resigned as rector of the Incarnation, Great Falls, Montana, to accept the rectorship of Trinity, Highland Park, Illinois, where he succeeds his brother, the Rev. George S. Keller, who recently died suddenly after a rectorship of but one year.

LOFLIN, Rev. Walter L., of Waco, Texas, taken charge of St. Stephen's, Sherman, Texas.

SMITH, Rev. George W., rector of St. John's, Kewanee, Illinois, has accepted the rectorship of St. John's, Bedford, Indiana.

SMITH, Rev. Mart G., rector of Holy Cross, Paris, has accepted appointment as priest-in-charge of Trinity, Fredonia, New York.

SWINDLEHURST, Rev. Frederick, resigns as rector of St. Andrew's, Scotia, New York, to become the chaplain of Immigration Service at Toronto, Canada

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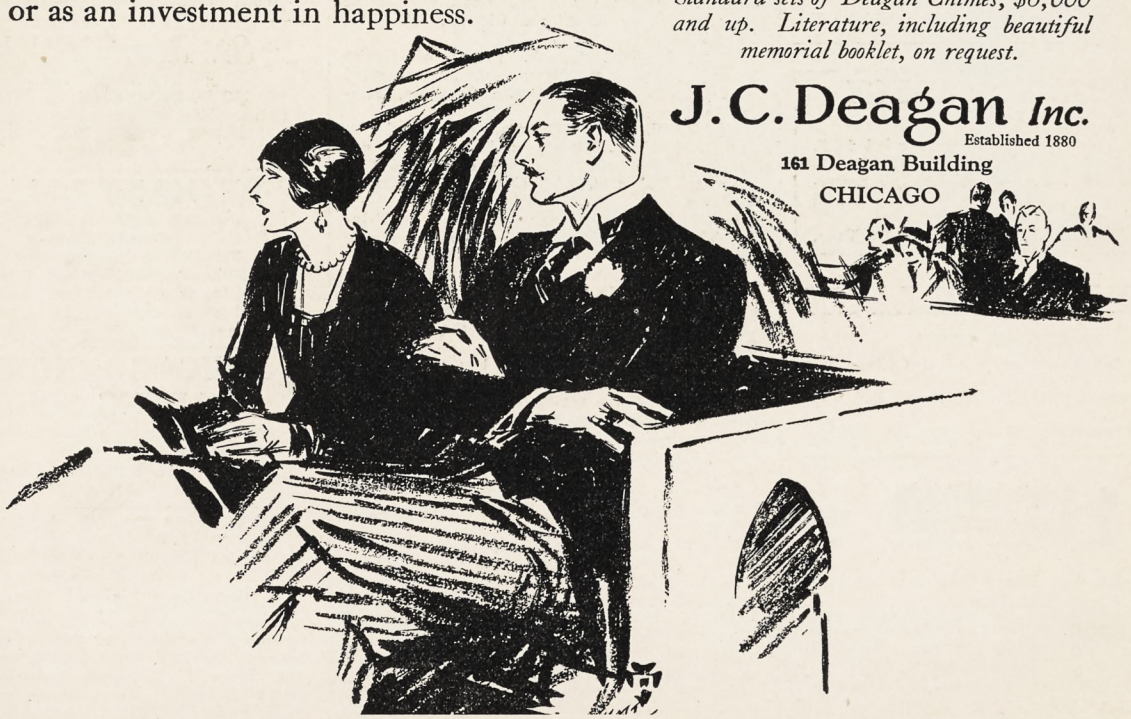

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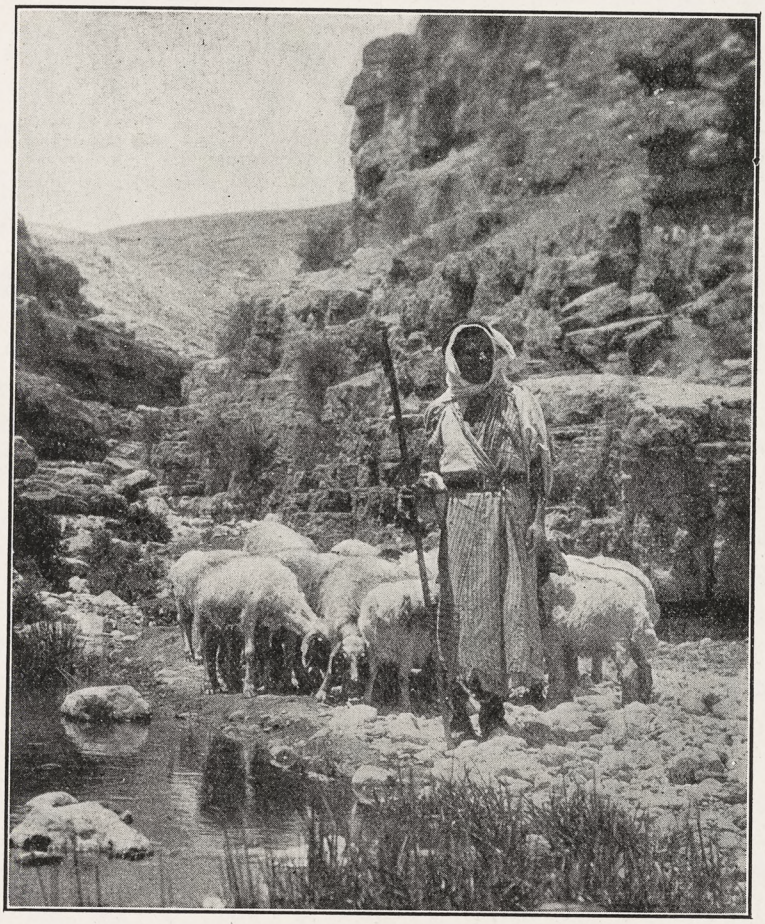

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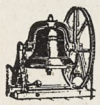

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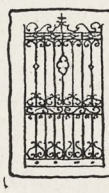

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THE WITNESS

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ROMANCE AND REVOLUTION

Taking the Dullness Out of Life

BY THE REV. G. A. STUDDERT-KENNEDY

SUPPOSE the Kingdom of Comfort were for all of us achieved, suppose we were all well clothed, well housed, and possessed of a secure and ample living wage, would we be content? I can hear a million or so of mortals saying: "I don't know, but I'd like to risk it. I'd like to try and see. Anyhow, we are miles from that yet, so what is the good of asking such silly questions?"

But it is not as silly as it seems. If we want to understand our present discontent we must go down to its very roots; it will not do to take a merely surface view of things. It is obvious that Industrialism has robbed a large number of human beings of some of the prime necessities of life, such as sunshine, fresh air, access to natural beauty, room to stretch themselves and breathe, and every now and then the chance to be alone, for some measure of privacy is a more universal human need than people commonly imagine it to be.

That millions of our crowded city dwellers are deprived of these things is obvious, and it is equally obvious that they will not rest content until they get more of them.

A Fundamental Craving

But if we add to those necessities the need of some security from want, have we included all there is, or is there something more? I think there is one other fundamental human craving which modern mechanical Industrialism tends to starve. It is a vague desire and difficult to define. But then most of the powerful influences in human life, like faith, and hope, and love, are difficult to define. Because I have no other and no better name for it, I call this vague but fundamental craving of which I am thinking the craving for Romance.

I remember once sitting in a room in Harley Street with a distinguished surgeon and a great mental specialist. They were both men absolutely consecrated to their warfare with disease. They hated disease as St. Paul hated sin. We had been discussing modern anaesthetics, and their power of killing pain. The surgeon had been an untiring worker in that field. It had been an animated and interesting talk, but at last there fell a silence on us all, and for some time we sat and smoked and thought—listening to the dull roar of the London traffic as it floated in through the open window.

Then the surgeon said quietly: "After all, the greatest of human miseries, the most deadly of diseases, is one we cannot touch with the knife, or save men from by drugs." "What do you mean?" I said. "Cancer?" "Oh, no," he replied, "we'll get that little devil yet. I mean—boredom. There is more real wretchedness, more torment driving men to folly, or to what you parsons call sin, due to boredom than there is to anything else; and men will do anything to escape it; they will drink, drug themselves; prostitute their bodies, and sell their souls; they will take up mad causes, organize absurd crusades, fling themselves into lost hopes and crazy ventures, they will torment themselves and torture other people to escape the misery of being bored. Anyone who discovered a cure for that would put an end to more tragedy and misery than all of us doctors and physicians put together."

The Misery of Boredom

It was a queer speech. I have not given it verbatim. There was a lot of it, illustrated by stories from a long and varied experience of men and women. It set me thinking. The misery of boredom, and the necessity of Romance. How much of our modern discontent is due to that if you get down to the real roots? I wondered that when I had finished "My Life for Labour," by Mr. Robert Smillie. It is so evident that the cause of Labor supplied in his life just that great need—the need of Romance.

How far does it supply that need for others?

How far are popular leaders "pure adventurers"? That word has a double meaning. It has a good meaning, and a bad one. "An adventurer" may be the best, and is sometimes the worst of men. Christ was an adventurer; what about Mr. Cook, or any other popular leader — Mr. Winston Churchill, for instance? How far are they pure adventurers? And how about the smaller fry, the men who are just struggling out of the rank and file—how far is it the lure of adventure that leads them on?

Second-hand Romance

It is no good lecturing men who are out for adventure on the gospel of safety first. The coldly reasonable point of view does not touch them; it is not what they want. For the business man, who is on his own, business itself supplies a measure of romance; there are risks to be taken and battles to be won; there is success to be achieved.

But for the industrial worker who serves a machine, there is no element of adventure in life. It is deadly monotonous. He is part of the machine he serves. He belongs to the machine more really than the machine belongs to him. His tools are not his own; his workshop is not his own; the product of his labor is not his own. The business venture is outside of him altogether. Nothing is his but the wage he draws, and there is precious little chance of either increasing or decreasing that by any effort he can make himself.

He tries to escape from this meaningless monotony by gambling a bit with his wage, by drink, and by the adventure and romance of sex, and

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by the second-hand romance of the movies.

They satisfy his cravings to a certain extent. They play an enormous part in his life. The appeal of sex is not all animal by any means. Can you not imagine how a working lad dreams of a motor bicycle with a girl in silk stockings on the pillion, and the unknown road before them both, as a saint dreams of heaven, or a warrior of war? I can see him gazing at that second-hand one on the easy payment system, seeing the girl's face, and feeling the clasp of her arms about him, and raging within because he cannot manage it.

Life Not an Adventure

That is the call of Romance. But there are many who cannot find full satisfaction that way; they want something larger, they want power, they want to fight, they want the applause of men more than the tenderness of women. For them the glamous of politics is irresistible; it is a way out; it is the open road and the call of the unknown. They go to it as a moth goes to the candle. This is human, but it is dangerous. Modern politics and romance do not go well together. Modern political questions are intricate, complex, and difficult to follow; they demand patience, balance, and self-denial. The romantic mind tends to substitute passion for patience, and courage for care; it sees life as an adventure to be hazarded, rather than as a problem to be solved.

There is a romance in solving a problem, but it is romance of a subtle and spiritual sort. It does not thrill the senses or flatter self-esteem. It is romance, but not cheap romance. It is adventure, but high adventure, demanding discipline and self-control. In every grade of our political life there is the danger of the man who consciously or unconsciously seeks in politics, local or national, cheap romance, easy applause, dominance over his fellows. He may be only a little frog, but he can be a big frog in a little pool, and it is the little pools of politics that make up the big one.

"The Only Way"

Whether it be the successful local tradesman or the shrewd and clever workman who uses politics for the purpose of cheap romance, it is equally dangerous. It is commonly recognized as a danger that political leaders may seek to fill their pockets, and we guard against it, but we do not recognize so clearly or guard ourselves so carefully against the human craving for position, notoriety, dominance, adventure, and all that goes to give men cheap romance. It is not easy to see how we can guard against it. Leadership makes high demands on character, and those demands must be met or democracy will go bankrupt. As the veteran Socialist writer, Karl Kautsky, says: "Let us study our feelings, and the applause of excited popular meetings less, and let us study the economic driving forces and their laws more. This is more tedious, and often very unpopular, but it is the only way."

Reprinted by arrangement from THE TORCH, organ of the Industrial Christian Fellowship.

Our Cover

THE PICTURE on the cover is a scene from a motion picture illustrating "The Twenty-third Psalm." The actors are real shepherds of Bethlehem with their flocks. David, "the sweet singer of Israel," embodied in the beloved "Shepherd's Psalm" the experiences that he had had tending his father's flocks as a lad, centuries ago. The shepherds of Bethlehem today go through the same routine as that followed by David, for shepherd life has not changed these many centuries in the hills and valleys of Palestine. The modern shepherd leads his flocks by the same "still waters" that David did; he makes them lie down in the same "green pastures." The scene on the cover was photographed at Ain Fara—the small stream East of Jerusalem where David is supposed to have watered his father's flocks. The motion picture is released by Pathe.

Current Comment

By Rev. H. P. Almon Abbott

"SEEING the other fellow's point of view"—that is the basis of all true respect. Yes, and between individuals, employers and employees, churches and nations. There used to be a tribe of shepherds in Armenia who gave assent by shaking their heads, and denial by nodding their heads. From our point of view we have misunderstood them thoroughly and regarded them as liars and thieves. Is it not something like that with China and Mexico today? We are estimating the Chinese and the Mexicans from our American standpoint. If we could only understand the value of their terminology; if we could only approach their problems through their minds and see things through their eyes, we might well undergo a revolution of conviction.

* * *

IN MEXICO, for instance, if you admire a picture in a man's house, he will say: "Senor, the picture is yours." What is the appropriate reply? Something like this: "Gracious Sir, the gentleman who has the taste to have such a beautiful picture in his house deserves to retain it in his house for the benefit of those who are honored with his friendship." If you were to say: "Thank you very much, I will send for the picture tomorrow," you would be a boor of the first water, and you might well be impounded for a contemplated robbery!

* * *

THE Mexican mind versus the American mind—yes, and the Chinese mind as against the American mind! In one of the most popular and beautiful parks in Shanghai a few years ago there was this sign: "Chinese not allowed in this park." How would you like such a sign as that to appear overnight in one of the parks in your city? "No Americans allowed in this park." It would not remain there for long, would it? The British, the Americans and the Germans, as well as other nations, have exploited China and the Chinese for a long time. They have made money out of China and the Chinese. It is not altogether surprising that the worm is beginning to turn. There are good Episcopalians who are running around and saying something like this: "The Chinese are an ungrateful people. We have done so much for China, and here is China unappreciative of her debt to us." It is all tommy rot. What have we done, as Episcopalians? We have sent missionaries to China, wonderful men and women. We have attempted to impose our sytem of education and our conception of Christianity upon limited numbers of the Chinese people. We have done it all with the best intentions, and with some true measure of success. BUT, you cannot impose anything for long. People react and retreat under compulsion. Just to present the message, and to let the people accept it or reject it—that is the only paying method of procedure. "The other fellow's point of view"—I do not see how we can call the Chinese ungrateful. Only when we measure evidences with the measuring apparatus of the Chinese and the Mexicans and every other nation under heaven may we expect wars to cease throughout the world and the swords of our neighbors to be beaten into ploughshares.

* * *

WE HEAR so much about "National Honor." It suggests the words of Dr. Johnson, "Patriotism is the last refuge of a scoundrel." I am for America, and unqualifiedly; but I am, also, for humanity, and—"the other fellow's point of view." It is possible for national honor to become national dishonor unless we have a care. Christ said that a good Samaritan was better than a bad Jew any day. And, a bad Jew in His estimation was the Jew who was only a Jew. "Which of these three, thinkest

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thou, was neighbor to him that fell among the thieves?" "He who showed mercy upon him." Exactly—the man who put himself in the place of the wounded traveler, and helped him as he would have helped himself or have desired help under similar circumstances.

* * *

PEOPLE ARE DIFFERENT. Let us realize it. Even Psychologists are different, and the modern kind! Here is one man who says: "If a man does not look you straight in the eyes, beware—he is a shifty and crafty customer." Here is another Psychologist who says: "If a man looks you in the eyes, beware—he is a brazen creature." Evidently the truth is to be found somewhere between the two extremes! People ARE different. Let us try to realize it and appreciate it by the GRACE of GOD.

Cheerful Confidences

NOW FOR THE PERSONAL CAMPAIGN

By Rev. George Parkin Atwater

JACK had plenty of enthusiasm and many ideas. Great things were expected of him, when he was employed to sell radio sets to individual customers, in a given territory. Jack went to his work with vigor, and the territory assigned to him was soon aware that radio sets were available. He advertised. He placed a set in an advantageous place in a candy store, and gave free concerts. He spread circulars about, and had placards placed in conspicuous places. He carried a set to the annual meeting of the "Society for Providing Special Can Openers for Left-Handed Persons" (in which you could buy a life membership for $100), and entertained the crowd. He opened an agency and leaving a clerk in charge, he rushed up to headquarters.

"How are things coming, Jack?" inquired the boss.

"Fine," said Jack, "I have them sitting up and taking notice. We had twenty people looking in our front windows the very first morning we opened up. Better speed up production a little, to take care of us."

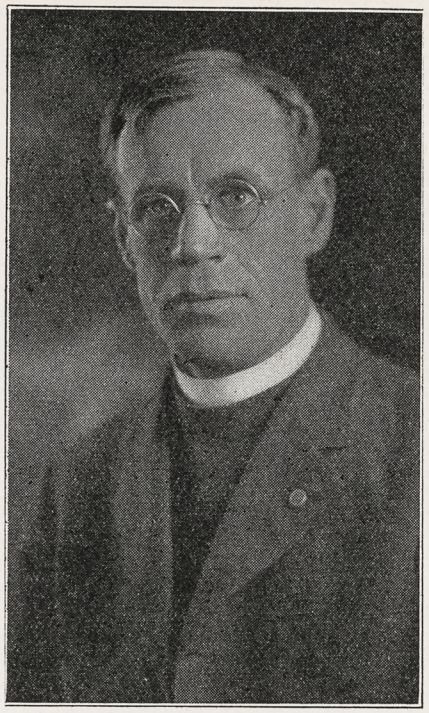
"We'll just wait a week, Jack, before we build an addition to the factory. Drop in next month."

In a month Jack again reported.

"It's great," he said to the boss, "I am giving the people a concert every day. I have ads in all the papers. I have joined three organizations, and speak to dozens of acquaintances on the street."

"How many sales?" asked the boss.

"Just around the corner," said Jack. "No sales yet, but we have the best window display in town."



BISHOP ROBERTS
To Lecture at Rural School

A month later Jack again reported. He was not quite so optimistic. He hadn't enough sales to pay expenses.

"Those people are hard-boiled," said Jack. "They just don't respond to anything. They don't want radios, or, if they do, they rush off and buy some inferior article."

In the end Jack gave up the territory. Jim came on the job. Jim didn't try to lure the whole town to his show windows or concerts. But Jim took means to discover a man who had never had the radio properly presented, and he took time to interest that man. For the moment, the world market for Jim was one man. At the end of his campaign Jim sold a radio, and incidentally learned a good deal about the community and its needs. Jim worked along slowly with individuals. Every prospect was followed to some definite conclusion. Jim sold radios, not by trying to persuade a whole townful of people at once, but by fastening into a likely customer and giving him complete and exhaustive attention.

The people gave concerts for him in their homes, to friends and visitors. Every set sold created a prospective customer or two.

This is a parable of parish work.

A very few parishes are able to advertise fine music, interesting sermon topics, and a general attractiveness, and by such methods receive enough attention to get a congregation. Too often it is a fickle crowd, large numbers of whom have not the slightest interest in the parish. If the faithful few will continue to pay bills, the crowd will give an impression of successful work.

But most parishes are not built up in this way. Only in rare instances does this general method upbuild a parish. A parish must be strengthened by persistent personal attention to individuals. A "prospect" must be attached by special attention to his needs. He may be a victim of wrong ideas about religion and the Church, and he must be re-educated. And he must be assimilated by attachment to a parish group of some sort, so that he will find normal satisfaction in friendly relations with those who will welcome him, know him by name, and permit him to share in some common task.

Ninety-five per cent of our parishes must grow, if at all, from work with children, and from persistent personal approach. To prepare to read services, preach and sing to the hypothetical crowds that ought to respond to our general appeals, is to beat the air.

The personal approach of rector and competent workers in our parishes to unattached individuals and families is the most vital missionary work that confronts the Episcopal Church.

Let's Know

DO WE DO IT?

By Rev. Frank E. Wilson

LET me give you the following letter just as it comes to me. It is unsigned which it shouldn't be, but I assume the writer is in earnest.

"May I inquire why the Church does not provide a Bible Class for the instruction of the people? What a wonderful awakening could be realized if every Church devoted one evening a week to Bible instruction and permitted the every-day man and woman to attend them — overlooking social and class distinctions as Christ did, working for redemption and salvation and a better race of men and women, in place of the present Church policy which is fostering degeneracy and lunacy. Hoping the Church may consider the great need of the people for spiritual instruction. Respectfully ——."

First, let it be said that the Church is by no means unmindful of the value of Bible classes; neither is it indolent in its interest in them. The Bible class was one of the outstanding points emphasized in the Bishop's Crusade. The Brotherhood of St. Andrew promotes them industriously. They are part of the program of the Department of Religious Education and good material is provided for use in such classes. More-

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over there are a lot of parishes where Bible classes are actually being conducted very satisfactorily and to the great benefit of all concerned.

To be sure there are practical difficulties in conducting a Bible Class in the Episcopal Church as it is usually conducted in other communions on a Sunday morning. The average Rector has two services every Sunday morning and very likely a children's service besides. There are physical limits to what one man can do on one day. This, of course, would not interfere with a class during the week and many such are held. Competition with other interests is apt to be keen on a week-night and consecutive attendance is not always easy. I recall one woman who urged me with much persistence to start a Bible class on a week-night and when I did it she was conspicuous by her regular absence. I am not sure whether her absence contributed to degeneracy and lunacy on her part but, if so, the Church was not responsible in her case.

Having said so much—let me emphasize the importance of just such classes. Ours is a teaching Church and our people ought to be taught. Moreover, on the whole, they welcome it. They are much more interested in instruction than in exhortation and, generally speaking, it is better for them. One of the main features of Lenten observance in my own parish for several years has been Monday evening instruction classes. This year we are talking, with much chalk and several blackboards, about the period between the Old and New Testaments. We average an attendance of one hundred persons by actual count and this is not a large parish. One reason why people do not read their Bibles as much as they should is because they find them dull. And the reason they find them dull is because they have not the back-ground to enable them to read intelligently. That, I think is the most important function of a Bible Class—to supply people with a back-ground for their own Bible reading. The Book of Daniel, for instance, is a collection of childish stories and night-marish visions to the casual reader and is, therefore, quite unimpressive. Put it where it belongs as a powerful plea for faith and spiritual courage given to the Jews who were suffering under the insane persecutions of a half-mad Syrian king in the second century B. C., and it becomes an inspiration. Yes—let's have more Bible classes.

The annual retreat for men and women in the diocese of Connecticut was recently held at the Church Mission of Help, Bridgeport; largely attended.

An Offer

A NUMBER of inquiries have been received in regard to an offer recently made to the clergy. For each *new* subscription to this paper (not renewals), or for a Bundle order for at least ten copies for at least thirteen weeks, we offered an Auto-Strop razor, with the accessories, exactly as illustrated in the picture that accompanied the letter. This unusual offer is made possible through an advertising contract that we have made with the manufacturer, and stands until the supply is exhausted. Clergymen having a standing order for a Bundle will be sent a razor if they will write us a note signifying their intention to continue with their Bundle. Any clergyman is entitled to this premium who sends us one new subscription for a year, the subscription price of $2 to accompany the order.

About the Bible

AN OLD BOOK AND A NEW ONE
Reviewed by the Rev. F. R. Myers

THE MESSAGES OF THE BOOKS. *Being Discourses and Notes on the Books of the New Testament. F. W. Farrar, Dean of Westminster. Macmillan,* $2.50.

This is a republication of a book long out of print. In that fact is the basis for the only possible adverse criticism which might be made of this volume. It is written for the general reader, who cannot be expected to be familiar with events or dates in the life of Dean Farrar, and yet nowhere in it is there any indication that it was written in 1884 rather than in 1927. This omission, although no doubt unintentional, detracts from the value of the book and is bound to be misleading to those for whom is is intended. Much water has gone over the dam in New Testament study in forty-odd years and any book which purports to give a scholarly interpretation of the Books of the New Testament for popular reading ought, in strict honesty, to be dated. That is especially true when positions are supported, as here, which scholars have almost universally abandoned. For example, Dean Farrar insists that the Synoptic Gospels are entirely independent of any docementary inter-relationship. It is hard to believe that Dean Farrar would defend this thesis if he were now living.

When this single blemish is noted there remains for the book only the highest praise. In a series of thirty sermon lectures Dean Farrar (he was not Dean Farrar when these were written), in his inimitably graphic and clear style, discusses the occasion, the form, the content and the message of each of the twenty-seven Books of the New Testament. He maintains the thoroughly modern emphasis upon the study and understanding of the Books of the Bible as units rather than by isolated verses or chapters, and he presents a most interesting and readable presentation of the emphasis. Clergy and interested lay people will find it both useful and stimulating.

* * *

THE STORY OF JESUS. *And the Beginnings of the Christian Church. Benjamin W. Bacon. Century* $2.50.

Do you want to know what "Higher Criticism" is all about? Are you curious to read a book in which scholars' opinions on sources and dates and authenticity of the Gospels are discussed in simple, interesting, untechnical language? Do you wonder if the thoroughgoing critic has any



Prof. B. W. Bacon

religion, and, if he has, what it is like? If any of these questions touch you then Professor Bacon's book was written for you.

The questions noted above are not academic, they are very much alive. The prominence of the Fundamentalist-Modernist controversy has thrown the whole subject of Biblical criticism into the field of popular discussion. There must be many people in the Church who would really like to know just what the best modern scholarship has to say about the New Testament but who do not know where to find it in a form which they can use. And there are many others who are fearful both of the purpose and the consequences of critical study and who do not know quite what to make of the fact that most of the clergy of the Church accept the results of Higher Criticism. For both these classes no book can be more highly recommended than "The Story of Jesus." Professor Bacon is one of the most painstaking and learned of American scholars. He is always reverent and deeply devoted to the person of Jesus. He neither "talks down" to his readers, nor "over their heads."

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NEWS FROM THE WESTERN DIOCESE

In Brief Paragraphs

Edited by

BISHOP W. BERTRAND STEVENS

THE BISHOP of Sacramento in his convention address of 1927 has made a strong appeal for the small dioceses. Of his own dioceses he says:

"Here we are in a vast mountainous and rural section of the country, with an area of 50,000 square miles, with no big cities, large parishes or Church people of wealth. We carry on 17 parishes and 37 missions, 54 in all. We have work and institutions among Indians, whites and foreign born. We provide support of the bishop, including salary, house, pension premium and traveling expenses. We have an Archdeacon who is general missionary and executive secretary. We furnish our own appropriations for the Executive Council and its departments, pay for our own upkeep, motors, secretaries, taxes, repairs and new undertakings.

"We draw this support from our people in small towns, who are already carrying along rectors, rectories, parish houses, pension premiums and motor appropriations.

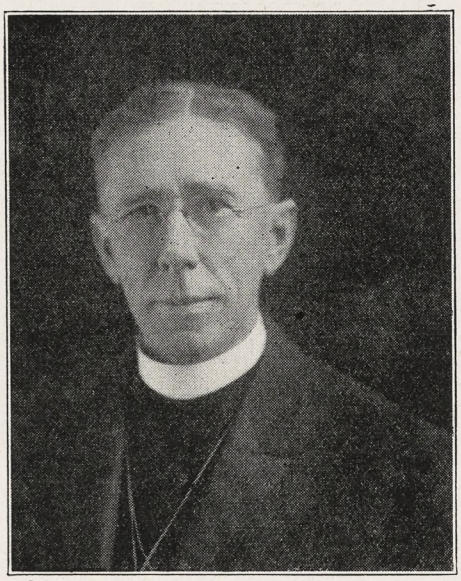
"We are informed that this Diocese has a larger number of self supporting rural parishes than any other in the United States. We are proud of this fact. We do not wish to change it. We haven't the slightest desire to go back to our former condition of dependency as a Missionary District.

"The hardship is in the fact that we cannot give our clergy a living salary and therefore are in constant danger of losing them to a stronger Diocese or to a Missionary District, which is allowed a large fund for supplementing clergy salaries.

"Because we are a Diocese we are largely left out of the general budget. No National Council underwrites our needs or even seeks to know what they are. Sympathetic officials write gracious letters, regretting, wishing there was more money, while Missionary Bishops get together, formulate budgets which are guaranteed by headquarters and in addition are given an appeal to the whole Church which a Diocesan Bishop cannot secure, although his problems and struggles are precisely the same."

* * *

The Church property at Lake Tahoe has been repaired and improved. The chapel of the Transfiguration at this popular resort is one of the most interesting and unique of summer chapels. Bishop Moreland arranges each summer for preachers of distinction and ability to officiate for a month or two at a time and the Church is presented with dignity and helpfulness at this strategic center.



BISHOP MORELAND
Pleads for Small Dioceses

* * *

The Bishop of Idaho has been a popular Crusader during the past two months. Hence the following lament of the editor of his diocesan paper:

How doth the busy Bishop B.
Improve each shining hour
Crusading east and also west
With fervor, force and power.

How doth the busy editor
For want of something better
His brain belabor to replace
The Bishop's missing letter.

* * *

Seventy-six members of the Los Angeles Clericus gathered on April 4th at a luncheon at the University Club in honor of Sir Henry Lunn, who made a most happy and interesting address. His words gave his hearers a sympathetic understanding of his rich and somewhat dramatic career, and made them appreciate more than ever his valuable services to international peace and the cause of Christian unity. Sir Henry addressed the student bodies of local colleges and preached at St. Paul's Cathedral.

* * *

An unusual bit of social service is recorded of the Rev. E. C. Schmeiser of Cashmere, Washington. Apple harvesters arrived in the community long before the fruit was ready to harvest. Mr. Schmeiser used his parish house as a community centre, established an employment agency where over 2,100 persons were interviewed and 1,500 registered. By getting in touch with employers many of the men were placed at work. It became necessary to serve one meal a day which consisted of beans, bread and coffee. For this a charge of five cents was made. The food was donated by merchants and residents who have been so appreciative of the service rendered that they have urged its continuance during the coming year.

* * *

Bishop Wells, the retired Bishop of Spokane, retains his interest in his former diocese. He has a special fondness for St. Paul's School, Walla Walla, and this year added a considerable sum to its endowment fund by sacrificing his winter trip to a warmer climate, a trip which has been his custom for several years. Of his services the principal says; "Too much credit can never be given to Bishop Wells for his devoted service to St. Paul's School which owes to him not only its founding, but also its preservation in several crises that threatened its existence."

* * *

Noonday preachers at St. Paul's Cathedral, Los Angeles, Calif., included this Lent, besides Bishop Stevens and Dean Beal, the Rev. Paul Bull, C. R.; Archbishop de Pencier, of British Columbia; Bishop Sanford, Bishop Moreland, Dr. Deems of Trinity Church, San Francisco and Dr. Gardner, student chaplain of Stanford University. These services were preceded by half-hour organ recitals by guest organists. St. Paul's is one of the few downtown churches in Los Angeles, and the attendance at these noonday services is showing a gratifying growth from year to year.

The Rev. John W. Mulder, former Congregationalist minister at Corning, New York, was ordained to the priesthood in Christ Church, Corning, on April 2nd, Bishop Ferris officiating, the rector, Rev. George B. Kinkead, presenting the candidate. Mr. Mulder was received into the Church last year and has been in charge of Zion Church, Avon, New York, where he has done an unusual bit of work. He is a graduate of the Yale Divinity School.

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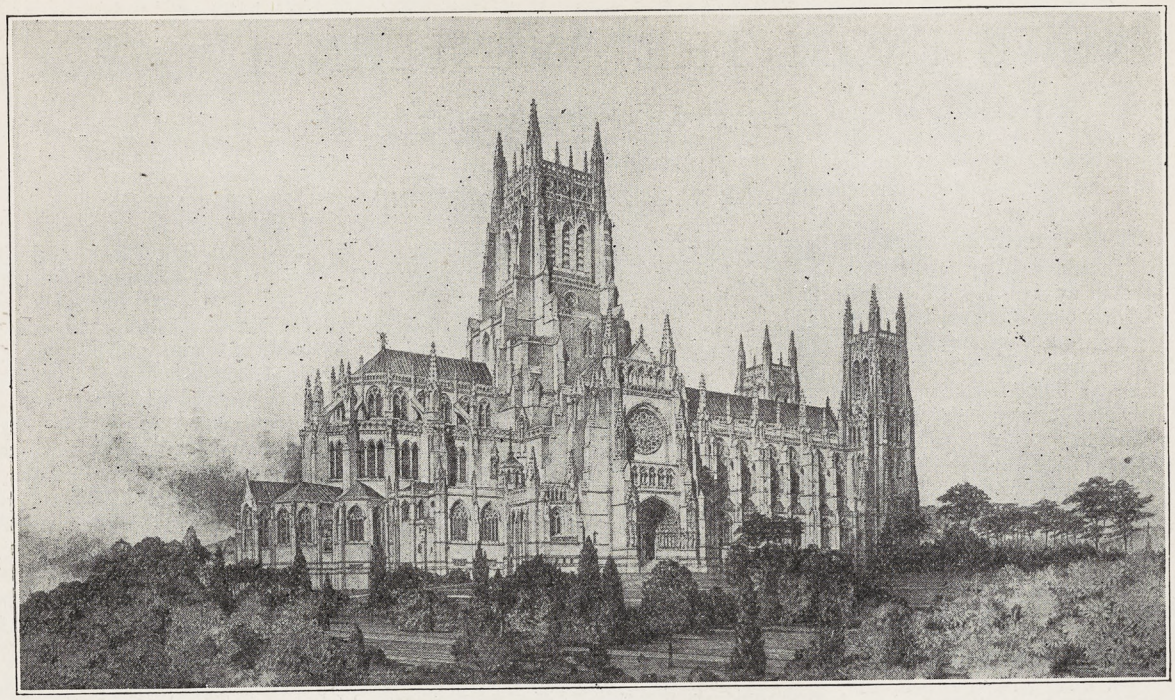

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

MOST of you will be familiar with the picture. It is the architect's drawing of the Cathedral of St. John the Divine now being constructed in New York City. It is different from the other pictures that you probably have seen inasmuch as the tower has been changed, thus making it purely Gothic.

* * *

Last summer I had a lot of fun with a half-dozen seminary students who took jobs in factories in and around Boston. We met for conferences over week-ends at the Cambridge Theological Seminary, with experts sitting in who told us what in their opinion a clergyman ought to know. This summer plans are being made for a group in Chicago. The men will live together at some centre where they will be brought into touch with the interesting side of Chicago; the president of one of the building trade unions has agreed to help the men get jobs, which means that they may be given the opportunity to study unionism from the inside; and conferences will be had with employers and union leaders. There will be pilgrimages to the stock yards, steel mills, the trade board of the clothing industry and other places worth seeing. All of this is merely the plan. It will be carried out only if at least a half dozen seminarians or college students are sufficiently interested to get at life in this way. This paragraph is printed with the hope that it will catch the eye of several of them. If you are close to students perhaps you will place this in the hand of some likely chap with the suggestion that he write to me at 416 Lafayette Street, New York City. I can guarantee an interesting summer—I have been in the town long enough to know places and folks, so I am sure we can have a lot of fun.

* * *

The first session of the Church Congress, to be held in San Francisco, is to meet on June 14 when "Moral Standards in an Age of Change" is to be discussed, the leaders being the Rev. Robert B. Gooden, headmaster of the Harvard School, Los Angeles; and the Rev. Henry Lewis, student pastor at the University of Michigan. Other subjects to be discussed will be: "Do the new thought and health cults contribute anything to Christianity"; "How can Christianity satisfy the religious needs of all races"; "In what sense our Church should be Catholic"; "In what sense our Church should be Protestant"; "The relation of Christianity to political and industrial democracy"; "Evangelism — Its aims and methods"; "Some aids to personal religion, the Bible, the Sacraments, prayer."

* * *

Miss Ethel M. Elliott, missionary at Onaway, Michigan, has published a "Litany of the Lord's Prayer" for the use of children. It has been published in pamphlet form by the General Board of Religious Education, and is regarded as a distinct contribution to the growing science of childrens' worship.

* * *

The Woman's Auxiliary of the diocese of Michigan will inaugurate this year a spring meeting to be held at Trinity Church, Bay City, Monday, May 23rd. This will be followed by a meeting of the House of Churchwomen of the diocese on Tuesday, May 24th.

* * *

The Round Table Fellowship, held on Monday evenings of Lent, came to its close and climax Monday, April 4th. The address, given by Dr. Lynn Harold Hough of the Central Methodist Church, Detroit, was one of the most charming and stimulating utterances ever heard at the Cathedral. Taking as his subject "Expanding Horizons," Dr. Hough sketched, in an autobiographical strain, the story of growing appreciation of various schools of religious thought. Cradled in Methodism, and still devoted heart

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and soul to its ministry, Dr. Hough said that the great communion to which he belonged stood for the supreme importance of religious experience. During the years of his development, however, Dr. Hough had found that there were other religious values. So, Congregationalism stands for independence of thought; Presbyterianism stands for definite and carefully-argued conviction; Anglicanism for the worship of God in the beauty of holiness; and Romanism for the ideals of corporate solidarity. Even there the speaker did not find that his expanding sympathies stood still, but went on to speak of the meditative charm and deep spiritual values in the life of Gautama Buddha, and experienced by many of his followers. Last of all, he paid an unexpected tribute to Mohammedanism, which he said stood for the active and positive doing of the will of God; a salutary off-set to the passive, resignation-attitude to that will. The Round Table Fellowships, under the direction of Mr. E. E. Piper, diocesan superintendent of Religious Education, have gathered together, week by week, about two hundred men, studying the problems of devotional life, the adjustments of human relationships and science in modern life.

* * *

Bishop Blair Robert has been added to the list of lecturers for the school for rural clergy to be held at Madison, Wisconsin, June 27th to July 8th. Announcement is also made of a rural conference to be held at Nashville, Tennessee, April 18th-29th, and one at College Park, Maryland, June 13th to 24th.

* * *

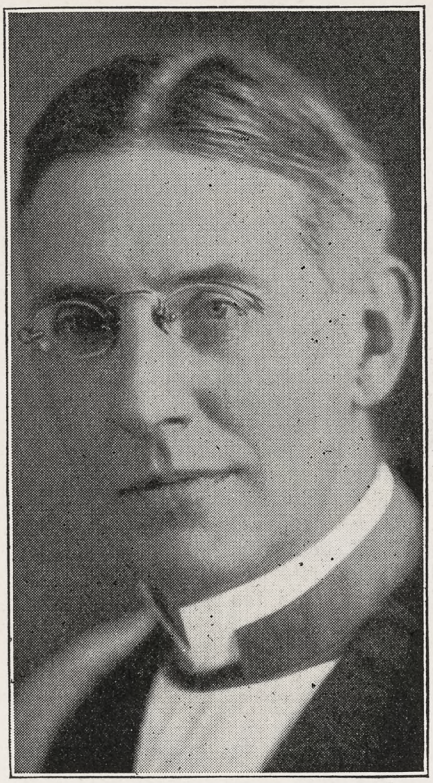
The Rev. William Porkess, Wilkinsburg, Penna., has kindly consented to serve as correspondent to these paragraphs from the diocese of Pittsburgh. Kindly send your news bits from that diocese to him.

* * *

A pageant of rare beauty and missionary appeal was presented in Trinity parish house, Columbia, S. C., on April 4th. Each of the mission fields was presented as well as much of the domestic work; Foreign-born Americans, the Coal-fields work, Alaska, the Indian work of the West. The pageant was written by the Woman's Auxiliary and the Men's Club of the parish.

* * *

Leaders from the Church Missions House are to lead conferences at the annual convocation of the district of North Dakota which is to meet in Fargo, May 15th-18th. The Bishops' Crusade in the district, under the chairmanship of the Rev. Charles Collett, rector of St. Paul's, Grand Forks, was successful. The Cru-



BISHOP PARSONS
To Entertain Church Congress

saders were Bishop Sumner of Oregon, Rural Dean Tull of Wyoming, Rev. Robert Flockhart of Sioux City, Iowa, and the Ven. William Burrows of Indianapolis.

* * *

The Presiding Bishop requests the clergy to include prayers for the National Council and its departments in their services on Low Sunday. The Council meets in New York April 26th-28th.

* * *

The meeting of the commission on religious education of the Province of Washington is to be held in St. Paul's, Chestnut Hill, Philadelphia, April 21st and 22nd. Plans are to be worked out for the promotion of the Church boarding schools; the commission will make definite recommendations looking to a better coordination of the young people's societies of the Province; and time is to be given to a discussion of the opportunities for religious expression offered to students in colleges.

* * *

Bishop McDowell of Alabama has officiated at four ordinations since the beginning of the year. The Rev. Samuel H. Livingston of Jacksonville, Alabama, was ordained priest; the Rev. Edgar R. Neff, assistant at the Advent, Birmingham, was ordained priest; the Rev. Ralph J. Kendall, student at Sewanee, was ordained deacon; Rev. Shirley G. Sanche, colored, was ordained deacon at St. Mark's, Birmingham, where he has been assistant since the beginning of the year. Bishop Gilman of Hankow was present at this service.

* * *

According to the report of the New York Protestant Episcopal City Mission Society workers are maintained by the society in 63 institutions. The chaplains of the society held 2,817 services last year, with aggregate attendances of 135,889. A total of 222,432 bedside visits were made; 18,049 received the Holy Communion—all of which was in

Ask Me Another

1. Name the dioceses in New York State.
2. What important church conference is to be held this summer in Switzerland?
3. Who is executive secretary of the department of missions?
4. Where is the conference of the department of social service to be held this year?
5. Who is the executive secretary of the Woman's Auxiliary?
6. How many Provinces are there in the Church in the United States?
7. What is the organization whose purpose it is "to spread Christ's Kingdom among men?"
8. What organization of the Church works on "the problem of wayward youth, of delinquency, and of illegitimacy?"
9. Name the Church weeklies.
10. What is the official monthly mission magazine?

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addition to the work in its own chapels and settlement houses.

* * *

Considerably over half of the million dollars that is being raised for the Church of the Heavenly Rest, New York, has been pledged.

* * *

Bishop Murray is to be the guest of honor at the celebration of the 225th anniversary of the four colonial parishes of Jamaica, Flushing, Newton, and Hempstead, Long Island. A representative of the Society for the Propagation of the Gospel in Foreign Parts, whose first effort was the founding of the parish in Jamaica, will also be present.

* * *

Mrs. Henry Ford has given a sum of money for the erection of a memorial chapel at Camp Frisbie, the boy's camp of the diocese of Michigan.

* * *

St. Peter's, Detroit, the Rev. Robert Kimber, rector, is raising $75,000 for a new church.

* * *

A drama, based upon the life of St. Francis of Assisi is to be presented in Brooklyn on May 2nd by the young people's societies of the diocese of Long Island.

* * *

A notable rectorship comes to an end on June 5th when the Rev. Peregrine Wroth, for fifty-one years rector of the Messiah, Baltimore, retires from the active ministry. The Rev. James A. Mitchell, for the past two years the associate rector, becomes the rector of the parish on that day. Mr. Wroth instituted the first noontide Lenten services in the country with the possible exception of Trinity Church, New York.

* * *

Hugh Benson's passion play, "The Upper Room" was given by members of the Berkeley Divinity School during Passiontide. The performance of the play made a deep impression upon large audiences, many being literally moved to tears by the series of beautiful and touching scenes. So much was this the case that the play had to be given three times in succession.

The success of the play was largely due to the interest and organizing skill of Mrs. Carpenter, wife of the Rev. S. C. Carpenter, the visiting English lecturer at Berkeley this year. Benson's play was somewhat modified and Roman accretions to the Gospel story eliminated. Mr. Carpenter himself played the part of Peter, Professor Hedrick of the Berkeley faculty that of Judas, Mrs. Hedrick that of Mary Magdalene, Mrs. Ladd helped in the singing; the part of the Blessed Virgin was taken by Miss Raftery, and the other parts by students in the school.

* * *

This cheering note comes from Mr. Charles A. Tomkins, assistant treasurer of the National Council:

"During the first three months of this year the dioceses have paid to the National Council $2,544.93 less than they did for the same period a year ago.

"There are sixteen dioceses that have paid or overpaid the minimum amount due to April first as against ten dioceses in 1926.

"At the present time we are focusing our thoughts for the next three months to come with the hope that with the Easter offerings and the children's Lenten offering that we may be able to go well on into the summer without loans from any source.

"Greeting from the Church's Headquarters in the name of the 'Pay as you go' policy."

* * *

Speaking last Sunday in Cleveland, Mr. John D. Rockefeller Jr., said: "There is a yearning for the simple religion of Jesus Christ as never before. If we were only willing to sacrifice for the preservation of peace a hundredth part of what we are willing to sacrifice for the successful consummation of war no war would again blot the pages of history."

* * *

The Rev. Hugh Elmer Brown, Chicago Congregationalist, said last week: "Mr. Bruce Barton might better have called his book 'The Man the New Testament Does Not Know.' You cannot dress Christ up in a business suit. He was not a modern go-getter. He never sat in an office circularizing the people. He was un-

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popular because he denounced the sins of the age. He wrote his name in blood because He would not follow the crowd."

* * *

The Rev. Caleb Stetson, rector of Trinity, New York, said: "China and Asia are rebelling against industrialism and commercialism, against the machinery that is making a slave of man. We white men pride ourselves on our wealth, our riches, our big activities, our mass production. We say that spiritual stuff is from the pulpit and it gets us nowhere in the world. The Chinese have long resented this attitude, silently. They live for life itself. And I cannot say that I blame them for at last rebelling against the restraints of our civilization."

* * *

Dr. Harry Emerson Fosdick said: "The most disturbing fact about the Crucifixion is that those who sent Christ to death were just ordinary business men acting from familiar and ordinary motives. First the religious people who felt their prejudices to be very sacred; second, the business men who discovered that large profits feel very good; and, third, the politicians who helped kill him merely to play safe."

* * *

Rev. Frederick Swindlehurst has served in the diocese of Albany for twenty-two years. He resigned from his rectorship at Scotia the other day to accept an appointment as chaplain of Immigration Service at Toronto. Lots of parties and gifts by way of farewell; $500 of glittering gold from the vestry; traveling case and a typewriter from a guild; $150 from a community club; a check from Dr. Brooks, rector of St. Thomas's, New York, formerly the archdeacon of Albany; a trunk, umbrella, fountain pen and desk set from the police and fire departments, and a watch from the men of St. Joseph's Roman Catholic Church. Somebody ought to have given him a truck to get his gifts to Canada. Such treatment will tempt a lot of parsons to resign.

* * *

Reports generally of attendance at Lenten services are that they are larger than usual. In some instances it is no doubt, due to the fact that several churches have united for their services, as for example, with the churches of the Heights in Brooklyn, St. Ann's, Holy Trinity and Grace. With them, combined services have been held afternoons during Lent with fine congregations. Recent preachers have been the Rev. Frank W. Crowder, rector of St. James,' New York, and Bishop Oldham of Albany.

* * *

Bishop Hulse of Cuba is assisting Bishop Stires of Long Island during April and May.

* * *

Rev. Donald Smith, rector at Little

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Falls, Minnesota, called recently on an old man who was very ill. Before leaving he had baptized the five children of the man, the youngest of whom was forty.

* * *

The National Conference of the department of Christian social service is to be held in Des Moines, Iowa, May 11th to 15th. On the program: Dr. John A. Lapp, officer of the Catholic Welfare Conference; Mr. George R. Bedinger, director public charities association of Pennsylvania; Rev. Charles H. Brady, chairman of social service, Colorado; Rev. Harold Holt, the new assistant in the department of social service; Rev. Edward S. White, rector of the Holy Communion, St. Louis; Miss Ruth Hill, of the American Association for organizing family social work; Prof. Stuart A. Queen of the University of Kansas and Prof. Frank J. Bruno of Washington University. Dean Robbins of New York is chaplain.

* * *

The Fellowship of Reconciliation has sent a communication to 30,000 clergymen, including our own, urging them not to sit quietly by and allow another world war to develop under their noses. It is accompanied by a letter from Bishop Jones, in which he says: "The question of war and Christianity is no academic speculation, as the current dispatches from China, Mexico and Nicaragua show. The 'next war' is here now, even though it may not be formally declared; for many of the methods of war are being used by our government. And further, the newspaper correspondents at Washington are convinced that it is the intention of the administration to raise the embargo on arms to Mexico very shortly. That would mean still more war. We are sending out this communication in the hope that ministers generally may face the issues involved as a growing number already have done, so that the Church as a whole may not be caught unprepared."

* * *

A slave boy in Africa became the first African bishop, Bishop Crowther (consecrated in 1864, died in 1891). His son is now an archdeacon and at the age of 82 travels up and down the country preaching and giving guidance to many churches in the great Niger-Delta.

* * *

When St. Stephen's Church, Fall River, Mass., was consecrated recently, a letter was received from Bishop Roots, who more than thirty years ago served as lay reader when that parish was a mission, meeting in a room over a barn.

* * *

Bishop Quin says that when he was preparing to leave his parish in Paducah, Ky., for Houston, and expressed his deep sorrow at leaving, the colored sexton assured him the sorrow was mutual, but added, "I spects you better go w'ile you's well favored."

* * *

Nine Chinese, mostly young men, were presented for confirmation re-

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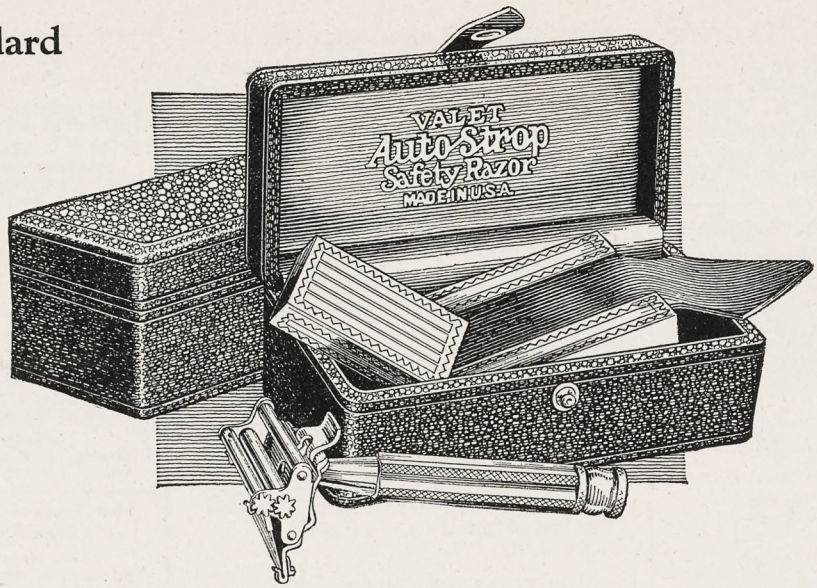

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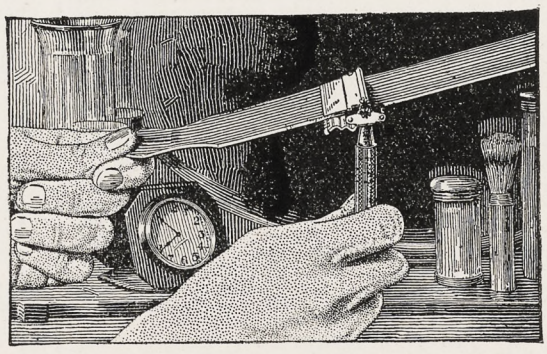

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Services

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

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

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

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Rev. Norman Hutton, S.T.D.
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Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. M.

St. Luke's, Evanston.
Rev. George C. Stewart, D.D.
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Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.
Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

cently in the Chinese Mission, Oakland, California, and five men and a boy were baptized. The choir was vested for the first time. Our Chinese priest, the Rev. David Wu, of the Chinese Mission in San Francisco, is in charge here. His 11-year-old son is crucifer and organist in San Francisco.

* * *

Men's club of Trinity Church, Boston, were the guests of the Lawrence Men's Club of the Cathedral on Thursday. Bishop Slattery and Dean Sturges were the speakers.

* * *

The department of missions of the National Council reports that some of the Church property in China has been seized by soldiers and students. Our missionaries are all safe.

* * *

The great and blessed Society for Promoting Christian Knowledge has been keeping its 229th anniversary. It was founded on March 8, 1698.

* * *

St. Thomas's, Mamaroneck, New York, was one of the centers of the Bishops' Crusade. As a follow-up, a mission was conducted there by the Rev. Walter E. Bentley. The rector, the Rev. Frank Dean Gifford, is now presenting a confirmation class of fifty-nine persons, which has in it six Methodists, six Lutherans, five Presbyterians and one Roman Catholic.

* * *

There is a Young People's Fellowship of about fifteen girls and ten boys connected with St. John's Church, San Juan, Porto Rico. The Rev. Kenneth O. Miller has recently become rector here.

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Daily, 12:20 to 12:40.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.
Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
Knapp & Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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Holy Days and Thursdays, 10.

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By E. P. Jots

Irvin S. Cobb recently acquired a son-in-law and before and during the ceremony a number of questions were put up to him to settle as the nominal head of the family. One problem was submitted by his (then) prospective son-in-law.

"I don't know how to address Mrs. Cobb," he said. "How did you address your mother-in-law?"

"Well," replied Mr. Cobb, "it was this way: For the first year I called her 'Say' and after that we all called her 'Grandma'."

* * *

Friend: "So you got your poem printed?"

Aspiring Poet: "Yes. I sent the first stanza to the editor of the correspondence column with the inquiry, 'Can anyone give me the rest of the poem?' A day or two later I sent the rest under another name."

* * *

Tillie: "What would you call a man who hid behind a woman's skirt?"

Willie: "A magician."

Answers

1. New York, Long Island, Albany, Central New York, Western New York.
2. Conference on Faith and Order.
3. Dr. John W. Wood.
4. Des Moines, Iowa, in May.
5. Miss Grace Lindley.
6. Eight.
7. The Brotherhood of St. Andrew.
8. The Church Mission of Help.
9. The Churchman, Southern Churchman, The Living Church, The Witness.
10. The Spirit of Missions.

Clerical Changes

COBB, Rev. Rodney F., curate at Trinity Cathedral, Davenport, Iowa, has accepted a position as curate at Trinity, New York City.

FLANAGIN, Rev. Ross H., rector of St. Paul's, Oaks, Penna., has accepted the rectorship of St. Luke's, Newton, Penna.

HULL, Rev. Charles T., rector of St. James', Bucyrus, Ohio, has accepted a call to be the rector of St. Paul's-by-the-Lake, Chicago.

HINE, Rev. H. Francis, rector of Christ Church, Stratford, Connecticut, has accepted a call to be the rector of Trinity, Torrington, Conn.

PRESTON, Rev. J. J., resigns as rector of St. Peters, Tecumseh, Michigan, to take charge of All Saints, Brooklyn, Michigan.

TUTTON, Rev. William, from the diocese of Western New York, has taken charge of St. John's, Dickinson, North Dakota.

WATTS, Rev. George Oscar, rector of Trinity, Clarksville, Tennessee, has accepted a call to St. John's, Hampton, Virginia.

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North Adams, Mass. Demonstrates Wonderful Community Spirit in Church Campaign

On February 14th, the Methodist Episcopal Church at North Adams was burned to the ground. The city appreciated that this was a community loss, but few believed that sufficient funds for the re-building of a Church for the Methodists was possible at this time, particularly in view of local industrial conditions. But the Congregation of less than 900, including old and young, became impatient; our firm was consulted and our Wayne A. Sarcka was sent to meet with the official board.

It was agreed that a campaign should be launched without delay, since the Methodists were compelled to meet in a High School Auditorium for Sunday worship. With less than three weeks of preparation, a campaign for $150,000 was started; one hundred and sixty men and women enlisted—forty of whom represented teams from Churches of other denominations, under the leadership of H. B. Clark, a Baptist, and a Jewish team voluntarily joined the enterprise. In short, the interest and co-operation of the entire community was secured.

Despite adverse business conditions, the goal of $150,000 was secured in five days, an achievement which everyone considered extraordinary for North Adams. Members of all Churches worked and contributed liberally, demonstrating that there is a real, live, happy relationship between the Churches in the City. Accordingly, a new Church will rise from the ashes of the old edifice and a new dawn for the Methodists in the city at the foot of the Mohawk Trail. This is Mr. Sarcka's fourth consecutive Church victory.

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IS THERE ANY RIGHT OR WRONG—Tucker

The WITNESS

CHICAGO, APRIL 28, 1927



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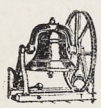

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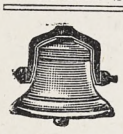

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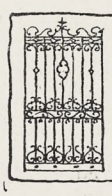

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THE WITNESS

A National Paper of the Episcopal Church

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IS THERE ANY RIGHT OR WRONG?

Church Must Help Solve Old Question

BY IRWIN ST. JOHN TUCKER

RECENTLY, some forty students, both boys and girls, have killed themselves, leaving notes expressing despair with life. Most of them were in college, some in high school. Their number attracted attention because they were students, and because most of them laid their self-destruction to the philosophy they had learned in school.

But day by day suicides of old men, middle aged men, young men, deserted wives and betrayed girls, occur in numbers past accounting. Nobody troubles to add them up. In an appalling number of cases, fathers and mothers destroy two or three children together with themselves. It is a standing joke in newspaper offices, where most jokes are ghastly—"Keep stock head No. 1 standing in type: "KILLS WIFE AND SELF."

These daily horrors occur because of hopelessness; no job, no money, no friends, no prospects, long-continued illness. Economic maladjustment is to blame. But student suicides are not traceable to economic maladjustment. In most cases, life has been far too easy. From kindergarten on through college life has been one long career of ease. There has been no struggle to develop spiritual backbone.

MATERIALISM

By a majority of them, blame is laid on the materialist philosophy of life. This philosophy is blamable for more than suicide. The world was startled by the "thrill murder" of Bobbie Franks by Leopold and Loeb. Two young collegians, of immensely wealthy families, with brilliant prospects, had so exhausted the joys of pleasure that they turned to murder for a new sensation.

Arthur Rich, collegian, son of a wealthy Michigan manufacturer, is spending his life in prison for criminally assaulting a girl student. Three young collegians in Illinois are spending twenty-five years of their lives in the penitentiary for criminally assaulting a girl student. Nine Chicago boys were sent to prison recently for murdering a peddler. They laughed as they went. The average age of criminals has moved down from thirty to sixteen. Gangs of boy criminals, with girls aiding and abetting them, multiply in every city. "Bob-haired bandits" have become a joke. "Sheik slayers" are a matter of course. Crimes against children multiply.

This swift spreading rottenness is not the product of the slums. It cannot be laid to ignorance and poverty. Girls and youths of highest breeding and great wealth take part in it. The low-grade criminal, the "moron" as we used to call him, has been outclassed by the high-pressure criminal, product of educated wealth.

NO RIGHT OR WRONG

Coupled with this moral rottenness is the idea that there is no responsibility for anything. Anybody who commits a crime is immediately proclaimed to be insane, and therefore to be cuddled. After the atrocious murder of Bobby Franks, their lawyer pleaded in court, with tears in his eyes, for "these poor boys"—Leopold and Loeb! Harold Croarkin, who seduced and then murdered little Walter Schmith, aged six, was described as "this poor, sick boy." Two young bandits who shot in cold blood a taxi driver and an engaged pair sitting in front of the girl's own home, were slobbered over by a maudlin group of clergy, beseeching pity on the ground that they—the murderers—"never had a chance." The doctrine of responsibility has gone. There seems to be no longer any right or wrong.

THE CROSS ARTICLES

Some months ago THE WITNESS published articles by a divinity student, an undergraduate at one of the great Midwestern Universities. He analyzed the philosophy current at his university, taught at practically all of them, as entirely destroying any idea of responsibility. We are not causes, but phenomena. There is neither praise nor blame. We cannot be blamed if we do wrong, nor praised if we do right, because there is neither right nor wrong.

He cited, as a necessary result of this teaching, the rotting of moral fibre. He gave instances, as almost any student at any university could give, of the indulgence of unwed girl students with men students. Immediately there was a terrific hullabaloo. Wilford Cross was denounced by officials and directors of universities, and his statements branded as lies.

Everybody seems to know about these things except the clergy. A famed missioner of one of the monastic orders told me, "A certain bishop once asked me 'What do you do, when a man comes to you for confession? What does he say?' I replied, 'Well, he tells me what he has been doing that's wrong; perhaps stealing, perhaps adultery.' And the bishop replied, in a shocked tone, 'Adultery! Oh, no! Not in the Episcopal Church!'"

Every known variety of sin is to be found among the members of any fair-sized Episcopal church, as it is among the members of any other church, or lodge, or factory. If that were not true, the Prayer Book, with its continual reiteration of "Miserable sinners" would be a lying jest. Yet, when a divinity student attempts to analyze the causes of the spreading immorality, he is howled down by the clergy.

What would you think of a medical school which tried to prevent its students from discovering that there is such a thing as disease? What would you think of a school of en-

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gineering which tried to prevent its students from knowing that steel, under certain strains, and unbraced, will break? What, then, must we think of a Church which stifles an attempt at pointing out, calmly and dispassionately, that moral fibre, under certain strains, and unbraced, will break?

In Lewis Sinclair's latest book, "Elmer Gantry," is described a conference of ministers, at which the Roman Catholic priest observes, "The Catholic Church is not nearly so much shocked as some others seem to be at the discovery that sinners frequently sin." Stifling discussion of sin is not only cowardice. It is not only treachery. It is a confession of spiritual bankruptcy—this hushing up of all discussion of what is being talked of in every home and in every newspaper, in every high school, in every college; namely, conditions under which the animal, so strong in all of us, demands and obtains its gratification.

Church's Task

How shall the moral fiber be made strong to resist temptation?

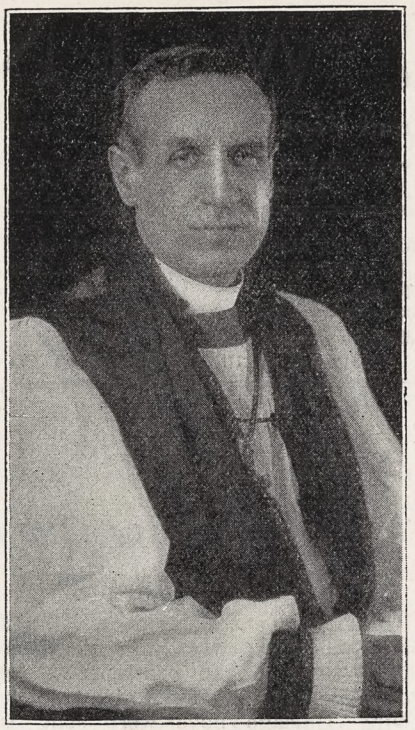
That, I take it, is the chief business of the Church. When physicians conceal reports of an epidemic, they are not only cowardly, but treacherous. They confess not only incompetence, but collusion. When The Witness met that storm, outsiders looked on bewildered, as a spectator might look at a man holding a blanket in front of a fire, to hide it from view, while it devoured his home.

Take two or three thousand young men and women, at the most inflammable age; tear them loose from all old moorings of home and church; put them in an atmosphere wherein all old things are derided, wherein man is regarded as a meaningless phenomenon, a chemical reaction without responsibility—and the result is as if one dropped matches into kerosene.

No Leadership

Two years ago, at a mass meeting of Young People in connection with a diocesan convention in a large Mid-Western city, three bishops spoke. One of them said, "I do not know what to say to you young people. I do not know what message would appeal to you." Another said, "I would like to have the young people talk to us. We older men would learn much from them." The third said, "I was chaplain of an army cantonment during the war, where not less than 7,000 men, young men, reported themselves attached to the Episcopal Church. There were never more than three of them—not three hundred, but three—who attended our service on any Sunday."

Three public confessions of utter incompetence, from three leaders—three bishops!



Bishop Booth
Brings Army to Vermont

If the Bishops' Crusade wakens the Episcopal Church to a realization of its incredible spiritual poverty; if it stuns it into a knowledge of the vast spiritual splendors which wait ready to break into it from every side; if it convinces its members, including its clergy, that the soul of the world is at stake, it will have been worth while.

What can one say of a Church which relies on the tombs of its ancestors to prove that it is a child of the Holy Ghost? Jesus said it: he said it to the Scribes and Pharisees: "Hypocrites!" . . . "I say unto you, God is able of these stones to raise up," successors of the Apostles.

Is God dead? Do we have to find God among the tombs of the Historic Episcopate? Is the Holy Spirit bound up in the black and white of a bishop's robe? "He is a God of the Living, not of the dead," said Jesus.

What shall we say to these eager young spirits who are surveying vast new empires of dazzling knowledge, breaking upon their eyes? What can the Church say to young college men and women before whose vision astronomy, biology, geology, zoology, chemistry, physics, are unveiling the very workshop and laboratory of the Almighty? Hand them a prayerbook, and tell them to arrange the flowers on the altar on the third Sunday in every month? Or has the Church a vital contribution to make? A discussion of this question is herewith proposed.

Cheerful Confidences

FOLLOW UP THE VISITOR

By Rev. George P. Atwater

LAST WEEK I wrote in this column of the necessity of personal missions. Today I wish to point out a field for personal effort that is apt to be overlooked. Almost every parish in our land is guilty of neglecting a very obvious source of human supply for the upbuilding of a parish.

Many a parish is like the owner of a tract of land which was not sufficiently irrigated. The owner began to dream of a huge dam built across an adjacent river, that would divert a large body of water to his land. Had his project been possible he would have had a volume of water a hundred fold more abundant than he could possibly use. It might even reduce his land to a swamp.

Not far from this tract was a small spring whose waters found some quick outlet to the river. If he could arrange to have the waters from that spring flow to his land, they would be sufficient to make it productive.

Suppose the crowds suddenly took the Church at its word, and every unattached person should suddenly turn up at Church. The Church would be swamped and helpless. The tide would soon recede because the individuals thereof could not have personal attention.

The Church puts an "ad" in the Saturday papers, and says "Everybody welcome." On Sunday four persons appear at Church as the result of that "ad." The vital question then is "*What are we going to do for these four persons?*"

Are we going to say, "We provide a warm church, soft cushions, good music, and thus give them an opportunity to worship. What more can they expect?" If we say that, the Church might as well make arrangements today with the diocese for the subsidy that it is going to need at some future time. Decay is inevitable.

But if it really believes in missions, that Church is going to do something about those four visitors.

I think it is not too much to say that probably on every Sunday of the year an average of 25,000 strangers drop in at the Episcopal Churches in our land.

These persons are the most fruitful field of our missionary effort.

If we let them slide out without any attempt to gain their attention, or their interest, we are overlooking our best chance to propel the Episcopal Church.

What appears in any parish to be a tiny trickle of prospects, is in fact a mighty army.

Most churches let this little contingent slip away, Sunday by Sunday,

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without any attention whatsoever. And the visitors go off muttering "That's the last time I'll ever go into that refrigerator."

What can we do about it? Naturally we cannot be completely efficient in extracting the valuable ore from this stream of visitors. But we ought to attempt to do these things:

1. We ought to give the visitors a good pew, and see that he has some clear guide to the service in which he may wish to participate.

2. We ought to give him a cordial greeting as he leaves, and make an earnest effort to secure his name and address.

3. We ought to place in his hands some pamphlet which will give him the fundamental information about the Church in general, and about the parish.

4. We ought to have some one call on him within a week.

5. We ought to extend an invitation either after the service, or during a call, to some group meeting.

6. We ought to persist in this attention until it is apparent that our work is hopeless.

If "missions" has any real meaning for you, and is not merely a sentimental emotion about the needs of people in remote places, then try to practice "missions" in your own parish.

The most deplorable tendency in the Church today is to blame the golf clubs, the automobile, the radio and the spirit of the age for our troubles. A season of self-examination would not be amiss.

THE TEST OF DISCIPLESHIP

The Need of Love and Self-Sacrifice

BY BISHOP JOHNSON

THERE is a human appeal which has no relation to economic, scientific or legalistic reactions. It is a legitimate appeal.

When someone comes into our life who makes this appeal we are not concerned as to whether we are going to make money out of him, or add to our store of information from him, or be more law-abiding citizens because of him. We love him simply because he is lovable. He may or may not help us in any of the above ways, yet we are drawn to him, enjoy being with him and are anxious to render him any service which he may require. It is a joy to make sacrifices for him.

Of course there are bipeds who have smothered these instincts and with whom my association is an endurance test.

I have been ogled by such specimens and have felt that their appraisal was similar to that which an expert might bestow upon an ox, or a psycho-analyst might give to a case, or a lawyer might render a client. What am I going to get out of this specimen? It is this sort of attitude which the Pharisees had toward Christ when they asked him when the Kingdom was to come. Christ's reply was a striking one, "The Kingdom of God cometh not with observation." The Greek word for observation carries with it the meaning of "censorious appraisal." It answers a lot of critics in a word.

But Christ amplified this further: "The Kingdom of God is within you."

Ah! You must bring something to Christ before He will impart anything to you.

"Verily, verily, I say unto you, except you become as little children you cannot enter—not even the porch of the Kingdom." What is this quality which must mark your approach to the Master? I rather think that it is the direct opposite of sophistication. Children are not always attractive but they have almost invariably a wistful capacity for friendship which sophisticated people are incapable of giving.

So your failure to appreciate Christ may not be due at all to any failure on His part to be winsome, but rather to an utter incapacity on your part to receive or impart friendship.

Christ was very tired of people who tried to impress Him with their self-conscious rectitude. He was very responsive to all sorts of curious people who longed for a friend. He was ready to be a friend to the very least of these in spite of their sins and their heresies. This does not mean that he justified them in these sins or heresies but that without the capacity to love and to be loved mere rectitude and orthodoxy were unsatisfactory. They were mere humans with the human left out.

"She was forgiven much because she loved much." She had a capacity for love in spite of her misuse of life, and she was willing to manifest that love in personal sacrifice.

"If you love me, keep my commandments."

Of course you will. If God so loved the world that He gave His only begotten Son as an act of love: and if that Son willingly gave of Himself for love, then our test is to meet Him half-way.

The Son of God has manifested Himself to man as the most lovable of men, and manifestly it is only those who crave affection who will find in Him that which they seek. Christ appeals to the instinct for fellowship in men and I very much question whether He cares to be under critical observation, either as a condition to or as a result of His fellowship. After all, if He is what He claims to be, He could not overlook the presumption of those who would reject His advances and try to substitute their own approaches. He does not want your money, your opinions or your approval unless with it you give your fellowship.

If Christ really died for us and we really believe that He did, love is the only response we can make and self-sacrifice in the only guarantee of our love.

It is the way that the dear Lord has of leading us out of our little self-centered lives, looking for admiration and applause, into another kind of a life in which we are longing for the fellowship of one who satisfies our hunger for real friendship.

The test of our faith is not to be found in faultless logic, but in our desperate need and his capacity to satisfy that need.

Let's Know

A DEBATE

By Rev. Frank E. Wilson

I WONDER how many people ever read any of the books of the Apochrypha, which are properly a part of any complete version of the Bible?

There is an interesting story told in the First Book of Esdras which has to do with Zerubbabel, royal prince of the house of Judah, and the effort of the Jews to rebuild their Temple after the return from the Babylonian captivity.

Josephus, the Jewish historian, supplies the introductory information that the work on the Temple had been held up by hostile influences and that Zerubbabel had finally offered to make the journey from Jerusalem back to Babylon to make a personal plea for help from Darius, the Persian king.

Then we read how Darius made a great banquet to which he invited all the notables of his kingdom. Af-

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ter much liquid refreshment Darius felt inclined to sleep. During the royal slumbers Zerubbabel and two other young men of the palace were discussing a promise of the king that the one who propounded the wisest sentence would be honored with many lavish gifts. They thereupon agreed that each should write his wise sentence on a sheet of paper and place it under the head of the sleeping Darius where he would be sure to see it when he awoke. No sooner said than done.

When Darius found these three pearls of wisdom, he promptly called for their authors and asked each one to defend his statement by argument before an imposing group of courtiers. The first had written "Wine is the strongest." He proceeded to argue the powerful effect of wine upon the one who consumes it—"it causeth all men to err that drink it." Then, rather illogically, he added that "it turneth every thought into jollity" and "it maketh every heart rich."

The second man then stepped forward to support his contention that "the king is strongest." He argued that man rules the world and that the king rules men; ergo, the king is the most powerful of all created things. Certainly it was a clever way to win a prize from a much flattered monarch.

Finally Zerubbabel takes up his theme that "Women are strongest." He shows how the king himself wouldn't be there at all if a woman had not given him birth and, further, how all men, even kings, are subject to the arts and wiles of the feminine gender. But, granting all this, Zerubbabel goes on to point out that there is still another factor more powerful than any which have been mentioned, namely, "truth, which liveth and conquereth for evermore." And he winds up his argument with "Blessed be the God of Truth." Whereupon the courtiers all shouted "Great is Truth, and mighty above all things."

Zerubbabel, of course, won the debate and Darius asked him what he desired as his reward. This was the occasion for which the Jewish prince had been waiting. He reminded Darius of an earlier vow that Jerusalem should be restored and called upon him to fulfill his vow. That was all the reward he wanted. This generous plea for the people of Israel roused the admiration of the king and he quickly granted all his request. Zerubbabel was sent back in high honor bearing the royal consent to the work of restoration. Under this authority the half finished Temple was soon completed and was dedicated with much rejoicing.

Perhaps it is history. Perhaps it isn't. In any case it is a fine story of courageous devotion to his people on the part of one who was born to the responsibility of leadership.

Our Cover

THE photograph on the cover is of the central figure on the rood beam which was recently installed in Christ Church, Eau Claire, Wisconsin, where the Rev. Frank E. Wilson is the rector. The beam is the gift of Mrs. John S. Owen in memory of her daughter, Mildred Shaw. It was unveiled by Bishop Ivins on Quinquagesima Sunday. The work was designed and executed by the American Seating Company of Chicago.

Laity Conference

THE 1927 Conference of the National Federation of Church Clubs of the United States will be held Friday and Saturday, May 6th and 7th, at Briarcliff Lodge, Briarcliff Manor, N. Y. The Lodge is about thirty miles from New York City and offers accommodations for the meetings and for the entertainment of delegates and visitors, together with delightful opportunities for outdoor recreation and social intercourse. All laymen for the Episcopal Church are cordially invited to attend this Conference. The general subject will be the Work of the Laity.

Thursday evening, May 5th, there will be an informal reception and social gathering. Both Friday and Saturday mornings at eight o'clock, there will be celebrations of the Holy Communion in the near-by parish churches. On Friday, May 6th, at 10:30 o'clock, the first session of the Conference will begin with a business meeting followed by five-minute reports of the work of the Church Clubs. Brief addresses will be made on The Work of the Laity in the Parish; in the Diocese; in the Nation. On Friday afternoon at 2:15, a brief address from the President of the Federation will be followed by reports from representatives of Laymen's organizations. The Friday evening session will be devoted to discussion of co-operation among laymen's organizations.

Saturday morning at 10:30, reports will be made by representatives of women's organizations. These will be followed by a business session, during which officers will be elected and a place of meeting selected for the next year. Saturday afternoon will be devoted to social intercourse and out-door recreation. Saturday evening the Annual Dinner of the Federation will be held at which the delegates will be the guests of the Church Club of New York.

For information apply to E. R. Hardy, Secretary, 7 East 48th Street, New York City. For accommodations, apply to Briarcliff Lodge, Briarcliff Manor, N. Y.

Current Comment

By Rev. H. P. Almon Abbott

I HAVE just finished reading another book that deals with the Church, the Episcopal Church this time, and the hero of which, although far from hero he is, is the rector of an Episcopal Church. "The Man of Little Faith," by Kauffman. More mistakes, technical and theological, than are piled into that spicy novel it would be difficult to find within the same page-compass anywhere. I suppose that the uninitiated reading public will swallow it whole. At least we are comforted with the realization that the Church and Religion must be making a very definite appeal to the lay mind, as evidenced by the books that are coming red-hot from the press upon the all-absorbing themes. It is all a compliment in disguise.

* * *

A CERTAIN parish paper presents the following for thoughtful consideration of its members: "Put Christ before the Church; put the Church before the club; put Christianity before the denomination; put God's Word before men's opinions; put more of God into your work, and less of self; put Jesus before the professor and teacher; work more by faith and trust, and less by sight and reason; live to give and share, rather than to get; strive to be Christ-like, rather than to be great; seek to be holy, rather than to be happy; feed your soul as regularly and as generously as your body; live for others now, rather than for heaven hereafter." For what it is worth, I commend it to the attention and practise of my readers.

* * *

I SEE that Martin Conboy prescribes Dickens and Scott as anti-suicide serum for our young people. It is a good idea, and weaker correctives have gotten more advertising. Dickens and Scott seem to be rather overlooked by the rising generation. I imagine that the movies have something to do with that. For the worst thing about the movies is that they take away the taste for the fiction that holds the mirror up to nature.

* * *

SURELY, one sure proof of the divine origin of the Church is that the Church has persisted for so long a time in spite of the false witness that has been borne against Her!

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About Books

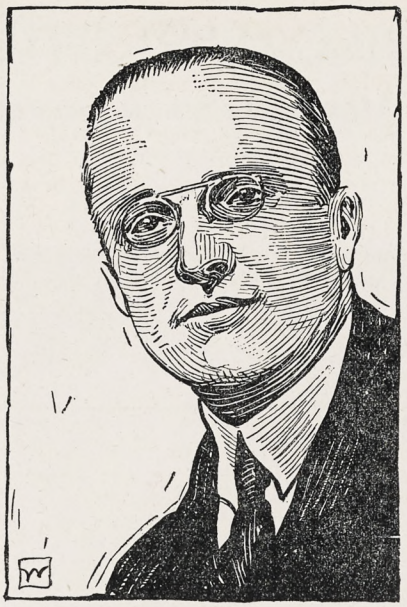
By Rev. Charles L. Street

HARMER JOHN. *By Hugh Walpole. Doran.* $2.00.

Harmer John is "Hjalmar Johanson" of Stockholm and Copenhagen. The story is the story of the impact of his personal attractiveness and naive goodness on the people of the Cathedral town of Polchester, with its gossiping and bickering and petty scandals which readers of Walpole know so well,—and of the effect of the town on him.

It is done with all Mr. Walpole's mastery of the English language and consummate skill in creating characters that really live.

It is a good novel for the clergy to read now that Lent is over. It will provide both real enjoyment and a lot to think about.



HUGH WALPOLE
Author of Harmer John

Western Seminary Wins

GAINS LAWSUIT, LOSES DEAN

The Superior Court of the State of Illinois has just rendered a decision in favor of the Western Theological Seminary in its suit with the City of Evanston which, it is expected, will open the way for resumption of activities on the part of the seminary in the near future.

Three years ago the Seminary received a gift of some property across the street from Northwestern University in Evanston, and closed its buildings on Washington Boulevard in preparation for a new Seminary in the new location. After a financial campaign had been undertaken and about $400,000.00 raised, the Evanston zoning ordinance was changed in such a way as to prevent the Seminary from building. The Supreme Court held the decision of the Zoning Board void because the change had been made in the ordinance after the Seminary had made its plans and started its campaign. The decision is expected to be of importance not only to the Western Seminary, but as a precedent in other cases involving zoning laws throughout the country. As a result of this decision, it is probable the Seminary will go ahead in the near future with plans for erecting its buildings and resuming academic activities.

Almost at the same time as this announcement came another announcement of equal importance to the Seminary—that of the resignation of the Very Rev. William Converse DeWitt as Dean. Dean DeWitt has been in charge of the work at the Seminary for twenty-two years and has been instrumental in building it up from a weak and struggling institution to an institution respected on all sides. Dean DeWitt will retain for the time being his office as President of the Seminary and also the Chair of Homiletics and Pastoral Care. His action was taken in order to leave the Board of Trustees free to elect a younger man as Dean to direct the affairs of the Seminary in its new development at Evanston.

In presenting his resignation, Dean DeWitt made a statement which is in part as follows:

"A man advancing in years, occupying any public or semi-public office from which men of the finer type of character would find it painful to suggest his resignation, should be reasonably sensitive to indications within himself and in his environment, which lead to the conclusion that the interests which he represents could be better served by another. The experience acquired by many years of service is often undervalued; but it is often also overvalued. It is on that account that I have felt that it would not be right for me to undertake the major responsibility for reorganizing the faculty and recasting the curriculum for the new era of the Western Theological Seminary in its future university environment."

Dutch, Ed, Tubby and others of the boys of St. Andrew's School, St. Andrews, Tenn., who come from one of the wild coves of that region, made a beautiful white wooden cross during Lent and have erected it on the top of the mountain just where the trail comes up from their home valley. Formerly, it is said, that valley was a Godless and lawless place. Now the cross erected by its own sons stands in blessing above the little farms and humble homes.

Preacher, Pulpit and Pew

By E. P. Jots

Our wardens have gone traveling; they're on a mission bent.
To pick us out a rector—one with whom we'll be content,
He musn't be too High, and he mustn't be too Low;
We'd like him very plastic, a man made out of dough.
He mustn't be too short, and he mustn't be too tall,
And he must not have opinions that will clash with ours at all.
He mustn't be too young, and he mustn't be too old,
And he must be very humble and never speak out bold.
He must please the rich and haughty, and the poor and humble too,
And he must always praise us all for everything we do.
He must be very tactful, and have pleasant things to say,
And when we disobey him, he must look the other way.
Our wardens seem to think that they can find the very man;
But, do you know, I'm doubtful if they ever really can.

L. A. W.

* * *

Standing before his people one Sunday morning a colored preacher said to them: "Bredern an' sistern, we all gotta act—right soon. We gotta do somethin' about de *status quo*."

After the service one of the members said to him: "Pastor, what am dis heah *'status quo'?*"

Gathering his wits together, the pastor replied: "Well, dat am de Latin fo' de mess we's in."

* * *

Admiral Sims, denying that he had ever attacked the Annapolis Naval Academy, said at a dinner in Newport:

"Trouble, trouble! The sailor's life is nothing but trouble from one end of it to the other. The fact is, I never knew of but one man who had a sane excuse for going to sea."

"Who was that, admiral?" asked a pretty Newport girl.

"Noah," said Admiral Sims. "If the old fellow had stayed ashore he'd have been drowned."

The boys of St. Andrew's Mission, Mayaguez, Porto Rico, are printing a Spanish Altar Book, one page at a time, on the Mission press. Mr. Saylor writes: "You can hardly realize what this will mean to us for the only printed page we have for Altar use is so small that one cannot see the printing, especially when the Altar is a bit dark or one's eyes none too good to read ten-point type at a distance."

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THE BIBLE AND THE DEVIL

A Monk Makes a Bargain

Reported by

A. MANBY LLOYD

DR. M. R. JAMES, Provost of Eton, one of the most eminent living authorities on old manuscripts, lecturing at Eton on the evolution of books, said he was more specially interested in books that were made before printing came in—the written books which they called manuscripts. In the last forty years he supposed he must have handled not far short of 10,000 of them and had written and published descriptions of 6,000. One must imitate in a humble fashion the great Mr. Sherlock Holmes. If they did get the knowledge together they could sometimes hit upon the truth in a way that seemed surprising to Dr. Watson.

The other day someone called his attention to a manuscript book of prayers and asked where it came from; there was nothing on the face of it to show. He (Dr. James) looked at the calendar and was able to say at once, "From the nunnery at Amesbury in Wiltshire," chiefly because he saw the name of a certain Saint Melovius in red, and he knew that he was not honoured anywhere in England except at Amesbury. He was examining a large beautiful Bible of the twelfth century, with fine pictures in it, in one of the Cambridge libraries. He was cataloguing the library and wanted to know where the book came from. There was no inscription to show. When turning over the leaves he found one had been mended with a little slip of parchment on which someone had written the words, "Here, here," meaning "Here I am." This made it all plain to him, because he knew that when King Edmund was beheaded by the Danes his followers found his body, but not his head. They searched for it in the woods, and at last they heard a voice calling, "Here, here." They went to the spot and found the King's head, guarded by a she-wolf. This suggested to him that this Bible was written at the Abbey of St. Edmund at Bury, and once on the track he found other evidence to show that he was right.

He supposed the largest MS in existence was that at Stockholm, called the Giant of Books, and was about a yard high and far too heavy for one man to carry. This was a real monstrosity. It contained the whole Bible in Latin and other matter. Naturally it had been the subject of romance. It was called, besides the Giant, the Devil's Bible, and the story was that a monk condemned to death was told that he might get on if he would cover 150 whole skins of parchment with writing, or could copy out the whole Bible in a single night. They could guess what he did; he had recourse to the Devil. The parchment was there ready. The Devil came, and in return for the promise of the monk's soul set to and wrote the whole book before dawn, finishing up with a full-page portrait of himself on the last page. (Laughter.) This he (the speaker) had seen. The story seemed to imply that the Devil knew the whole Bible by heart. We were aware that the Devil could quote Scripture for his own purposes, but more than that he should not have credited him with. Of course, as a matter of fact, the picture of the Devil was the starting-point of the whole story; the book was known to have been written at Prague, in Bohemia, some time in the thirteenth century.

* * *

The *Saturday Review* deals severely and ironically with Bishop Barnes, who has been talking to Nonconformists at the City Temple, deploring the results of Prayer Book Revision. It reminds the Bishop that the Puritan ancestors of these people had their ears cropped for refusing to accept the Anglican Prayer Book and the Anglican Episcopate.

* * *

Labor has won some bye-elections and acquired recruits from Liberalism. People see clearly that a three-party system is abnormal and the decks are being cleared for a straight fight, Whites vs. Reds.

* * *

The question whether the P. B. should go forward to the Church Assembly was discussed at a joint session of the four houses of Convocation. The Archbishop spoke gravely and maintained that it involved no change in doctrine. Dr. Pollock wanted the measure thrown out on the understanding that a new one be introduced. "This book," he said, "will not bring peace and the only option it leaves people is the option of walking out of the Church." The Bishop of Durham is a wiser man, and recognizes that the counter-reformation has come to stay. Dr. Henson compared his brother of Norwich (Pollock) to St. Simeon Stylites on his pillar. Around the base of the pillar had gathered a mingled throng which included a number of moribund societies whose half-forgotten and almost unintelligible shibboleths are nearly extinct. He supported the Prayer Book because it would restore discipline with toleration.

* * *

I have been reading a fine biography on Stewart Headlam which tells you lots of good things about this fine priest who couldn't get a license from his bishops for eleven years and was at eternal loggerheads with them when he did. I could quote by the yard. For a time Headlam was a prison chaplain and sent for Stanton to preach to the prisoners. After the service a prisoner sent for Headlam. During the discourse Headlam asked him what he thought of the sermon. "Lord, sir," replied the prisoner, "whatever sort of a madman did you send to preach to us? Why, he's balmy, that man. He waved his hands and flung about his arms and shouted like a mad one." Headlam was once accused of being "ungentlemanly," the greatest insult you can offer an Englishman. Hedlam replied: "Yes, you see Our Lord and Isaiah were so ungentlemanly that I prefer to be so also." It is good reading about this brave man who tackled Bradlaugh on the platform and sent him a telegram of condolence when he was jailed; who founded the Church Socialist League which rose, phoenix-like, from the ashes of the Guild of St. Matthew.

* * *

There is an interesting story in the book about Bernard Shaw. Shaw was once present when Percy Dearmer was lecturing on Holy Baptism and spoke of it as the "sacrament of equality." In the discussion that followed Mr. Shaw fastened on the phrase as new and interesting to him. He went on to describe a scene at his own baptism in Dublin, when his uncle who was to be Godfather failed to turn up and a verger took his place. "Did the substitution make any difference?" asked Shaw. Headlam then arose and remarked how necessary it was to assert the true Christian view of equality when even Mr. Bernard Shaw doubted if a verger was a valid substitute for an uncle.

Stewart Headlam died in November, 1924. Canon James Adderley, whose articles have been appearing in THE WITNESS, read the burial office at St. Martin's-in-the-Fields, Selwyn Image read the lesson and Canon Donaldson gave the address, claiming that Stewart Headlam was a great citizen, a true liberal, a Conservative and a Socialist. May he rest in peace.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

A GENTLEMAN from Iowa has written in a saucy style to inform us that we are insulting our readers by asking questions that are too easy in ASK ME ANOTHER. "Glance over the questions put by the *Living Church* in the issue of April 16th as a sample of the sort of queries to ask." Yes, I did that and my mark was considerably under 50 per cent. Here's the idea: the *Living Church* is edited on the assumption that its readers are well-informed Churchmen, as they doubtless are if they have been reading that excellent paper for any considerable time. THE WITNESS, on the other hand, proceeds on the assumption that there is a considerable number of folks among the million and more communicants of the Episcopal Church who would find it difficult to pass a canonical examination for Holy Orders. I might say, however, that this simple test is made with each set of questions before allowing them to appear; we put them to some parson. If he passes with a grade higher than 80 per cent, the questions are thrown out as altogether too easy. So far, we haven't found a clergyman who can make the grade. A New York parson this week failed on questions 1, 6 and 8.

* * *

Meeting of the National Council of the Brotherhood of St. Andrew in Philadelphia, April 30th and May 1st. Plans are to be made for the fall conferences and for the 1928 convention.

* * *

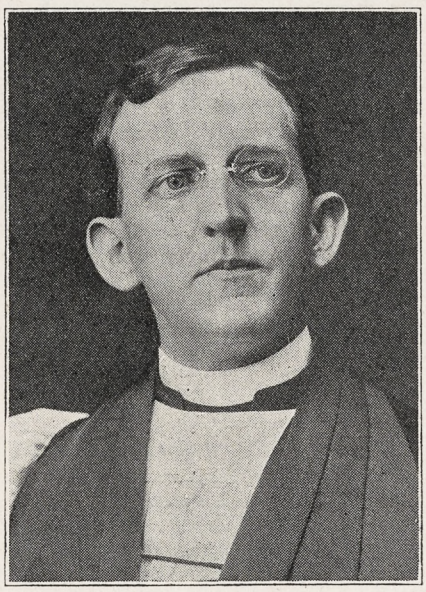
The Rev. Edgar Jones became the rector at Oakmont, Pa., nine months ago. There had been a split in the parish. Now they are united again, the Bishops' Crusade having been a real contributing force in bringing about the reunion. At the beginning of Lent Mr. Jones organized prayer groups and sent out ten laymen, in pairs, to conduct the services. Last week the Bishop was there for confirmation and Mr. Jones presented 44 men, 36 women, 26 boys and 24 girls, a class of 130. In the class there were eight married people from one family; father, four sons, one daughter and a couple of in-laws.

* * *

A series of follow-up Crusade services were recently held at St. Paul's, Chattanooga, Tennessee, the special preachers being the Rev. E. P. Dandridge and the Rev. George Watts.

* * *

The Church School of St. Mary's Cathedral, Memphis, has a radio Bible Class each Wednesday evening, directed by Dean Israel Noe. The students send in lesson outlines.



WHO IS IT?
See "Ask Me Another"

* * *

Ninety-four persons were confirmed and four were received from the Roman Church at St. Luke's, Evanston, Illinois. The parish has taken as one of the crusade goals "200 confirmed in 1927." Another class will be presented in the Fall.

* * *

The Rev. Samuel Shoemaker of Calvary, New York, wishes to warn folks about a fellow who is hitting up Church folks for cash on the strength of letters purporting to have been written by him. Tell the police if he calls.

* * *

Do you remember the little bit we ran here two or three weeks ago about the number of appples that Adam and Eve ate? A Canadian reader sends this along:

"Isn't this a better interpretation of the apple business referred to in your issue of March 31st:

"Eve becoming desper8 8142 try it.
"Adam with smile be9 81242 please Eve.
"A total of 1,069,384."

* * *

A new window has been placed in the chancel of the Church of the Resurrection, Richmond Hill, Long Island, the gift of Mr. George L. Fowler and Miss Mary Fowler, in memory of their parents. Three other windows are to follow, all the work of Calvert, Herrick and Riedinger, New York artists.

* * *

A farewell luncheon was given the Rev. Frederick S. Fleming last week by the clergy of Chicago. Mr. Fleming is leaving the Atonement, to become the rector of St. Stephen's, Providence, Rhode Island.

* * *

Here is another large confirmation class; forty-seven (12 children and 35 adults) confirmed at St. Paul's, Alton, Illinois. At the same service Dr. Stanley L. Krebs, a physician, was ordained deacon.

* * *

Both the Daughters of the King and the Brotherhood of St. Andrew are organizing chapters as follow-up to the Bishops' Crusade.

* * *

The men's club of the Cathedral in Garden City have districted the town and are making a friendly visit at each home.

* * *

Chicago's newest church building, St. Ansgarius, was opened on Palm Sunday, with the pastor, the Rev. William Tullberg, officiating. Next to Gloria Dei Church in Philadelphia, St. Ansgarius is the oldest Swedish parish in the country, having been founded in 1850. The dedication service took place Easter, the Rt. Rev. S. M. Griswold being the celebrant. Last Sunday the Rev. J. G. Hammarskold, of New York, celebrated the Holy Communion in Swedish.

* * *

The Rev. Wilbur F. Watkins, for thirty-four years rector of St. John's, Mt. Washington, Baltimore, who retired in 1925, died April 7th at St. George, Bermuda, where he had gone for the winter.

* * *

Rev. Harry S. Weyrich, member of the staff at Emmanuel, Baltimore, was ordained deacon in that church April 13th. The Rev. Wilbur F. Wheeler, assistant at St. Andrew's, Baltimore, was advanced to the priesthood. The Rev. Hugh Birckhead preached.

* * *

The summer conference of Dallas is to be held June 5th to 12th. The Rev. Goodrich R. Fenner is dean; the Rev. Frank Gavin is chaplain. On

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the faculty: Rev. Karl Block, Rev. Edward S. White, Rev. Bertram Smith, Rev. Edward H. Eckel, Miss Edith James, Miss Dorothy Fisher, Miss Martha Russ, Mrs. J. C. Tolman and Mr. Karl Wiesemann.

* * *

Bishop Roots cables from China: "Situation gives great cause for concern."

Boone Middle School and Boone University are continuing under the direction of Dean Francis Wei.

The Church General Hospital, Wuchang, is operating with Dr. Lowe, one of the Chinese staff, in charge.

Early in April, an attempt was made to open St. Hilda's School. It promised to be successful. Bishop Roots now reports that the school cannot continue. We are not informed whether Miss E. M. Buchanan, the principal, has returned to Shanghai.

Bishop Roots asks that Bishop Gilman should reach Hankow by the beginning of June.

Bishop Roots and those remaining with him in Hankow express the hope that "The American Government and Church will use the utmost patience."

* * *

Pretty hard to beat this: Edward H. Brown, seventy-two, last Sunday celebrated his *sixty-fifth* anniversary as a choir "boy." He began singing in the choir of Trinity Chapel, New York, in 1862, the second year of the Civil War, and he is in his place each Sunday.

* * *

A window, to be given by the women of the parish as a memorial to their former rector, the Rev. Henry D. Waller, is to be placed in St. George's, Flushing. It has been ordered from the firm of Heaton, Butler and Bayne.

* * *

St. Luke's, Evanston, has a hard time taking care of the crowd on an ordinary Sunday to say nothing of Easter. What to do, when you can seat but 900 and have twice that number of communicants, to say nothing of visitors. This is what the rector, the Rev. George Craig Stewart, did; he had one service at ten and another at 11:30, each with the same sermon, the same choir, the same music—identical services. Tickets were sent to parishioners whose names began with letters A to L, admitting them to the ten o'clock service. The rest of the alphabet came at 11:30. A few complaints, of course—pretty hard to have a parish of nearly a couple of thousand Christians without having some to whom that hour and a half would make a great difference—but on the whole it worked out exceedingly well.

* * *

Under the direction of Bishop Booth, the Church Army, led by Captain Montford, is conducting preaching missions in the diocese of Vermont.

* * *

The Church of the Advent, Nashville, Tenn., celebrated their seventieth anniversary on April 18th. Special services for a week, beginning with a visit from the Bishop of the Diocese, and at the celebrations all former priests of the parish were remembered and all members of the parish that died were remembered by name. Rev. Prentis A. Pugh is rector.

* * *

A new phase of work has been started by the department of missions' committee on Literature for the blind, in the publication of a monthly magazine in revised Braille, The Church Herald for the Blind.

Among the contents are: the church school lessons; a simple

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Church history running serially; Our Wonderful Church, by Gertrude Hollis (S. P. C. K.); the Church calendar for the month, with the Collects for the month; special articles, news and notes.

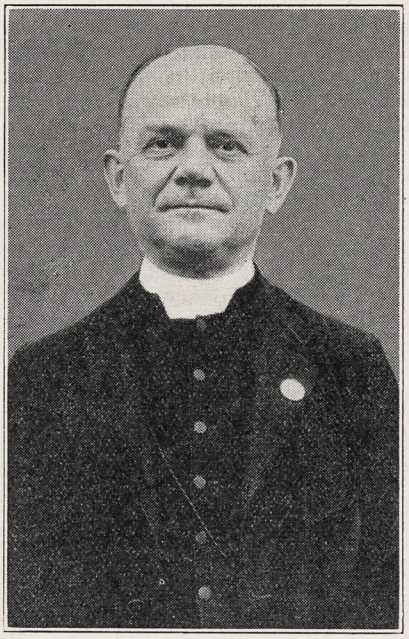
* * *

Archdeacon Russell, founder and head of St. Paul's Normal and Industrial School for Negroes, Lawrenceville, Va., completed forty-five years of service there in March, 1927. He started the school with one room and an ideal. Now it is a recognized institution with 650 enrollment, serving community and country, commended by the General Education Board, the Jeanes and Slater Funds and other authorities in education. St. Paul's and the Fort Valley School are working to secure $170,000 needed to meet the conditions of a gift from the General Education Board.

* * *

This is from the Very Rev. Paul Roberts, dean of St. Michael's, Boise, Idaho: "Up to this year, we have, during the Lenten season, had all the women of the parish meet together for missionary talks by the women. The person who has done the talking has always gotten a lot out of it, but very few others. Also, it has been pretty superficial, of course. This year I decided to try an experiment which has worked so well that I am anxious that others should benefit by it. I doubt if it is at all new except to us, but it may be suggested.

"We have taken the book 'Christianity and the Race Problem,' by J. H. Oldham, which goes, of course to the heart of the whole missionary problem. The parish is divided into groups under leaders, both men and women; a lesson is assigned each week, the leaders meet on Monday afternoon and go over the lesson thoroughly, bring out the special



BISHHOP ROOTS
Sticks to Hankow

points of discussion and then gather throughout the parish in groups from 5 to 15 on Wednesday afternoon and evening. We sold about 100 copies of the book throughout the parish and the discussions have been most interesting and the interest wide. Groups are kept small in order that everyone may feel able to take part. Of course the discussions get off to national as well as racial problems and it is an attempt to look at these problems, not simply as an American, but as a Christian. It is working unusually well and the average number attending the groups is twice as many as ever came to the old missionary meetings, and their coming now is not in any way a test of loyalty but is an expression of keen interest."

* * *

All the domestic Bishops have been invited to attend the fiftieth anniversary celebration of the Lenten Offering, to take place in the Academy of Music, Philadelphia, on June 5th, and as the House of Bishops meets in New York on June 1st, it is possible that a number may be able to be present. Members of the National Council and missionaries on furlough are also expected. Bishop Murray is

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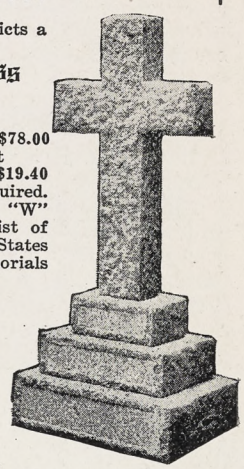

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to preside and the service is to be broadcast. It is to include a pageant of scenes from the mission fields. Possibly the most interesting feature, however, will be the reports to be presented by delegates representing every diocese and district, including those overseas, as to the amount of their offerings.

The Department of Religious Education is making a great effort to secure accurate reports for this date. To do so it will be necessary for all parishes to send their offerings to their diocesan headquarters before April 25th.

* * *

The Rev. Chas. T. Wright has returned to his parish after a long fight against a severe illness, and because of the need of a larger parish house, and not enough ground at the present location, the congregation has voted to sell the property they now hold and move to a residential section where they may secure the necessary room for expansion.

* * *

Here is Church Unity at work in Camden County, Georgia:

In St. Mary's, where there are about sixteen communicants, mostly women, a group keeps the church in order, runs an organized Church school, visits the sick, welcomes strangers, holds regular meetings of the Woman's Auxiliary, always meets its quota, invites the whole town to service when a missionary visits the mission, and makes the Church a living, growing concern in spite of the fact that money is scarce and visitations few. They are planning to mend the roof and beautify the churchyard and this last is a community project. They unite the functions of Christian social service, the Church school, Altar Guild, Daughters of the King, study groups and rector's aid all under the name of the Woman's Auxiliary.

Almost as remarkable is the situation in the two little hamlets of Woodbine and Waverly. The women of both communities, all Communions, unite under the name of the Woman's Auxiliary, with a wise, beautifully serene Church woman as their head. She finds a study program that will be spiritually educating without dogma or doctrine. She holds business meetings attended by all women, for the purpose of planning work. All per capita dues are paid into the Woman's Auxiliary, but funds from entertainments and business enterprises are divided among the churches. These women, like the ones at St. Mary's, unite all the services of their respective churches under the general head of Woman's Auxiliary. They supply food, clothing and friendly service to all in need, nurse the sick and visit strangers.

* * *

The ten-day institute for pastors, promoted by the department of Christian social service, begins this year on May 31. This is the third year in which a group of clergy gather in New York for a brief but

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Hon. Joseph Buffington, United States Circuit Judge, Philadelphia, a trustee and graduate of **Trinity College**, Hartford, will be glad to confer confidentially, in person or by letter, with anyone, or their counsel, interested in strengthening its work. Trinity is one of the 5 Church colleges which together now furnish to the Episcopal Church 59 of its 139 bishops and 1-6 of its clergy. It can use helpful funds and memorial buildings.

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serious study of social work, community problems, child welfare, social case work, labor problems, etc., in the New York School of Social Work.

* * *

Jane Welte writes from Kyoto: "I spent ten days on the island of Kyushu, chaperoning our senior class. We saw all the places of historical interest and beauty, ate all the strange fruits of Kyushu, slept on the floor, or else sat in third-class railroad trains, and saw all of our former graduates as we rushed along. It was very interesting and exciting. I traveled with two, and sometimes four, hard-boiled eggs in my pocket all the time .

"Everywhere we went the 'foreign lady' was given hard-boiled eggs to eat. I couldn't risk my digestion with six eggs a day, neither could I refuse to accept the extra hospitality of innkeepers, so I slid them into my sweater pockets and carried them off with me. I never failed to find some one willing to devour them on the train. When we arrived in Kyoto we were tired, dirty and ragged, but we were not hungry!'

* * *

Bishop Batty, in charge of English churches and chaplaincies in North and Central Europe (his title is Bishop of Fulham), writes of a day in Copenhagen: "I spent an amusing morning dodging such pressmen as I could and being interviewed or photographed by those I failed to elude. I always thought American and British reporters were the most pertinacious in the world, but henceforth I shall give the first place to the Danish confraternity. Whilst writing letters the door would open and a man appear with a camera. Words of protest were met with polite bows and a photo was taken before one could escape. He would be followed by another who in one breath asked my views on Reunion, the coal strike and the Church Con-

Ask Me Another

1. Name the dioceses in the state of Pennsylvania.
2. Whose picture is on page nine?
3. What is Rev. G. A. Studdert-Kennedy's nickname?
4. Who is the dean of the General Theological Seminary?
5. To what society does every Churchwoman belong?
6. Who is the Archbishop of Canterbury?
7. Who is the Bishop of Chicago?
8. How many books are there in the New Testament?
9. What is the last book in the Bible?
10. What are the first and the last seasons of the Church Year?

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Rev. H. P. Almon Abbott, D.D.
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Holy Days at 10 A. M.

The Atonement, Chicago.
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Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago.
Rev. Norman Hutton, S.T.D.
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Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

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Wednesdays and Holy Days, 10.

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Very Rev. B. D. Dagwell
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

gress views on Hell. The next one wanted a few words on the revision of the Prayer Book, and so on. I managed to collect some of the papers next day and I am glad to say that what I said was accurately reported, which led me to feel forgiving." Later the Bishop confirmed fourteen candidates in St. Alban's Church, on which occasion "the Press were again present in full force."

In Hamburg, the Bishop, using the German language, confirmed Mission candidates from the Church Mission to Jews. He says the Jewish converts with whom he talked appeared to be men and women who had made a great decision after seriously weighing the temporal consequences.

In Berlin fourteen candidates from the British colony were confirmed in St. George's Church.

* * *

At the Easter election of Christ Church, Williamsport, Pa., the Rev. Hiram R. Bennett, rector, a "Greater Vestry" of 45 members was elected. Fifteen members compose the canonical vestry, and there are fifteen other men, with fifteen women also. Great things are expected of this new body.

* * *

Bishop Norris of Peking (English Diocese of North China) writes in a personal letter to English friends: "This country is presenting the world with some very serious problems. Their solution is by no means as easy as many people think. It stands to reason

(1) That a revolution in a country of this size must take time, say half a century, to work itself out satisfactorily.

(2) That it will be impeded by all external interests, influences and forces—they are like foreign bodies in a wound—irritants.

(3) That it will be marked by internal chaos for a time, because its local leaders will inevitably get the idea of being national leaders, and thus come to blows with each other.

(4) That the wisest course, therefore, for all outsiders, is to interfere as little as possible, to be patient with the chaos, and above all, to be as far as possible, unselfish in their attitude.

* * *

The eightieth birthday of the Bishop of Vermont was on April 12th. He was born in Binfield, England.

* * *

The 1927 Year Book of Grace Parish, New York, has just been issued, a volume of 281 pages illustrated by many photographs of the parish buildings and its personnel. The report of this great parish includes the record of the worship and the activities at Grace Church itself, at Broadway and Tenth Street; at the Choir School, the oldest of its

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Rev. H. Percy Silver, S.T.D.
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Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.
Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

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

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kind in America, at which the twenty-eight boys of the famous Grace Church Choir of boys and men are taught and trained; the neighborhood house and the day nursery; the chapel and the hospitals on East 14th Street, and the fresh air work of the summer. To support this work the parish received in the year 1926 $184,307 from its endowment of pew rents, and its people gave in their offerings $128,209. Of this amount more than thirty-five thousand dollars went to the missions of the Episcopal Church, outside of the parish; and more than one hundred thousand was spent for the maintenance of the religious and social work of the chapel, for the maintenance of Grace Hospital, the day nursery and the fresh air work.

* * *

The Fellowship of Social Workers, an organization of professional social workers in New York, that is sponsored by the social service department of the diocese, meets from time to time for a quiet day and for fellowship. They met with the Church Mission of Help recently, the quiet day being conducted by the Rev. Herbert S. Hastings, and the address at the evening meeting being given by Mr. Karl de Schweinitz, widely known for his book, "The Art of Helping People Out of Trouble."

Answers

1. Pennsylvania, Bethlehem, Harrisburg, Pittsburgh, Erie.
2. Bishop Darst, who led the Bishops' Crusade.
3. "Woodbine Willie."
4. Very Rev. Hughell E. W. Fosbroke.
5. The Woman's Auxiliary.
6. The Most Rev. and Rt. Hon. Randall Thomas Davidson.
7. Rt. Rev. Charles P. Anderson.
8. Twenty-seven.
9. The Revelation.
10. Advent and Trinity.

Clerical Changes

BLACKWELDER, Rev. L. W., rector of the Incarnation, Atlanta, Ga., accepted call to St. George's, Griffin, Georgia.

CHIDESTER, Rev. W. K., rector of Trinity, Manistee, Michigan, accepted call to Trinity, Niles, Michigan.

DAME, Rev. W. P., rector of the Memorial Church, Baltimore, has been called to be rector of Christ Church School, Middlesex County, Virginia.

EDWARDS, Rev. E. A., rector of Trinity, Lawrence, Kansas, accepted call to be student pastor at University of Oklahoma, with charge of St. John's, Norman.

McGINNIS, Rev. Adelbert, archdeacon of Harrisburg, accepted call to St. James', Muncy, Pa.

PARLOUR, Rev. C. H., assistant of St. Martin's, Radnor, Pa., has become rector of St. James', Dillon, Montana.

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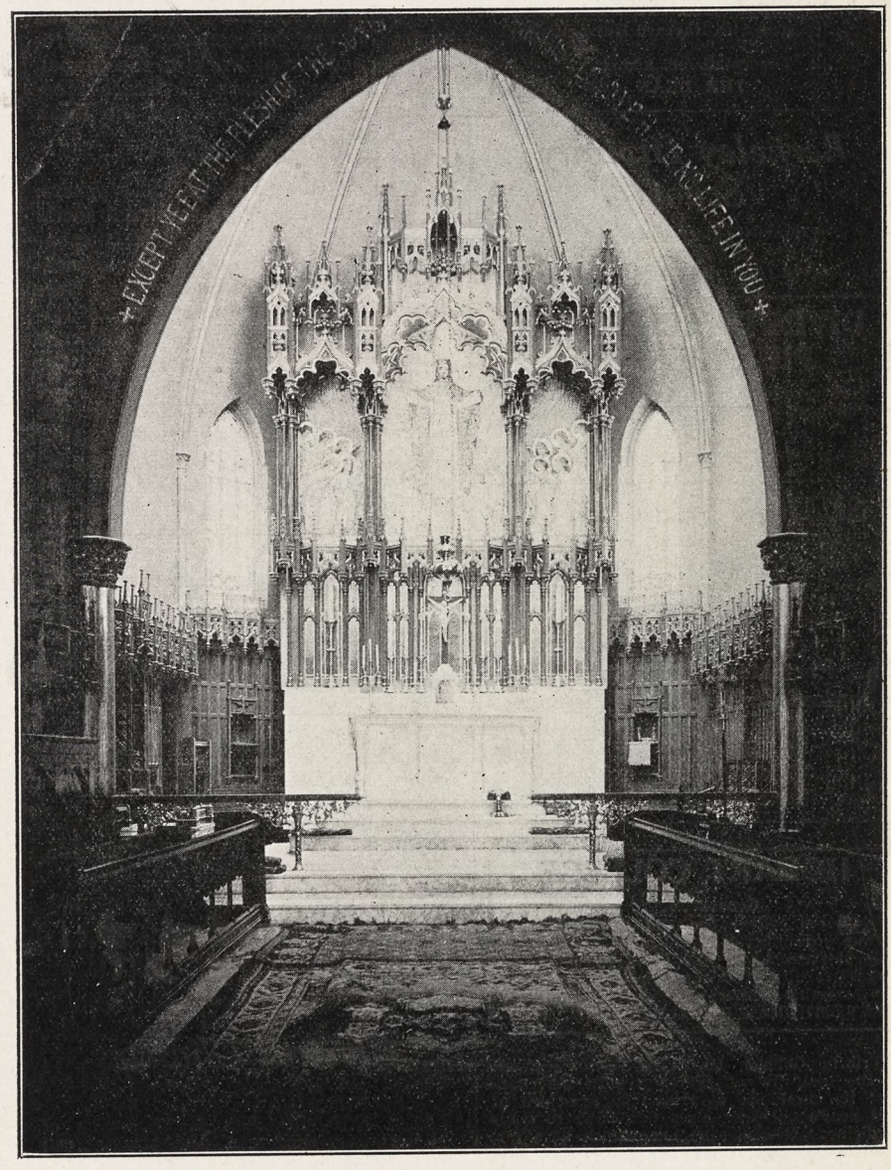

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MEANING OF CHARITY—Studdert-Kennedy

The WITNESS

CHICAGO, MAY 5, 1927



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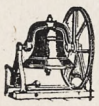

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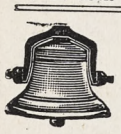

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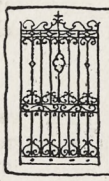

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THE WITNESS

A National Paper of the Episcopal Church

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A Great Word Gone Wrong

The Real Meaning of Charity

BY REV. G. A. STUDDERT-KENNEDY

THERE is no word in the English language which has had a stranger or more tragic history than the word charity. It once was the name of God Himself, and now is the name of God knows what. We call it charity when we give away what we don't want, to patch up and put poultices on evils which our slackness and stupidity have helped to create, as when we make money out of slums and give it to hospitals. We call it charity when I agree not to tread on the corns of your conceit if you won't tread on the corns of mine, and so we can rub along together and still hug our self-conceit.

Even if you know a man is a liar it is charitable not to tell him so. He might answer: "You are another," and then you would be stumped.

Our misuse of the word charity has dragged the poor thing down until she, who once was queen of all the words, goes about like a beggar maid from door to door asking for leave to live. "We want justice and not charity," say the poor and oppressed. "This is business and not charity," sneers the practical business man. Poor thing, nobody wants her and everybody despises her. But it would be a good thing if we could put her back in her place again, for she is badly needed.

Love and Whitewash!

She was originally used to stand for the very highest kind of love, and goodness knows we need a name for that as badly now as ever we did. We overwork the word love. We use it for everything and anything, for things in the highest heaven and things in the deepest hell.

The crude and brutal sex passion which is the main theme of the movie thrills, the animal attraction between men and women which torments them and drives them to torture one another and is the most savage, untamed, and tyrannical impulse of human nature, we call love, and, by giving it that fine name, whitewash it and deceive ourselves as to what it really is. It would be far better to keep for that the ugly name for an ugly thing, and call it lust.

If we realised that we send our young people to be thoroughly soused in animal passion and allow men to make fortunes out of sousing them, it might bring us to our senses and save us from being such fools. As it is, we are all mixed and muddled.

God is Love, and the perfect lover is a three times divorced movie actor; and so God gets tied up in our minds with the devil and we don't know which is which. If we called giving away what we don't want, to patch what we ought to cure, humbug and swank, we would know where we were; as it is, we deceive ourselves into thinking that pride can be charity—which means that black it white.

Wise Greeks

The Greeks were wiser than we; they boasted of two words. Cinema love they called "Eros," and they knew it was a savage, cruel thing. Ordinary human kindness or good nature—not treading on other people's corns—they called "Philia." They had not a name for the highest kind of love, for the very good reason that they did not know what it was. And so when the Christian saints got to know what it was, they invented a name for it; they called it "Agape," and it is that word which the translators of our English Bible render as Charity.

When it is said "God is Love," the more accurate translation would be God is Charity, and Charity means the passionate desire to create and sustain the finest kind of life. It is the desire to make men, and that is the very nature of God Himself; He wants to make a man of you, or a woman of you, and He is willing to go to any length and suffer any pain to do it.

That is charity, that and nothing else, and that is the power that ought to be the driving force behind all politics, business, and industry.

It may sound mad to say that the House of Commons ought to be a charitable institution; but, if you use the word accurately, that's just what it ought to be; it ought to be an institution which has for its one aim and purpose the creation and sustenance in the people of our country of the very finest kind of life. If the passion behind politics is anything lower or less than that, then politics cease to have any meaning and are just a hollow sham.

Industry

It may sound even madder to say that every great industry ought to be a charitable institution, but that's exactly what it ought to be, for if an industry has not got behind it the deliberate aim and object of creating and sustaining in the people the highest kind of life, then all the work that is put into it is waste and worse than waste. That is why mere luxury trades which have as their only aim and object the maintenance of a false and stupid self-indulgence are economically evil and morally rotten; they are no good because they are in no sense charitable institutions.

Working industry for charity does not in any way mean to tolerate bad workmen and makeshift machinery in order to be kind for the time being. The really charitable captain of industry will be the keenest and most efficient, always striving to get a thing done in the best possible way at the lowest possible cost, and using his brains and his nervous energy without stint for that end.

But his pride and glory will be in his workpeople, and in the service which he, in co-operation with them, renders to the community. He will

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feel that his job is worth while because it is helping to create and sustain fine life.

THE WORKER

The charitable workman will not be the man who slacks in order to encourage slackers, but who puts his back into his job, because he works not merely for his wage, but because he wants, in turn, to do his whack and to keep the best kind of life going and increasing in the world. It doesn't matter a rap whether you are digging coal or managing credits, selling bacon or advising kings, they all have the same aim and object, the creation of life, and charity should be the driving force behind them all.

We are all bound up together in these days. The poet depends on the plumber and the man that cleans his drains, and if he creates beauty, makes people see the majesty of mountains and hear the song of the winds, the man who makes his boots and cleans his sewers helps him to do it. If they did not do their job he would catch a smell, and then he might make music for the angels, but he would have to stop doing it for men.

It is charity that makes the world go forward; it is the baser passions that keep it going round and round in everlasting dreary circles that never have an end.

"THE GREATEST OF THESE—"

This is the very meaning of the Christian faith. *God so loved the world*—that is, God had such a passion to create and sustain the finest kind of life in the world—*that He gave His only Begotten Son*—that is, He gave the very essence of Himself—*that whosoever believeth in Him should not perish*—that means go downhill, slobber and muddle through life till he gets kicked out of it by accident or disease without ever having had the ghost of a notion what it means—*but have everlasting life*—that means the highest and best kind of life, the love of everything that is good and beautiful and true.

And that passion of charity which burns at the heart of God is meant to burn at the heart of man and to be the bed-rock motive of all his activities, social and individual. For there abide now Faith, Hope, and Charity, but the greatest of these is Charity, the passion to spend and be spent for the glory of making men and women—fine strong men, clear in the head and clean in the heart, pure and beautiful women and lovely children with the light of heaven's innocence still shining in their eyes.

That is charity, and it is the greatest thing in the world.

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Our Cover

ROBERT P. KREITLER, the rector of St. Luke's, Scranton, Penna., was born in Brooklyn in 1875, and graduated from the General Theological Seminary in 1899. His first charge was as rector of the Epiphany, Ozone Park, L. I., which he served until called to Lee, Mass., in 1901. From 1907 to 1912 he was the rector of the Ascension, Mt. Vernon, N. Y. Since that time he has been the rector at Scranton, where he has done a most unusual work, not only as the rector and pastor of a large downtown church, but as a community leader. He has held innumerable diocesan offices, and was a delegate to the General Conventions of 1919 and 1922.

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ORGANIST AND CHOIRS

By Rev. George P. Atwater

IF ANY of my friends wish to congratulate me upon two of the major blessings of my ministry—two bits of excellent good fortune, for which I am in no way responsible, but which have been like very extra thick delicious frosting on the cake—I would suggest to them that they make the two organists with whom my ministry has been particularly associated, their theme.

At the Church of Our Saviour, Akron, Ohio, Miss Maud Maxson had been organist for twenty-six years when I left that parish and still continues her services there. No one could have asked for a finer spirit of co-operation, better understanding of the problem of a volunteer choir, or more inherent musical ability than was exhibited by Miss Maxson. Musical achievement for churches is of a transitory sort, but no architect ever put more thought, love and concern into an enduring building than Miss Maxson did into the music. It is too bad that it is an evanescent task, which leaves its mark upon the memory and appreciation of the people, not in any outward and enduring structure. But it must be a satisfaction to her to realize how much she has contributed to the devotions, musical taste and enjoyment of the people. Her work is in some respects like the preaching of sermons—the results of which are intangible. Miss Maxson's devotion naturally built up a choir whose excellent music was an attractive feature of the services.

And now it is my good fortune to have as a team-mate in Grace Church, Brooklyn, Mr. Frank Wright, who on May 1st will have served thirty years in this parish. Mr. Wright is also one of those musicians whose very unusual ability, finest musical taste and friendly approach to his choir, have built up an organization which gives the very best service to the church.

We are about to have an anniversary commemorating Mr. Wright's thirty years. The congregation of Grace Church is to be congratulated that for all these years the musical portion of its services has been so excellently rendered. It would be futile to attempt to write in this column all the excellent things achieved by this notable choir.

Mr. Wright was active in founding the American Guild of Organists, and was for several years the Warden of the Guild.

To both Miss Maxson and Mr. Wright I am indebted for the most cordial co-operation. A Rector who finds such partners in the very important matter of the music is certainly fortunate, and I am sure that there are other Rectors throughout the country who would be equally glad of the chance to pay a tribute to their organists.

And now a word to you people in the pews, who take the music for granted. Please remember that the music is not like the weather report. The weather observer is not responsible for the nature of the report, but the organist is responsible for the nature of the music. He deserves your attention, your co-operation, your sympathy and your appreciation. So if you have an organist who is really achieving something, take ten minutes off today and sit down and write him a note and tell him so. Include the choir, so that he may read it to them. And then next Sunday, when you go to church, you will think at first that some metropolitan stars have been imported for the occasion, but you will soon discover that they are your same faithful singers, acting under the stimulus of some word of appreciation for their arduous labors.

Grace Church, Brooklyn Heights, Rev. George Parkin Atwater, rector, is celebrating the 80th anniversary of its incorporation this week. Services last Sunday and next commemorate the event. On Wednesday a service was held at which Bishop Murray, president of the National Council, preached. One of the features of the celebration was the observance of the thirty years of service of Mr. Frank Wright, choirmaster and organist. Grace Church has had but nine rectors in its long history. Three of them have become bishops, Bishop Benjamin Paddock, Bishop Chauncey B. Brewster and Bishop Frederick Burgess.

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THE NEED OF RESTATEMENT

In the Light of Modern Knowledge

By IRWIN ST. JOHN TUCKER

JUST now echoes of the furious battle over evolution are fading. That struggle is not dead. Intolerance, coupled with ignorance, never abandons a fight. Biblical "fundamentalists" have a spreading organization, which they are using for political purposes. Their first skirmish in Tennessee was won. Too rapid expansion seems to have weakened their line. They are losing out in other states. But they have not quit.

We stand between two forces: scientific intolerance and Biblical bigotry; philosophical materialism, denying God, and fanatical ignorance denying knowledge. To meet them, tradition and freedom are essential, as inheritance and variation are essential in evolution. Tradition, because we can interpret to others only in their own psychology; freedom, because we must be at liberty to make old terms mean new things, if we are to bridge the gap between treasures old and treasures new.

Three Words

Let us take this step as a starter: there are three Words—the Created Word, the Incarnate Word and the Written Word. All Creation is a Bible, a written record of God's doings—with suns and universes for its books, with rocks and incandescent gases as its chapters, with all things living as its paragraphs, and with minds answering the Creative Mind as its message and goal.

The Incarnate Word is God made Body; the process of Life, whereby dead inorganic material is made vital and organic. That whole process of which man is the sun and crown is the long work of Incarnation.

Astronomers are priests and prophets of God: so also are geologists.

Physicists and chemists, biologists and botanists, physiologists and psychologists are devoting their lives to the deciphering of this tremendous Revelation. There are students of comparative religion, students of archaeology, students of history, who are sacrificing themselves, by living on scant salaries and under huge handicaps, to unlock, in the interests of pure knowledge, some further Revelation of the Most High.

Miracles of Science

Here in my home I sit and turn on a dial which floods my room with music and voices that come from hundreds of miles away. Voice and symphony are borne on mysterious ether waves, caught on a single wire suspended in my attic, and interrupted on their progress to the ground by a mechanism of vacuum tubes and condensers and transformers which multiply those faint vibrations until they shake a single tympanum, in such wise that it reproduces all the intricate sounds of an orchestra of twenty pieces.

Or I place a flat black rubber plate on a victrola. Through the point of one steel needle are transmitted a series of shakings, tremblings, oscillations and vibrations which bring forth, through a metal tympanum, the voices of singers dead, or of orchestras disbanded; Beethoven's Fifth Symphony, or a fugue by Bach, in which, through that one single needle point, I can distinguish the quality of tone and pitch of instruments producing that complicated melody.

Or by pressing a button lights flood my house; a vacuum sweeper sucks up the dust on my carpet; by throwing a switch, currents of power rush along a copper wire in such force as to turn a press, or run a trolley car crowded with people along steel tracks.

All Miracles

All these are miracles. They are all manifestations of power, controlled and directed by man. They are witnesses to God.

I propose that we take the latest revelations of science as perceived by men who have given their lives thereto and through them study the Created Word. Let us bend our collective minds on what they can teach us of the universe and of ourselves, and from that draw our new vision of God.

I propose that we study the Incarnate Word, as it is revealed to us in our own lives and in the lives of great souls of this present age and of time past, as it is revealed in the mind of God working itself out in great masses of men, in the surge and drift of human currents.

I propose that we study the Written Word as it reveals itself in the New Canon continually being written, as often as honest souls come to grips with life and honestly say what they believe about it.

A Restatement

I propose that we do thus again what has been done so many times; as Aristotle did for his generation, as Thomas Aquinas did for his. This is not the work of one man, since no one man can even begin to know the sciences that must be reconciled in our philosophy. This growing Bible must be the work of many minds.

I propose that out of all these Words we formulate our philosophy. It will be a Sacramental Philosophy of inward and spiritual truth revealed by outward and visible signs. By Spiritual I do not mean irrational. Mathematics is a spiritual science: it deals with abstract truths. Logic is an abstract science: it deals with relations of things, requiring a mind to reconcile chaos into order.

Under the touch of this faith, we shall find the universe breaking open to us in splendor. We shall behold the earthworm in the guise of a messenger of God. We shall see the clouds of heaven in their true glory, as servants of the Most High. We shall see the greatness of bacteria, and the majesty of atoms, and the unspeakable wonder of the communal mind which guides insects, and wasps and bees. We shall peer into the measureless spaces of the universes, and into the immeasurable littlenesses of atoms We shall fall down in abasement before the infinite marvel of a single cell, and stand awed above the miracle-working chlorophyll which transforms that which is dead into that which is alive.

We shall behold the marvel of generation in flowers, and the incredible wonder of the life-cycle of a butterfly. We shall see how the tiny shellfish, and the mosquito are servants of the Logos. We shall see how glacial ages of times past, and hot tropic ages still further beyond them, all worked together to produce this supreme wonder of the mind which can measure aeons and infinitudes of time and space; which can reflect with a conscious image this far-seeing Wisdom in which nothing is little and nothing great; in which the tiniest may be the most significant.

We shall see how in every age and race men have sought union with this directing purpose, and found peace in the seeking. We shall see how they sought after God, and to all them that sought was vouchsafed some measure of finding. We shall read the visions and prophecies of men whose faith was expressed in other terms than ours, and we shall tingle and feel our souls glow under the kindling of a kindred spark.

What I am proposing is an overhauling of our whole structure of faith and organization in the light of all that modern science as well as antique philosophy can give to us. Otherwise the keen and eager minds of this present age will have none of us. What sort of a picture of Heaven is it, this vision of four beasts with

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myriad eyes, and a crystal sea, and harpers harping on their harps, to a young man who can tune in on a symphony orchestra a thousand miles away with a radio he has made himself; who can go sixty miles an hour in a car he has paid for with money he has earned; who operates a moving picture machine that brings before his eyes visions of times past and news pictures of the whole world's great events almost as they occur?

We need to re-express our faith. There is no danger that we shall throw religion overboard. Rather, we shall find it the more needful the further we go. We shall find our faith deepening and broadening and becoming more glorious. We shall cast overboard phrases of an outworn age, phrases that offend and hinder, but we shall bring to light a new and living faith.

Let's Know

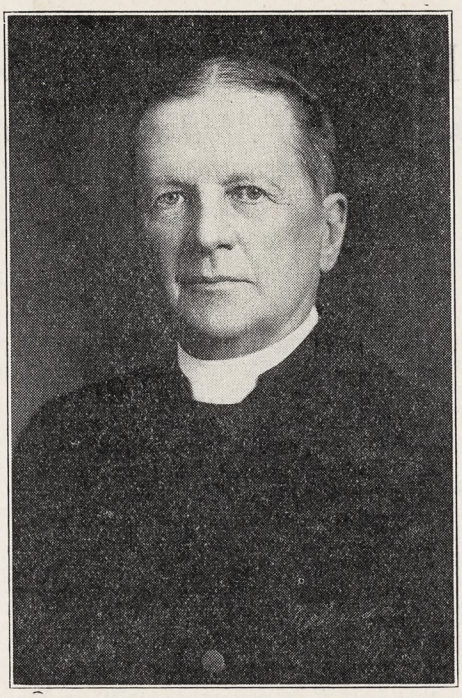
CORRECTION

By Rev. Frank E. Wilson

MY ATTENTION has been called to a bit of an error in a recent column on the Old Catholics. The original article was written in answer to a letter asking about the origin, history, and present status of the Old Catholics and the names and addresses of those from whom further information might be had. The story of the Old Catholic Church itself was, I believe, correct enough but in giving the names of responsible persons as sources of further information, I picked out of a reference book the name of the Most Rev. W. H. Francis, of Chicago. Another reference book which came to my desk a few days after the article was written shows me that this was a mistake.

It seems that in 1917 there was a split in the Old Catholic body and a small section moved out under the leadership of the Most Rev. W. H. Francis. This gentleman had formerly been a priest in the ministry of the Episcopal Church and had left us under not too happy circumstances. It is his detached wing of the Old Catholic movement which has gathered in William Montgomery Brown and has added him to its list of bishops. The head of the North American Old Roman Catholic Church is the Most Rev. Carmel Henry Carfora, Metropolitan and Primate, 6304 Leland Ave., Chicago.

Turning, then, to another subject, I suppose I receive about my share of anonymous letters. Some of them are amusing, some of them are silly; some are disgruntled whines and some seem to be very much in earnest. Of course, as a matter of good manners, if nothing else, they ought



BISHOP LAWRENCE
He Writes the Governor

to be signed—but some people have strange notions of the purpose of the United States mails anyhow. Here is one I received last month containing a clipping of a newspaper report of a sermon I happened to preach in Chicago in which reference was made to spiritual inertia. It is signed by "a Citizen."

"In regard to your talk at the Garrick Theatre, don't you think the priests are partly responsible for the spiritual inertia of today? When a believer approaches a church, the priest quickly lets him know by a heathenish system of sign language he is acting above his station in approaching nearer to God. What we need is a Christian understanding of the Sacrifice of Christ. The priests have read so much heathen literature their understanding is darkened and they are starving our citizens. The cause of so many suicides, so many discouraged and disheartened men and women is because the Church will not listen to the cry put forth twenty centuries ago—Feed my sheep. The whole nation should be offered a weekly Communion with Christ. The evil spirits are running the mind, body and souls of our men and women of today."

Maybe I am dense, but I confess that I do not know just what this Citizen means. If there is one thing the Episcopal Church does, it is to offer at least a weekly Communion with Christ at thousands of Church altars. The "heathenish system of sign language" and the "heathenish literature" are somewhat enigmatic expressions. Does the sign language refer to our liturgical service or to the boorish manners of the clergy? I have received other letters protesting that the clergy read only safe and innocuous churchly books and that they ought to keep themselves better informed of the other side of religious questions. So there you are. We clergy will not deny our own deficiencies, but I do think there is an absurd amount of talk about the failure of the Church to do its work. For my part, I simply don't believe it. If there were any way of striking a comparison, I believe we would find the Church doing a more honest, energetic, constructive, and telling piece of work today than any time in several hundred years. Some people will be disappointed because the pearly gates are not set with diamonds.

Current Comment

By Rev. H. P. Almon Abbott

I ALWAYS read with interest the parish paper of St. Mark's Church, Evanston, Illinois. The editor and rector, the Rev. Arthur Rogers, D.D., knows what he wants to say, and knows how to say it. Here is something that Dr. Rogers has just written regarding "Elmer Gantry": "This is a book which was foreordained to vigorous discussion. Its author has the public ear. No one can create such boring bores, such caddy cads, such impossible impossibilities, as Mr. Sinclair Lewis. * * * Elmer Gantry, the product of a small Kansas town, is a youth whose assets consisted of a robust ego, a booming voice, and the standards, mental and moral, of a tom-cat of the baser sort. * * * Compared with him, Iago was a gentleman, and Guido Franceschini a mere dabbler in misconduct. If the object of the book is to give us an example of total depravity, its success is beyond criticism, though we may wonder why it was necessary to call such a loathsome creature into life. But if Elmer is to be taken as a type of the ministry the book is a monstrous failure. It is not a satire, though these are fields in which the satirist might love to walk. It is not a caricature, for caricature means distortion, but not complete misrepresentation. It is not even libel, for no intelligent person could accept its point of view. It is a horrid nightmare, from which one wakes as he lays the book aside and goes to take a bath."

* * *

HORATIO BOTTOMLEY will soon be out of jail, and journalism in England receives a rude shock by the announcement that he will start another anti-American newspaper. How much influence he still retains it is hard for us to know on this side of the water; but let us hope that his

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record as an embezzler and crook will vitiate his erstwhile power with the unthinking masses. With the appalling problems before the nations today, problems that seem almost too great for humanity to solve, it cannot be tolerated that anyone should retard the approachment between the English-speaking people. American editors might well take notice; for there is a well-defined, even if insidious, propaganda against Britain and everything British in the United States today.

* * *

THE Bishop of Long Island recently made this statement: "With few exceptions, our clergy are seriously underpaid." A generous layman has volunteered to pay the Bishop's salary for 1927. Bishop Stires will turn back to each parish the amount assessed for his salary to be added to the stipends of the clergy within his jurisdiction. Let us hope that more generous laymen may discover themselves, that more of our good bishops may have the opportunity of doing the same thing!

About Books

By Rev. Charles L. Street

THE ANGLO-CATHOLIC FAITH *by T. A. Lacey, M. A. Doran,* $2.00.

MODERNISM IN THE ENGLISH CHURCH *by Percy Gardner, D. Litt. Doran,* $2.00.

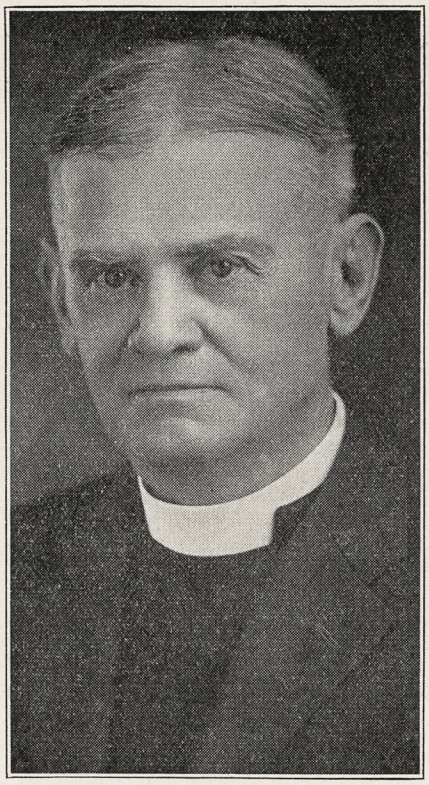
CHURCH FACTS AND PRINCIPLES *by the Rev. T. Tracy Walsh. Morehouse,* $1.20 (Paper), $2.00 (Cloth).

A CHURCH WOMAN'S OUTLINE-HISTORY OF THE ANGLICAN-AMERICAN CHURCH: *The Mayes Printing Company,* Louisville, Kentucky, $1.00.

Dr. Jacks is doing a real service in producing the series of books, "The Faiths", of which he is editor. Significantly enough, there are two volumes on the Anglican Communion—"The Anglo-Catholic Faith" by Canon Lacey, and "Modernism" by Dr. Percy Gardner—but Dr. Jacks explains in the preface that the editor and authors of the series are mindful of what St. Paul says about *one* faith and are trying in these books on "The Faiths" to study the "Varieties of Christian Expression" as they are actually found to exist today. The implication is that there may be discovered more oneness of faith than the casual observer might imagine.

Canon Lacey has done a unique piece of work in providing in attractive and readable form at once a brief history of the Anglo-Catholic movement in the Church and a well thought out statement of the Anglo-Catholic position. He combines great scholarship with real literary power.

As over against Modernism, Anglo-Catholicism has the advantage of having a definite and pretty well



MERCER P. LOGAN
Announces a Substantial Gift

agreed upon point of view and program. For all the modernists may say, Modernism is essentially an attack on certain of the elements in historic Christianity, and lacks the unity and simplicity of that central position which has been being thought out through the centuries. The result of this is that there are a lot of different brands of Modernism. Dr. Gardner starts off with Mrs. Humphrey Wards definition, "Modernism is the attempt of the modern spirit, acting religiously, to refashion Christianity, not outside but inside the warm limits of the ancient churches, to secure, not a reduced, but a transformed Christianity." His emphasis on the importance of Christian experience is particularly valuable. If all the modernites were to read Canon Lacey's book and all the Anglo-Catholics were to read Dr. Gardner's book, we would make a long step on the path that leads from "The Faiths" to the Faith.

In "Church Facts and Principles" the Rev. T. T. Walsh has given us a valuable hand book of the Church's teachings and practices. It would make a good text book for confirmation classes, and contains a lot of fresh and interesting material. The Chapters on "The Episcopal Church", "Forms of Worship", "Infant Baptism", and "Departed Souls" are printed separately in pamphlet form and may be had for ten or fifteen cents each. "A Churchwoman's Outline-History" is a splendid achievement in co-operative thinking. It is the joint product of a class in Church History at St. Mark's Church, Louisville, Kentucky. It covers the history of the church, its sacraments and its symbols. Those who had a part in producing it must have found it an enriching experience, something of which may be shared by those who read it.

Preacher, Pulpit and Pew

By E. P. Jots

A negro woman of large proportions was in a motor car accident. She was transported to a hospital, where she soon regained consciousness. The attending doctor, seeking to comfort her, said:

"You undoubtedly will be able to obtain a considerable amount of damages, Mrs. Botts."

"Damages!" said Mrs. Botts. "What Ah wants wif damages? Lar's knows Ah got too much damages now. What Ah wants is repairs."

* * *

A connoisseur of paintings saw in the window of a second-hand dealer's shop the portrait of an admiral in full uniform. He offered the dealer £50 for it, but the latter declined to sell under £75. As neither would give way, the picture remained in the shop.

A short time afterwards the connoisseur saw the picture hanging in the dining room of a house he happened to be visiting. With an exclamation of surprise he walked towards it.

"Hello! What have you got here?" he said.

His host replied that the portrait had been bequeathed to him, and added: "It is the portrait of one of Nelson's admirals, an ancestor of ours."

"Was he, indeed?" commented the connoisseur. "A month ago he was within £25 of becoming one of mine."

Whether or not Ask Me Another is already a "has been" I cannot say, but it is interesting to notice that people are now playing the game by giving *intelligent* answers rather than merely correct ones. For example, the question, "What is the longest river in South America?" can be answered intelligently, I am told, by replying: "Are you sure the longest river is in South America." And the question: "Who was the fourth Secretary of State of the United States" is intelligenly answered by replying: "Who cares." I am not prepared to say that it is a legitimate game but I must say that it holds out interesting possibilities.

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NEWS OF WESTERN DIOCESES

In Brief Paragraphs

Edited by

BISHOP W. BERTRAND STEVENS

APRIL 19th to 27th was Seaman's Book Week, the purpose being to put the public library on the sea. The California Library Association collects books and the Seamen's Church Institute places them on the vessels which leave San Francisco. All classes of vessels are served, both American and foreign. During the World War the value of libraries on the ship was so clearly demonstrated that various agencies throughout the country have carried on the work. A captain writes: "In this vessel there are on the average 200 books read each voyage by members of the crew, the passengers having a different library. Western fiction stories are, of course, the ones most read, although mystery, intrigue and adventure stories are always in demand. And then, too, we have some men each trip who will read nothing but non-fiction books on any subject obtainable."

* * *

The Chapel of Saints Simon and Jude of the Home for the Aged, Albrambra, Calif., was opened on Maundy Thursday. This is a beautiful building connected by cloisters with the main building. It is given by an anonymous donor as a memorial to the great first Bishop of California, Rt. Rev. William Ingraham Kip.

* * *

The new parish house of All Saints', Palo Alto, was formally dedicated on the afternoon of Easter Day. The rector of the parish, the Rev. Oscar Green, is building up the parish both spiritually and materially. Palo Alto is the site of Stanford University, whose chaplain, the Rev. D. Charles Gardner, is a priest of the Church.

* * *

Bishop Irving P. Johnson, of Colorado, due to the pressure of work within his own diocese, has resigned as a member of the Commission on Evangelism. Bishop Cook, of Delaware, has been appointed to succeed Bishop Johnson.

* * *

Word is received from Bishop McKim of the death, on April 6, of the first priest ordained in the Nippon Sei Kokwai, the Rev. Masakadzu Tai. He was ordained deacon by Bishop Williams in 1884 and priest by Bishop Hare in 1891, when Bishop Hare made a visitation in Japan. In his younger days Mr. Tai was one of the most eloquent preachers in Japan and an aggressive and fearless evangelist. He became a Christian under the Rev. W. B. Cooper, and for it was cast out by his family and ostracized by his friends.

* * *

The official opening of the Hospital of the Good Samaritan, Los Angeles, was held on the afternon of April 19th. Patients were transferred from the old building into the new and all departments are in full operation. The Rev. Thomas C. Marshall, secretary of the hospital for many years, will, after July, devote his entire time to his work as hospital secretary and chaplain.

* * *

The Dean of Trinity Cathedral, Phoenix, Ariz., asked for an Easter offering of $2,500. "It can be done," writes the dean, "but whatever the amount let the Easter offering represent the happy gift of the store-up personality of the friends and parishioners of Trinity Cathedral." Trinity Cathedral, by the way, follows the happy custom of having a parish dinner in honor of the members of the confirmation class. Such a mark of attention to the newly-confirmed has great value as a means of formally welcoming them into the full fellowship of the Church.

* * *

Work of the new church school and community of St. Clement's, Berkeley, Calif., is progressing rapidly and the building is to be completed in time for use when the Church school resumes its activities. Bishop Parsons laid the cornerstone of the new building on April 10th. St. Clement's has long felt the need of adequate accommodations for its large school and this building will meet the need in every way. This is the first unit of a complete Gothic Church plant. The Rev. L. H. Miller is rector.

* * *

Health conditions among the Indians of California are said to be bad. The Swing-Johnson bill provides that all funds for health, education and relief work among the California Indians should be turned over to the state agencies. The bill was not acted upon by the Sixty-ninth Congress, but it will be re-introduced next December and pushed through to decisive action.

* * *

The 19th annual report of the three diocesan homes of Arizona (St. Luke's Home, Phoenix; St. Luke's in the Desert, and St. Luke's in the Mountains) has been issued. These institutions, all founded by Bishop Atwood, have done valiant service for tuberculosis patients. I have often heard Bishop Atwood tell of the terrible conditions among those who came to Arizona in search of health twenty-five years ago. It was his personal knowledge of the great demand for such homes as St. Luke's that led him to raise the money for these three works of mercy. The Church is greatly in his debt for founding them.

Ask Me Another

A few "double barrel" questions; each counts 10 per cent with a credit of 5 per cent if you answer half of any question correctly. There is a catch question—watch out for it.

1. When did who say: "Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk?"
2. Where was who consecrated the present bishop of New York?
3. What body, meeting where, in what year, elected Bishop Murray president of what? (Total of 20 per cent.)
4. What theological seminary is located where in Massachusetts?
5. Who, a member of what Church, wrote: "Christ the Lord is Risen Today?"
6. Who, accompanied by whom, made a famous journey to Asia Minor?
7. What Bishop resigned from what office because of his opposition to the World War?
8. Bishop Irving P. Johnson was the rector of ———— church, in the city of ————, before being consecrated Bishop of Wyoming.
9. What is the second service in the Prayer Book and what service follows?

For the first time in the history of the city, noon-day services were held in Eau Claire, Wis., during Holy Week. Twelve churches joined in holding them in a down-town theatre, with a different preacher each day. They began with an attendance of 500 and increased steadily until they had 1,100 on the last day, to say nothing of the thousands listening in on the radio. One family sent word that they lived too far to attend, but they had a family luncheon each day and then all joined in the service, singing, praying and listening. The ministers all reported renewed interest as a result of these services.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

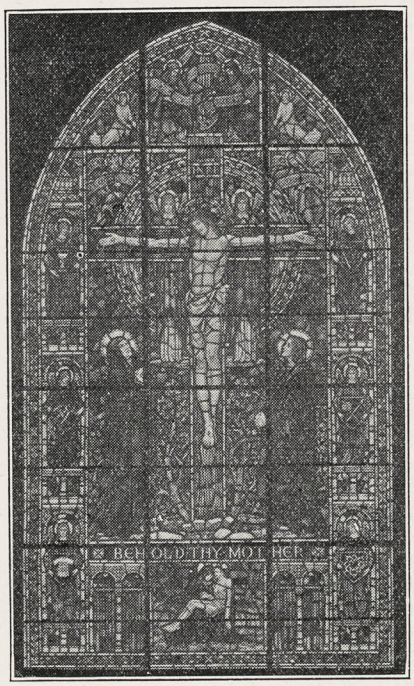
Edited by

WILLIAM B. SPOFFORD

THE Most Rt. Rev. William Henry Francis, who, among other things, is Metropolitan Archbishop of North America of the Western Orthodox Old Catholic Church, officiated last Sunday at an Easter service and confirmation at St. Mark's-in-the-Bouwerie, New York. The announcement of the service issued by the rector of St. Mark's, the Rev. William Norman Guthrie, was made with all the pomp and vanity of this wicked world. "In these days of striving for world freedom such a courtesy on our part is more than seemly. A service of a Catholic body yielding no obedience to Rome but loyal to all the devoutest traditions of Western Christendom should be interesting and edifying to our well-wishers." An easier reason might have been found for this get-together. Brother Francis, having bitten off a considerable chunk in making himself Archbishop of all of North America, has not found the time since his consecration to build any congregations. Likewise, Dr. Guthrie, I believe, has been cut off from Episcopal visitations because of the wild swings that he made while sparring with the Bishop of New York. What could be nicer that the get-together of a churchless bishop and a bishopless church?

* * *

I wonder if there is a complete list anywhere of the Metropolitans, Mitred Bishops, Archbishops, and what have you, that are running about the country in flowing robes and parted whiskers, and if there is anybody who really knows the spurious from the genuine? Apparently anybody can have himself consecrated who desires such honors and has the price. In any case, the inference is plausible since an archbishopric in some church or other was offered me a year or two after I was out of the seminary, and for a very nominal sum, too, which shows how lightly I hold such honors. The proposition was put to me by a clergyman of our Church who became quite indignant when I told him that I did not feel justified in borrowing five dollars for such a purpose, and besides, I had never been able to grow a mustache to say nothing of a beard. But this clergyman took the honor unto himself, flowing robes, whiskers and all, and really cut quite a swath in the vulgarian set of Fifth Avenue society. I have been told that he even challenged Brother Francis' right to be the Metropolitan Archbishop of all of North America, but as to the accuracy of that I cannot say. In any case he was convinced that Francis had no right to Alaska, since he himself traced his apostolic succession from Russia, and didn't the United States buy Alaska from that country? The last I heard of him he was in Washington to see the Secretary of State about it. But I must not tell more; perhaps I have said enough to prompt some person interested in ecclesiastical whiskers to investigate so that we may know just what have roots and what is hair from the tails of donkeys pasted upon the chins.



CHANCEL WINDOW
In Christ Church, Washington

* * *

In this connection your attention is called to LET'S KNOW, by Dr. Wilson, in this number.

* * *

The Rev. Alfred Newbery, formerly assistant at the Redeemer, Chicago, has taken over his duties as the rector of the Atonement, Chicago. The address last Sunday was made by Sir Henry Lunn.

* * *

A conference for diocesan and parish officers of the Women's Auxiliary is to be held at Taylor Hall, Racine, Wis., from May 10 to 13. The program will consist of the project course, supplemented by addresses by missionaries. Those desiring to make reservations should write to Mrs. George Biller, Taylor Hall.

* * *

The golden jubilee dinner of the Church Club of the diocese of Springfield (Illinois) is to be held on May 10th. Bishop Woodcock of Kentucky is the principal speaker.

* * *

The stained glass window pictured on this page is a very beautiful, highly-colored one of the Crucifixion, which was recently dedicated in Christ Church, Washington, D. C., the Rev. Calvert E. Buck, rector. The window was designed and executed by the firm of James Powell & Sons (Whitefriars), London, who are represented in this country by Mr. Adrian A. Buck.

* * *

The new parish house of the Church of the Good Shepherd, Scranton, Pa., was dedicated on April 28th. The Rev. W. B. Beach, rector of the parish, officiated at his last service before leaving for Jenkinstown, Pa., the Sunday previous.

* * *

The Honorable John E. Rankin, congressman from Mississippi, recently delivered an address in the House of Representatives which adequately answered Congressman Free of California, whom you will remember introduced a resolution calling for an investigation of the Federal Council of Churches on the grounds that it was a part of the Third International, etc., etc. He reminds Mr. Free that Mr. Herbert Hoover was at one time a vice-president of the Federal Council, and that Mr. Charles Evans Hughes has been closely identified with its work. He closes his able address thus: "The Federal Council of Churches needs no defense at my hands nor at the hands of the Congress of the United States; but, on the other hand, Congress needs to follow the example of this great body of Christian men and women and to assist them in upholding the standard of morality, of common honesty, of common decency, of Christianity, and of all the other elevating and ennobling attributes which tends to upbuild and advance a good Christian civilization."

* * *

Communions to the number of 1,278 were made at St. Luke's, Evanston, on Easter Day. The offerings, total-

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ing over $5,000, go toward the fund for a new tower.

* * *

The Third Annual Conference of the Young People's Fellowship of New England is to be held in Christ Church, Springfield, May 14-15. The program includes addresses, reports, corporate communion, conference sermon and banquet.

* * *

Some fifty persons attending the anniversary dinner given at the home of Mr. J. P. Morgan to celebrate the Church Pension Fund. Mr. Morgan, speaking as the Treasurer of the Fund, now in its eleventh year, stated that the clergy and their widows had profited by the careful investments that have been made. Bishop Lawrence presided.

* * *

Bishop Lawrence of Massachusetts has appealed to the governor of Massachusets for a review of the evidence in the famous Sacco-Vanzetti case.

* * *

Mr. E. H. Sothern, actor, made a brief address last Sunday at a service held under the auspices of the Sons and Daughters of St. George at St. Peter's, New York. The rector, the Rev. Thomas S. Cline, preached.

* * *

A number of church-building projects are in preparation or in progress in the Diocese of Newark, St. Paul's Church, Morris Plains; Christ Church, Totowa Borough; the great parish house of Calvary, Summit; the Church of the Redeemer, Morristown and Grace Church, Newark; the new residence for the diocesan secretary in Newark; the Nurses' Home at Christ Hospital New Jersey.

* * *

St. Martin's, Charlotte, N. C., Rev. John Long Jackson, rector, which has been characterized a "model parish" by Bishop Cheshire, has had a most interesting missionary exhibit during Lent. The exhibit in its parish house has been in the form of diminutive towns and communities of thirteen home and foreign mission fields. Dr. John W. Wood, who recently made a visit to that parish and addressed the congregation, was so much impressed with the exhibit that he had pictures made for church publications.

* * *

The Annual Conference of the National Federation of Church Clubs is to be held at Briarcliff Manor, New York, this week. The general subject is the office and work of laymen in the Church.

* * *

Reports from all over the country tell of full Churches on Easter Sunday.

* * *

A class of thirty-three were recently confirmed at the Epiphany, Chicago, with another class being prepared for confirmation before the end of the month.

* * *

Bishop Brewster confirmed a class of thirty-seven at St. Paul's, Wallingford, Conn., on Easter Sunday, and received three from the Roman Catholic Church.

* * *

Rev. Norman Nash, professor at

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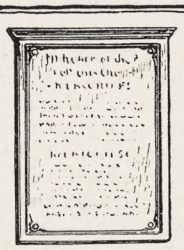
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I want every sufferer from any form of muscular and sub-acute (swelling of the joints) rheumatism, to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it, and it has proven itself to be that long-looked-for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free. Don't delay. Write today.
Mark H. Jackson, 38-N, Stratford Bldg., Syracuse, N. Y.

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Cambridge Seminary, was the preacher last Sunday at the Ascension, New York.

* * *

St. John's, York, Pa., during the past year has increased the communicant list from 500 to 800 and has increased the parish budget from $12,000 to $20,000. The Rev. Paul S. Atkins is rector.

* * *

A year ago a gift of $100,000 was made for an endowment fund for a new diocese in Northwestern Wisconsin, on condition that the new diocese should be erected within five years. The contemplated area of the new jurisdiction includes that part of the diocese of Milwaukee known as the Convocation of La Crosse, together with a strip of the diocese of Fond du Lac that lies in the west. Consent has gladly been given to the proposal by Bishop Webb of Milwaukee and Bishop Weller of Fond du Lac, and the proposal has received the unanimous approval of the conventions of both dioceses. The final requirement is the ratification of the General Convention, which meets next year. This month an effort is being made to raise $100,000 as an endowment, the income of which will be used to help support the missions in the proposed diocese. Gifts to the fund will be received by the trustees of the diocese of Milwaukee and turned over to the trustees of the new diocese when it becomes a reality. If there should by chance be no new diocese, the gifts will be returned.

* * *

Paul S. Oliver and George Grambs, of Scranton, and Gordon P. Jones, of Bethlehem, were ordained to the diaconate Saturday last at St. Luke's, Scranton, by Bishop Talbot, assisted by Bishop Sterrett, and by the Rev. H. Percy Silver, rector of the Incarnation, New York. The sermon was preached by Rev. John Talbot Ward of Burlington, N. J.

* * *

Prominent men interested in the General Theological Seminary of the Episcopal Church in Chelsea Square met at luncheon today (Wednesday) at the Downtown Association. Mr. Frank L. Polk was host. The Very Rev. Hughell E. W. Fosbroke explained the situation and new needs of the principal Episcopal theological school to carry out its progressive policies in training men for the ministry.

* * *

The new carillon of St. Chrysostom's, Chicago, was dedicated Easter morning. It was the gift of Mr. R. T. Crane, Jr. Over 600 communions were made on Easter and the offering was $6,500—both records.

* * *

Marked increase in mob murders during the last year was a great shock to the churches in their campaign for a lynchless land, according to a statement accompanying the Honor Roll of states free from lynching in 1926, made public today. This is the fifth annual Honor Roll issued by the Commission on Race Relations of the Federal Council of Churches. A direct challenge to redoubled efforts to arouse public opinion against lynching, is the way church leaders sum up the situation.

"Five states formerly on the Honor Roll had to be removed this year be-

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cause of the reappearance of mob murder within their borders," says the report. "One of these states, New Mexico, had had a record of no lynching for a period of ten years preceding. The four other states which were free of the evil in 1925, but which lost their places on the Honor Roll because of lynchings during 1926, are Kentucky, South Carolina, Tennessee and Texas.

"The total number of states free of lynching in 1926 was 38, which was the same total as in 1925 and in 1924, and one fewer than the total number without any lynchings in 1923. The number of states in which lynchings still occured in 1926 was 10, the same number as in 1925, and in 1924; the number having lynchings in 1923 was 9."

* * *

A committee of a dozen, headed by Mr. W. S. Troxell, of Springfield, is at work raising money to purchase a Bishop's House for the diocese of Springfield.

* * *

There are 200 communicants on the rolls of Saint Bartholomew's, Philadelphia. Yet the rector reports that on Easter 212 communions were made.

* * *

A Bridgeport rector writes to the Foreign-Born Americans Division in regard to the follow-up of immigrants:

"I appreciate your sending me from time to time the names and addresses of certain men and women who have come to America to make their homes and their fortunes here in

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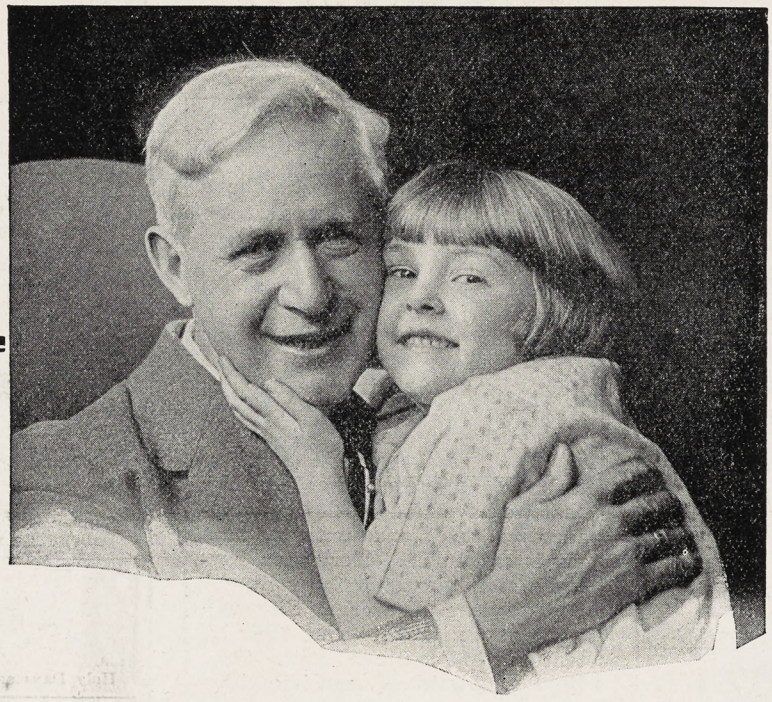

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Services

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

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.
Rev. Frederic C. Fleming
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. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. 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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.
Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

An Offer

A NUMBER of inquiries have been received in regard to an offer recently made to the clergy. For each *new* subscription to this paper (not renewals), or for a Bundle order for at least ten copies for at least thirteen weeks, we offered an Auto-Strop razor, with the accessories, exactly as illustrated in the picture that accompanied the letter. This unusual offer is made possible through an advertising contract that we have made with the manufacturer, and stands until the supply is exhausted. Clergymen having a standing order for a Bundle will be sent a razor if they will write us a note signifying their intention to continue with their Bundle. Any clergyman is entitled to this premium who sends us one new subscription for a year, the subscription price of $2 to accompany the order.

Bridgeport. St. Paul's Parish is the one parish around which all such persons settle; the parish is in the very heart of the industrial center, the tenement house district. The other parishes are all in the fashionable parts of the city where immigrants are less likely to live. I have looked up those for whom you sent a memo, and they attend St. Paul's Church and are very much at home. I will be glad to have other names of persons who come to Bridgeport on the east side of the city where 'the slum district' is."

* * *

Bishop Manning dedicated the new part of St. Barnabas House, New York, on Thursday of this week.

* * *

Peninsula Conference, under the direction of the dioceses of Delaware and Easton, is to be held at Ocean City, Md., June 20th-26th. There are notables on the program, including Dr. C. J. Galpin, of the Department of Agriculture; Bishop Cook, who is to give a course on Personal Religion; Professor C. B. Hedrick, of the Berkeley Divinity School, and Professor W. R. Howell, of Washington College.

* * *

A parishioner of Christ Church, Savannah, Ga., found an old newspaper in his home which contained the program of a festival held in the Church in 1871. This year that program was reproduced as near as possible. A procession with banners of long ago, the carols of 1871, and the roll call of the classes of that year were called. Three teachers out of the 27 listed responded to their names

Services

Cathedral of St. John the Divine, New York.
Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.
Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.
Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

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

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

St. Mark's, Milwaukee.
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
Sheldon Foote, M.B., Choirmaster.
Magnificent new Austin organ.

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

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Trinity College, Hartford, Conn, has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

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while 16 classes were represented by descendants. There were twelve present at the service this year who had been pupils in the school of 1871.

* * *

At least two New York preachers took as their subject for last Sunday: "Should Sacco and Vanzetti Die?"

* * *

The Rev. Edmund R. Laine, rector of St. Paul's, Stockbridge, Mass., was the preacher at the noonday services at Trinity, New York, last week.

Answers

1. At the gate of the temple called Beautiful, where Peter and John went at the hour of prayer. The statement was made by Peter to a lame man.
2. Bishop Manning in the Cathedral of St. John the Divine.
3. The General Convention meeting in New Orleans in 1925 elected Bishop Murray president of the National Council.
4. The Protestant Episcopal Theoligical Seminary is at Cambridge, Mass.
5. Charles Wesley, a member of the Church of England.
6. St. Paul, accompanied by Barnabas.
7. Bishop Jones resigned as bishop of Utah.
8. Bishop Johnson was the rector of Gethsemane, Minneapolis, before being consecrated bishop of Colorado. (Bishop Thomas is the bishop of Wyoming.)
9. Evening Prayer, followed by Litany.

Clerical Changes

CHILDS, Rev. G. J., formerly rector of St. Peter's, St. Paul, Minn., has begun his work as rector of St. Paul's, LaPorte, Indiana.

EDWARDS, Rev. Edgar V. W., formerly priest-in-charge of St. Paul's, Graniteville, S. C., and neighboring missions, has accepted appointment to be rural missionary in Monroe, Escumba and Baldwin Counties, Alabama, with address at Atmore.

EVANS, Rev. Allen, Jr., rector of the Epiphany, Winchester, Mass., to be rector of Trinity, Hewlett, Long Island.

FORSYTH, Rev. W. L., formerly assistant at Grace and St. Peter's, Baltimore, has accepted the rectorship of St. James', Birmingham, Michigan, succeeding the Rev. J. H. McCurdy, resigned.

LUKE, Rev. T. Gordon, from Holy Innocents', Oakland, Calif., to be rector of St. Mark's, Yreka, Calif.

MOORE, Rev. E. C., assistant at the Detroit City Mission, has accepted a call to be the rector of St. Timothy's, Jackson, Michigan.

SMIELAU, Rev. F. C., deaf-mute missionary for the diocese of Harrisburg has accepted a similar position in the fifth Province, with work in Michigan, Ohio, and Indiana.

TALMADGE, Rev. W. H., rector of St. John's, Springfield, Mo., has accepted a call to be the rector of Grace Church, Columbus, Nebr.

ZEIS, Rev. Harold C., curate at Grace Church, Sandusky, Ohio, has accepted a call to be the rector of St. Luke's, Cleveland, Ohio.

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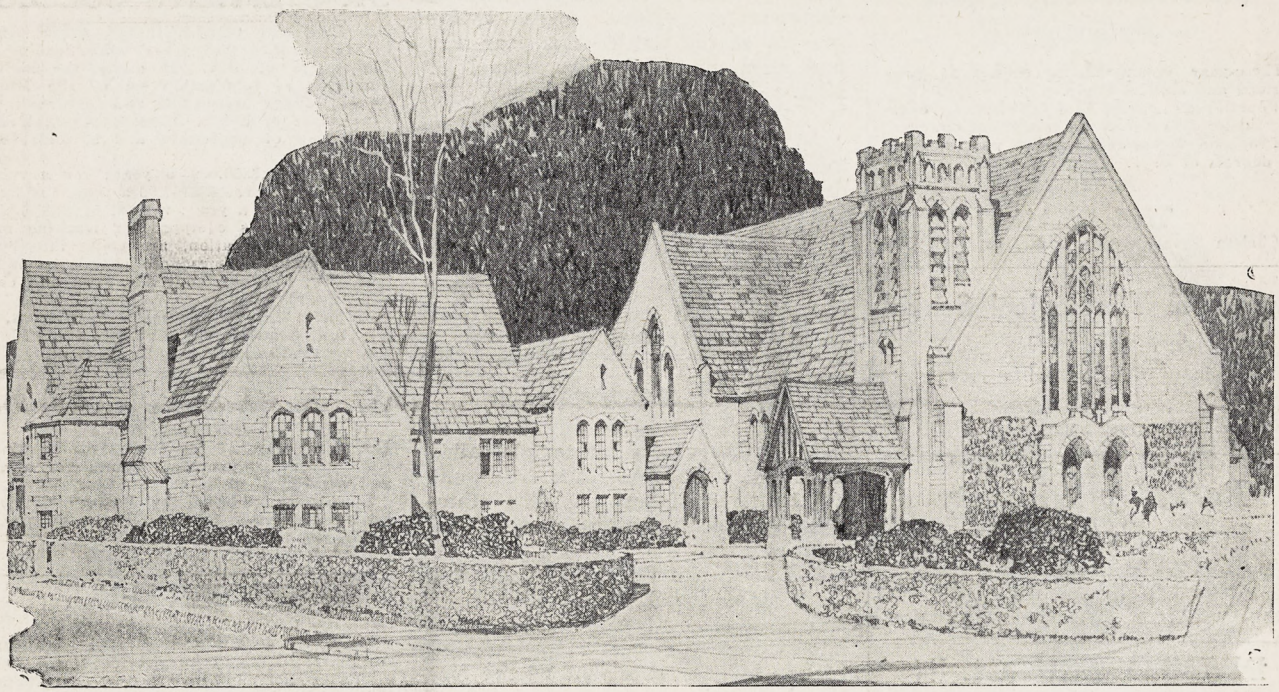

Proposed Parish House and Church—THE CHURCH OF THE REDEEMER, PELHAM, NEW YORK

Frank M. Snyder, Architect

For a number of years the Church of The Redeemer at Pelham, New York, had been greatly handicapped by not having a Parish House to serve the needs of a growing community. The Sunday School has met in the Church, and other parish activities have been carried on in the homes of parishioners or halls hired for the occasions.

Some years ago the Church acquired an ideal, centrally located site upon which to build a new Church, Parish House and Rectory. Under the far-visioned leadership of the Rector, Rev. Herbert Haigh Brown, the parish has now secured the necessary funds with which to build the first unit of the group—the greatly needed Parish House.

Under the direction of this firm the preparatory work of the campaign was begun March 16 and concluded with an intensive period March 31—April 12. The great success which attended this effort is indicated in the following letter from the Rector:

Church of The Redeemer
Pelham, New York April 13, 1927.

Mr. Cyrus P. Keen,
Care of Ward, Wells, Dreshman & Gates,
475 Fifth Avenue, New York City.

My Dear Mr. Keen:

May I express to you, as Rector of the above Church, my extreme gratification at the success which has attended your efforts in our campaign here.

As you know, we actually started out to raise $55,000, but subsequently raised our objective to $65,000, not because we believed we might reach it, but that it might act as a greater incentive to effort.

That you have labored under the most serious handicap, on account of my being laid aside with sickness almost throughout the whole period of the campaign, is obvious. Yet, despite this, you have actually raised $60,520 and the captains of the respective teams have pledged themselves to raise the remainder within the next few days—so great has been the enthusiasm engendered.

Such an achievement, under the most favorable conditions, would be a notable one; but under those which you have been obliged to labor, is absolutely amazing. Naturally my people are elated and grateful. They wonder, as I do, how it all happened. Certainly it is the biggest thing that has transpired in Pelham in many years.

And, may I add, that I have heard nothing but the kindest and most appreciative things about you and your staff. Such terms as zeal, efficiency, courtesy seem to sum up the general estimate of the manner in which the campaign has been managed. If ever we have another one, we shall most assuredly seek you out.

With many thanks and heartiest congratulations,
Believe me,
Faithfully yours,
Herbert H. Brown, Rector.

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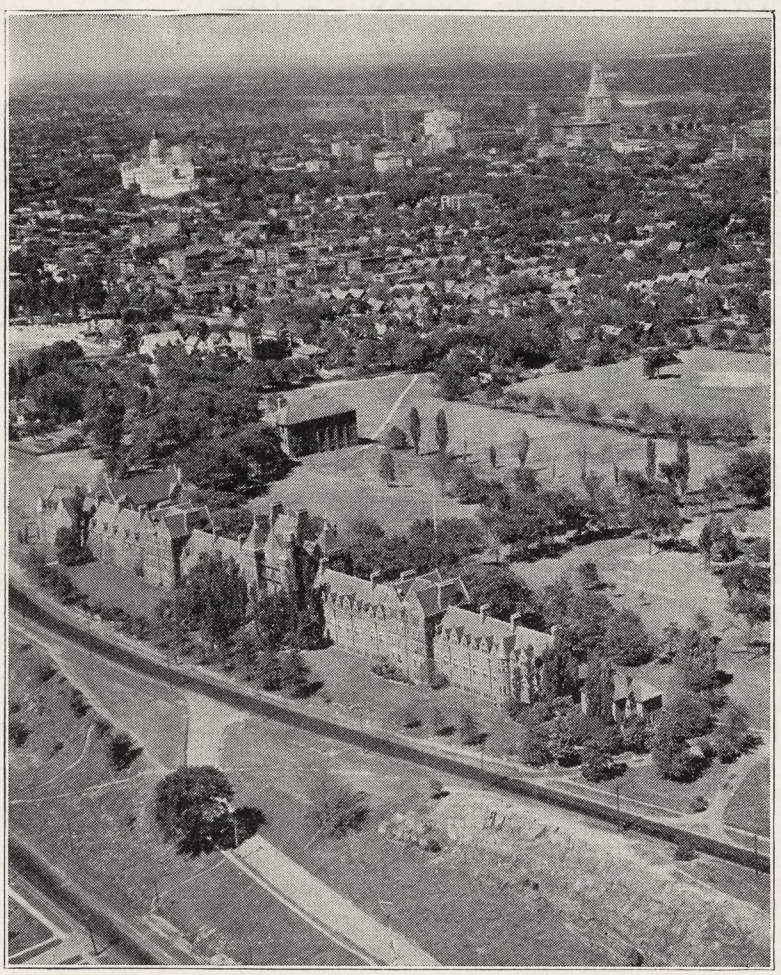
TRINITY COLLEGE NUMBER

The WITNESS

CHICAGO, MAY 12, 1927



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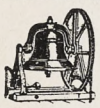

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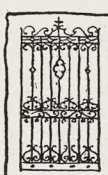

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THE WITNESS

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THE SERVICE PERFORMED BY TRINITY

Both Church and State in Her Debt

BY HONORABLE JOSEPH BUFFINGTON

Federal Judge and Trinity Alumnus

TRINITY has regarded herself as one of her Church's contributions to education, and in historic continuity and loyal faith has lived up to the motto of her founders, Pro Ecclesia et Patria, for Church and Country. Using the brief space here afforded, it is my part to touch simply on the high lights which evidence that Trinity has done her bounden duty in that state of life into which it has pleased God to call her.

In her century of life, she has laid her Church under a deep obligation to her, as a West Point, in officering her Church. The scope of that work is evidenced by the fact that she is one of the five Church colleges that today furnish to the Episcopal Church 50 of its 139 bishops and one-sixth of its clergy, facts which cause the thoughtful man and woman to wonder where our Church would be today if these colleges had not been back of the Church, and where the Church might have been today if she had not been back of these colleges.

Touching on the broader phases of Church life, missions, journalism, nationalism, I note that during his student days one of her sons visioned and inspired the pioneers of that mission spirit to the Orient, which led to the foundations of Boone University to be succeeded by St. Johns University and the great teaching forces now working in China. At the very close of the Civil War, when passion dominated the northern and southern divisions of all American Churches, Trinity College sent its President to the General Convention at Philadelphia. In the face of bitter partisanship and misguided patriotism, he fearlessly opposed and defeated resolutions that would have left a Church divided North and South, and the force of his personality and leadership brought about a fraternal resolution that in uniting a divided Church was as great as was the work of the fathers who had met in that same city in 1787 to form the Church. In this brave, fearless and far-visioned work, this Trinity President did in those post-war days a work for his Church which other great Christian bodies have not been able to do in seventy-five years of peace.

In the journalistic life of the Church (and a Church without that life is dead), two Trinity College professors when the existence of *The Churchman* was at stake, took on themselves its management in addition to their College work, and saved from extinction that great journal, then one of the very few publications of the Church. And in connection with averting the death of one great journal, one should refer to the great journalistic debt the Church owes to another son of Trinity College, who from nothing has brought into life THE WITNESS you now read, a journal which has found its way into more homes than any paper of our Church.

Marshalling the great, unrecognized forces that have come from this modest college, where service for Church and Country is a tradition, inbred, we should not overlook the great, and today living force of Dudly Buck, another of Trinity's sons. At a time when music as a handmaid of worship was unrecognized, it was he who more than any other awakened his Church to that dignity and high plane and place of music in worship, that enabled the Episcopal Church to become a great factor in raising the standards of religious music in all communions in America. I have often thought a monument to Dudly Buck, given not by his own Church, but by all American Churches, should stand on the Trinity campus. And by it I would place the figure of another son, Gallandet, whose pioneer work in his parish gave to the deaf and dumb of the United States the liturgy and service of the Episcopal Church and enabled it, as no other communion, in worship to cause the dumb to speak.

Passing to its service to the State and touching only a few of the high lights, we note that in the crisis of the Civil War, when the future of the Union came at Gettysburg, by the holding of Little Round, the officer in command who gave up his life and saved the pivotal position was one of Trinity's sons; in the Spanish-American War another was the first commissioned officer to give up his life, and another in command of the Marine Corps gained at Guantanamo the first foothold and landing place in Cuba, where his words, " I am in no more danger than the men," became an historic tradition of the Corps. In the World War, Trinity at once turned over its buildings, faculty and financial resources to the Government, accepted as its head an officer of the Navy and became a training school for officers. Out of approximately 2,000 alumni and undergraduates, it furnished the Army and Navy 680 men. One of its sons was the first Chaplain killed and the only one in command of troops when killed. Its campus flag staff and its always floating flag was the first college flag dedicated by religious service when erected, and the bronze figure of its founder with his hand pointing to that flag, symbolizes the two-fold mission of the college—to "Render to Caesar the things that are Caesar's, and to God the things that are God's."

Of the far-reaching things in education which this small college has pioneered, its influence in collegiate architecture should be noted. Seventy-five years ago when college architecture was painfully commonplace, Trinity College sent one of her

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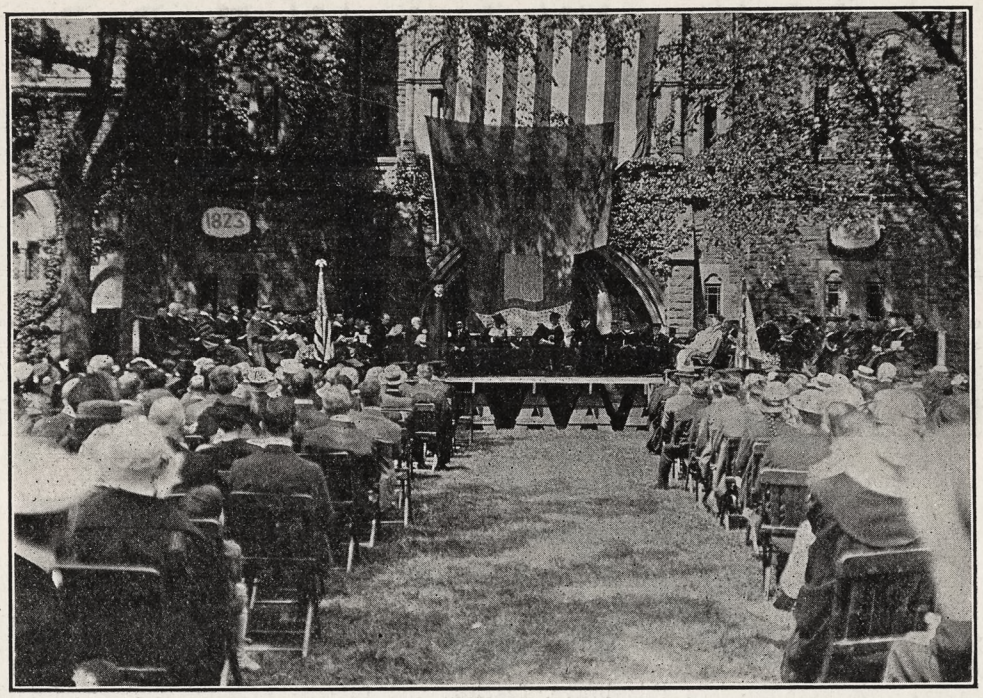

TRINITY AT COMMENCEMENT

architect sons to London, where, under the guidance of William Burges, the great English architect, plans were made for the buildings of Trinity College. The main building—an unbroken front of six hundred and fifty feet—is one of the pioneer, and is one of the best examples of English secular Gothic in America, and has been an inspiration and model for many of the present-day university buildings of the country. The environment of Trinity, with such buildings set in broad, open-visioned country, yet happily near a beautiful New England city, has inspired to architecture many of her students. The great Trowbridge always said he owed what he was in architecture to Trinity. Another of her architect sons was the designer of sixteen of Yale's buildings. In introducing in American colleges academic dress and insignia, Trinity did a pioneer work at a time when such dress was practically unknown or regarded with ill-favor. Her use so far preceded the present American degree insignia, that Trinity created degree hoods of her own which she still retains.

Trinity was, is, and will be, distinctively a college. She feels a university can do work she cannot; she knows she does work a university cannot. She has not aped in a weak way the great university, but she has done in a strong way what a college can best do. She seeks to influence character and fit men for leadership in their own sphere.

She selects her students. Unless barred by distance, no student enters who has not first visited the college and secured the approval of her faculty. Accepted, she aims to hold them to graduation through her work as a personal college, which she is, namely, where every head professor in person knows and teaches every student in his department. She feels that the mission of a personal college is to do some particular thing better than any other institution. As an example of this, we but instance the building up of a pre-medical course that is surpassed nowhere, that makes her graduates welcomed by every medical school; that this year finds one-third of her entering class preparing to study medicine; that in a late graduating class at the Yale Medical School, composed of graduates of educational institutions all over the country, four of the nine honor men were Trinity men. Her faculty are alive to advanced scholarship. Out of thirty members, fourteen have during the past year written books, articles accepted by professional journals and other publications. Her degrees are prized. Her trusts have been scrupulously guarded and individualized. Her budget is balanced. She has need of further equipment, funds and memorial buildings. Her century of accomplishment and her century of promise evidence the great service she has rendered in a quiet way to Church and State, commend her to thoughtful men and women as a place where their sons can be personally educated, and their gifts can be worthily bestowed with the assurance that the trusts committed to her will be loyally administered and preserved in historic continuity.

Ask Me Another

1. Who is the Primate of the Church of England in Canada?
2. Who is the oldest bishop of the Protestant Episcopal Church in point of consecration now living?
3. Who is the secretary of the department of Christian Social Service of the National Council?
4. Who is the educational secretary of the Woman's Auxiliary?
5. Who is the director of the American Church Institute for Negroes?
6. Who said, "Get thee hence, Satan," and what was the occasion?
7. Where is the Venite found in the Prayer Book?
8. Where and when did the first General Convention meet?
9. What Massachusetts rector and bishop was a famous preacher?
10. Name the dioceses in the state of California.

THE WITNESS is not so constituted that it can carry the load that would be placed upon it by a complete report of the splendid work being done by the City Missions of Chicago. There are eleven members of the staff, several of them giving but part time. Yet over 25,000 calls were made during this past year. The report may be had by writing the superintendent, the Rev. John F. Plummer, 211 South Ashland Boulevard.

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THE BUILDINGS AT TRINITY

And Some of the Pressing Needs

BY REV. REMSEN B. OGILBY

President of Trinity College

WHEN, in 1872, the trustees of Trinity College sold the land in the center of Hartford occupied by the college since its foundation in 1823, to move out to a site with more room for expansion, they turned to England for their architect. It is well that they did so: too many awful examples of American institutional architecture of the seventies are still with us. In England at that time, however, the Gothic revival had set in, and the man selected by the authorities of Trinity, William Burges, was a staunch supporter of that movement. As a result, the buildings of Trinity College are one of the earliest examples of English secular Gothic in this country, and are pronounced by experts to be one of the best.

The plans drawn by Burges were far too elaborate for the college of his time, and indeed, probably too elaborate ever to be completed. One side of one of three vast quadrangles was completed in the seventies and eighties, a series of dormitories and class rooms, dominated by a fine cluster of towers in the center. It is perhaps the longest single line of college buildings in America. Spread out along a ridge in the southern portion of the city, with a wide expanse of campus in front of it and cliffs dropping to a park behind, it is clearly visible from the main line of the New Haven road and is one of the architectural beauties of Hartford.

In 1914 was completed a building to house the College Library and the offices of the administration, at the northern end of the main building and at right angles to it, following the thought of Burges in his plans for a quadrangle. This building was given by Mr. J. P. Morgan, in memory of his friend, Bishop Williams. Benjamin Wistar Morris, the architect, an alumnus of Trinity, was singularly successful in keeping to the spirit of the Burges plans and this unit fits in well with the group. The other buildings of the college, the Jarvis Chemical and Physical Laboratories, the Boardman Biology and Engineering Building, and the Gymnasium were constructed more to meet definite needs than to harmonize with the style of the original plans; they are now so crowded that new buildings are essential to the work of the college.

At the time of his sudden death, two years ago, Samuel Breck Parkman Trowbridge, a graduate of Trinity and her consulting architect, was deep in plans for new buildings which would carry a careful study of the future needs of the college as well as reconcile the ideas of William Burges with modern methods of construction. His loss was felt not only by Trinity but by the whole architectural field in America. His firm, Trowbridge and Livingston, are continuing with his plans, with the help of Howard Greenley, Trinity '94, and the name of Trowbridge will be suitably perpetuated in one of the new buildings.

The most pressing need of Trinity today is a new Chemical Laboratory. Chemistry, important today in the curriculum of any college, is especially important at Trinity because of the success achieved here in the pre-medical course, of which chemistry is one of the foundations. The graduates of the pre-medical course at Trinity are in high demand at the medical schools, in spite of the fact that laboratories out of date in design are crowded to the limit of capacity and students often barred for lack of room.

Almost equally imperative is the demand for a new gymnasium. No

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part of institutional architecture has progressed faster than facilites for physical training since the old gymnasium at Trinity was built. Proper exercise for every student is the goal of the college of today.

Finally, Trinity needs a worthy college chapel. For over one hundred years she has been serving the Church and sending out trained leaders, clerical and lay. At present the Chapel is an "Upper Room" in the main building, too small to accommodate properly the entire college body at one time. The gift of a dignified Chapel, in architecture fit to take place beside the original buildings of Burges, would seem a suitable recognition of what Trinity has done for the Church.

A recent legacy has made possible the construction at some time in the future of a new dormitory. That, with new Chemical Laboratory, Chapel and Gymnasium, will make the plant of the College adequate—even complete.

THE SMALL URBAN COLLEGE

And Some of Its Problems

BY HARRY T. COSTELLO

Brownell Professor of Philosophy at Trinity

THE small college has some well marked advantages, such as closer contact between teacher and pupil, and pupil and pupil. An average student probably profits more, therefore, by the small college than he would in the big university. But the university offers more to the very exceptional and aggressive student, and possibly more to the dullard.

There are several types of small colleges. In New England there are chiefly two, those situated in rural surroundings and those in urban surroundings. There seems to be a strong tendency for the former to become gentlemen's country clubs, and for the latter to become "city colleges" with more or less emphasis on "practical" courses. Trinity College, though the growth of the city of Hartford has closed completely around its formerly almost rural campus, has resisted the tendency towards the practical. It is therefore an interesting experiment in education almost in spite of any intention of being such.

The elements of the problem may be briefly stated. Trinity has a long tradition and high reputation and this, of course, is all to the good. The student who goes to college largely to gain the prestige of the college degree would, however, be likely to choose certain of the great universities. The Trinity faculty is of high excellence, most of them finding a place in "Who's Who." Even the freshman comes at once in direct contact with these men in small classes. In the large university, the same student would spend the first two years as a member of large classes, and would probably meet directly no instructors of any maturity. But this advantage of the small college means a very great cost, if we count not merely student fees but also the endowment and plant necessary. It costs over a thousand dollars a year for each student at Trinity, personal expenses not included, or something like $2.50 every time he goes to class. Many who are going to college nowadays are not worth having that much spent on them. The tendency has therefore been, at Trinity as elsewhere, to raise higher and higher the minimum standard of entrance.

The general result has been to keep out poor students, but not necessarily to bring in good ones to a college such as Trinity. Parents who have appreciated the value of the small college have frequently felt that the city was a distraction and a danger. They have therefore sent heir sons to a rural college. Many students who come to the small college in the city do so in order to work their way through by the aid of work obtainable in the city, and while such young men are often admirably ambitious, such work is itself a serious distraction from the work of the college.

There seems to be a tendency to meet these outside distractions—which are by no means unknown, in somewhat differing forms, in the rural college—by building up, within the college, courses or groups of study so coherent and exacting that the student's ambition will be focussed and his mind and time fully occupied. Most such groups of study are essentially pre-professional. Thus at Trinity the most successful and widely known group of studies is the pre-medical group. Such a coherent course of study does build up, in a short time, prestige for itself, and so brings in good students. In turn, it graduates alumni whose success in the medical school adds still further prestige. Contrasting these fellows with the aimless loafing and drifting of so many college students, faculty and alumni begin to call for more such groups. In fact, there is a strong tendency to make the entire college pre-professional; or to do something which comes practically to the same, namely, turning all the good students, all the brainy and ambitious students, towards one or another sort of pre-professional work.

Such a college as Trinity thus tends to lead in a movement which is growing in all colleges today, the tendency to make college work distinctly pre-professional. In the old days, even only a few years ago, the bright boy just out of high school went into business or industry. Business men and manufacturers scorned the college man: it was almost a handicap to have been to college. The colleges, therefore, began to turn their graduates towards the professional schools, and the professional schools, finding they could get enough candidates for entrance from the colleges, began to refuse to admit to professional study any who were not college men. The colleges, which had always been more or less pre-professional in the ministry, now became pre-professional in all professions.

And then came the rush to the colleges, which we have still increasing today, and all the bright and ambitious young men seemed determined to go to college. And the college machinery had already been adjusted to pick out all the best of these, and send them into law, medicine, teaching, engineering. Unfortunately, the ministry does not seem to attract many candidates, though the college machinery is still adapted to that preparation also. The able young men go to college; the college leaders do not go into business.

Just now the business men are waking up to the fact that to get good men now they must get college men. But they have not yet awakened to the fact that they can not now get the best of the college men. It is too late. These latter face resolutely the long grind of ten years' training to get the meagre position of a beginner in the practice of medicine; and the glittering rewards of business they pass by because they are not interested. The colleges have educated them away from business, have taught them to be interested elsewhere. Business and industry face

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a very serious problem. Where are they going to get the leaders they need? The solution would seem to be the professionalizing of these fields, putting them on such a level intellectually and ethically that they will attract the best talent again. The popularity of the colleges puts the colleges in a position, such as they never occupied before—a position to dictate terms even to business. The colleges have a monopoly on talent.

But behind all this there rises still another question. Will not the standardizing of college courses into sets of pre-professional groups tend to make of colleges merely junior professional schools, and is this an altogether desirable outcome? Much professional life is routine; much professional work deals with the ills of society, with the sick, the contentious, the inmature; much professional knowledge is detailed and highly technical. Pre-medical work has probably already gone to far in the technical direction. The great educational problem before the colleges today is how to make college work serious without making it narrow; how to secure the advantage of a definite goal, such as the pre-professional studies offer, and yet do this without the specialization and inelasticity that makes the new professional training only the old "practical" training raised to a somewhat higher level of difficulty.

Let's Know

WHY EASTER?

By Rev. Frank E. Wilson

COMES a letter with the following request: "Please tell us in *Let's Know* how the Church came to use the name Easter for the Feast of the Resurrection and what does the word Easter mean?"

The name Easter is purely an Anglo-Saxon name for the Feast of the Resurrection. According to the Venerable Bede, it came from Eostre, the name of a Teutonic goddess of the rising light of day and spring. Nothing much more than that is known of the goddess. Evidently it is another instance where Christianity absorbed a pagan festival. In most other languages the name for the Feast of the Resurrection is some form of the Greek "Pascha," following the Hebrew name for the Passover, which was "Pesach." In Latin it is Pascha; in Italian, Pasqua; in Spanish, Pascua; in French, Paques.

Some special observance of the Resurrection Day certainly dates from the very earliest Christian times. It must have been in reference to something like a Christianized Passover that St. Paul wrote to the Corinthians: "Christ our Passover is sacrificed for us, therefore let us keep the feast." Its observance was not on a fixed date (as Christmas Day came to be observed) because it was linked with the Jewish Passover and that was a movable event dependent on the changes of the moon. The Passover occurred on the 14th day of the month Nisan, which was reckoned by the lunar chronology of the Jews. In those early Christian years the Feast of the Resurrection itself was universally kept but the exact date was a very complicated question.

Suffice it to say that in the east it was customary to regulate the time of the festival by the date of the Passover, whatever day of the week it might fall on, while in the west it was always reserved for the first day of the week. A heated controversy arose over this difference, which was not settled until the Council of Nicea, A. D. 325. Nowadays Easter falls on the first Sunday following the first full moon after the vernal equinox of March 21 each year. This means it can come anywhere from March 22 to April 25. Proposals have been made at various times to stabilize the Church calendar by designating a fixed day for Easter, but the old traditions are hard to escape. I believe the matter is under discussion at the present time in England in connection with the revision of the English Prayer Book, where it is suggested that the second Sunday in April should always be Easter Day.

It is a confusing business, but it shows the great importance of this Feast from the very earliest times. St. Paul said it when he wrote: "If Christ be not risen, then is our preaching vain and your faith is also vain." Easter is the high water mark of every Christian year. It makes one a little impatient to see the ease with which some modern writers (like Bruce Barton) pass over the Resurrection as though it had never occurred. If St. Paul were here, he would probably write some more vigorous epistles about it.

Clerical Changes

DAME, Rev. William Page, rector of the Memorial Church, Baltimore, has accepted a call to be the rector of Christ Church School, Middlesex County, Virginia.

DWYER, Rev. John L., rector of Trinity, Shelburne, Vermont, has accepted a call to St. Luke's Church, Fall River, Massachusetts.

EVANS, Rev. T. H., resigned as rector of St. John's, Waynesboro, Va. and has accepted an appointment on the staff of St. Paul's, Boston.

HINKS, Rev. Edwin S. of Elk Ridge, Maryland, has accepted a call to be the rector of Grace Church, Cazenova, Virginia.

SHEERIN, Rev. James, formerly head of the Orphans' Home of New York, has accepted appointment as the rector of the American Church, Munich, Germany.

SAYRE, Rev. Samuel H., missionary in South Dakota, has accepted a call to be the assistant at St. Paul's, Chicago.

YOUNG, Rev. Ira C., temporarily in charge of St. Paul's, Waco, Texas.

Youth and Unity

REVIEWS OF FOUR NEW BOOKS

By the Rev. C. L. Street

THE NEW PATRIOTISM: POEMS OF WORLD BROTHERHOOD, *by Thomas Curtis Clark and Esther A. Gillespie. Bobbs-Merrill* $2.00

In this day when patriotism is so much the refuge of scoundrels that lovers of peace are often driven to account this ancient virtue as of no value whatever, this collection of poems comes with timely emphasis, stressing as it does the eternal truth that patriotism and world brotherhood are not incompatible ideals, but are necessary each to the other.

While the poems are mostly by present-day writers, Longfellow, Tennyson, Lowell, and Walt Whitman find a place. Incidentally, it is interesting to find Bishop Oldham's "America First" included.

PROTESTANT EUROPE: ITS CRISIS AND OUTLOOK *by Adolph Keller and George Stewart. Doran* $3.50

"Protestant Europe" is a book of some three hundred and fifty pages, which gives a detailed account of the problems which the Protestant Churches in Europe are facing. Dr. Stewart, in the first part of the book, gives a graphic description of the effects of the war on European Protestantism, and an analysis of Protestant thought and activities to-day. His study of the different theological viewpoints is scholarly and penetrating. What he has to say about movements in the Church of England shows a real sympathy and insight. Dr. Keller, in the last part of the book, reviews the different Protestant churches, country by country.

YOUTH AND CHRISTIAN UNITY *by the Rev. Walter W. Van Kirk, D. D. Doran* $2.00

Mr. Van Kirk gives in this book a moving picture of the evils of a disunited Christendom, and a stirring appeal for Christian unity, backed by the vision and strength of the rising generation. There is a good account of the progress that has been already made toward unity both in this country and in Europe, and of the plans and hopes of the Lausanne Conference to be held this summer. The book ends with a plea to the young people to make themselves felt in this movement. Mr. Van Kirk says: "The first step which youth must take if it would complete the building of this Church universal is to inform itself. It is doubtful if the enthusiasm of youth on any great moral question is matched by a mind that is sufficiently

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well informed. Some midnight oil must be burned."

YOUTH AND TRUTH *by W. A. Harper. The Century Company.*

The author of this book is the President of Elon College in North Carolina. The book begins with a vigorous and sweeping defence of youth as essentially earnest and essentially seeking for truth. It goes on to give a statement of the kind of Christian gospel which to the author's mind will best solve the problems of the present hour and best appeal to the mind and hearts of the rising generation.

Like many of the books about YOUTH with a capital "Y," this book is a piece of propaganda for a certain point of view rather than an objective study of facts. But it is a good piece of propaganda and written in a good cause.

Cheerful Confidences

SPECIAL CONFIRMATIONS

By Rev. Geo. Parkin Atwater

NO ONE in his right mind would desire to crowd any more work upon our bishops, yet I believe that there is one service which they might do the clergy which would be of real advantage. This would apply particularly to the larger cities of our land, and parishes adjacent to such cities.

Almost every rector has the experience of missing one or more persons from his Confirmation Class, because of reasons beyond control. There are reticent older folks who are scared off by the fact that the Confirmation Class is to consist largely of children. There are young people at college who are never home at the time of the visitation of the bishop. There are persons who miss the Confirmation Service because of illness on the night that the bishop comes—or for some other reason—and there are persons eager to be confirmed who do not want to wait ten months for the visitation.

My suggestion is this: that in the cathedral or some central church in every large city the bishop appoint an hour for confirmation, to which could be brought persons from every parish. Each rector who had some such interested candidate could prepare him for this particular service and inform him of the time and place and accompany him. If such a service were held once every two months, I think it would save many communicants to the church.

This suggestion came to my mind after an experience in my own parish. The rector of an adjoining parish and myself each presented one candidate to the bishop at a special service. I doubt whether either of these two persons would have been confirmed at the usual visits of the bishop.

Current Comment

By Rev. H. P. Almon Abbott

"YOU will find the worm of superstition wherever faith is buried," says a prominent clergyman. "Fad religions, flesh worships, sex cults and other phantasmagoria are fruitful in consequence today. We need a return to crude spirituality." True words; if you interpret "crude" in the old English sense. "Downright" spirituality is what is needed, fostered and conserved by the Church's sacramental system.

* * *

THIS seems to me rather trivial and strained: A Jesuit Priest is asked the question: "They say that clam chowder cannot be made without the flavor of pork. Is it safe to take it on Friday? Answer: You are allowed to use meat as a condiment to flavor what you wish to eat on Friday. However, this does not mean that you are to use a large chunk of pork in your clam chowder and call it a condiment." Surely, the Dear Lord must have abundant opportunity to smile, or weep, at the littleness of His children!

* * *

"EVIL is not a mere negation or absence of good. It is a positive and terrible force in the hearts of men. It has a thousand lives." So says Dr. Carl S. Patton, of California, named by Dr. Newton as one of the best preachers in his 1926 book. Our own experience teaches us that next to goodness, evil is the hardest thing in the world to kill. Certainly, the consequences of evil cannot be side-stepped. Sooner or later sin "comes into its own," and we appreciate the underlying personality beneath it all. We need more preaching indicative of the fact that God's conception of evil is not affected by the changing fashions of human thought. "I am that I am" might well be said of the Devil as well as of God.

* * *

"MOST of our minds resemble a Pullman berth which has not been put in order after being slept in all night." A terrible indictment that, and some of us at some time or other would admit its truth — especially those of us who are parsons and who have so much preaching to do in Lent that we do not know what to preach about next! We are our own porters, however, and we can do much in the way of self-help to remedy matters. The deliberate simplification of accumulated material tends to bring harmony out of chaos, and the minimum of wordage for the amount of idea. Intellect must be given the right of way over impulse, and time-exposure must be substituted for the snap-shot.

Preacher, Pulpit and Pew

By E. P. Jots

"And your husband has become violently religious?"

"I should say so. Last Sunday he picked up the offertory from Fort Worth, the text from Winnipeg, the sermon from Boston and the doxology from San Francisco."

* * *

This incident is told by Mr. G. W. E. Russell in his biography, "Edward King, Bishop of London." An earnest but pessimistic priest visited the bishop to talk about his parish, and was very troubled about his lack of success among the younger farm lads lodging at the various homesteads. "For example," he said, "there is one lad who gave me much trouble and I hoped an influence for good was getting a lodging in his heart. But imagine my distress when I asked him what he had done in the way of preparation for his early Communion at Easter and all he said was 'I's cleaned my boots and put 'em under the bed.' It is sad indeed." "Well, dear friend," replied the bishop, "and don't you think the angels would rejoice to see them there?" The signs of regeneration are more than theological and ecclesiastical. Clean shoes may symbolize a clean heart.

* * *

A bishop recently addressed a large assembly of Sunday school children, and wound up by asking, in a very paternal way:

"And now, is there any litle boy or any little girl who would like to ask me a question?"

A thin, shrill voice at the back of the room called out, "Please, sir, why did the angels walk up and down Jacob's ladder when they had wings?"

"Oh, ah, yes—I see," said the bishop. "And now, is there any little girl who would like to answer that question?"

* * *

A small boy was taken by his father to Washington and taken to visit Congress.

He was much interested in the chaplain, who always opened the sessions with a prayer. Both in the Senate and the House he had observed this procedure.

Finally he asked: "Papa, why does the minister come in every day and pray for Congress?"

"You've got it all wrong, son," replied his father. "The minister comes in every day, looks over Congress, and then prays for the country."

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"WOODBINE WILLIE" WRITES A NOVEL

News Paragraphs from England

Edited by

A. MANBY LLOYD

MR. STUDDERT-KENNEDY was bound to get into print and his sermons read better than most. For his preaching is simply thinking aloud. He breaks out into poetry; he is pathetic and sympathetic. Now he has blossomed out as a novelist, and it is something of this sort that explains this exciting and most original novel, "I Pronounce Them."

He is evidently much exercised about the attitude of the Church to some pressing questions of sex. To utter dogmas about divorce and birth control without any attempt to reconsider the whole situation is impossible.

Yet there is nothing final about this fine book. It is not the summing up of a judge. It is the utterance of an artist in the midst of his prayers. It is a very terrible story. We doubt if anyone else could have written it. It demands a Christian, devout and loyal to his Master and at the same time a man psychologically capable of looking right down into the abyss and yet keeping himself in the heavenly places.

The central figure of this powerful story is Jim Counihan, a delightful parson with a very troublesome conscience. He has been compelled to divorce his wife and for the rest of his life he is beset by similar and worse tragedies which befall those who seek his advice.

Maisie has contracted a miserable match with a scoundrel. Her real lover is Charlie. These two are obviously good Christians, but their manner of life offends Church law, and Jim is obliged to condemn it. Robin makes an unfortunate match with an airman who drinks too much. He leaves her. She, too, discovers that her real lover is not the one she has married. He is none other than Jim himself.

Incidentally a host of other problems—the unwanted child, the capitalistic system, the housing of the slum dwellers — buzz around the brain of this unhappy priest. He is left at last with the figure of Jesus turned away from him.

One cannot help feeling that the Church has some more urgent work to do in relieving the consciences of these martyrs than in revising the Prayer Book, which, on the showing of this book, there will soon be very few left to use.

* * *

Twisting the Lion's tail is still good sport in the United States said Sir Auckland Geddes, in a recent speech.

"Remember," said Sir Auckland, "that China is getting her Westernization mainly from America. A very large percentage of the Westernized Chinese are Americanized. It is the fashion to believe that there is little difference between Americanization and Europeanization. There is a very great difference, really. The American outlook is a very different thing from that of Europe. It is the fashion to think of America as being like ourselves and having a special sympathy with this country. Those of you who have followed the recent Mayoral elections in Chicago will have noticed that today, as in the past, an anti-British cry is helpful at the polls. The old sport of twisting the lion's tail, which, when well performed, carried many an aspiring Congressman into the House, is still good sport in America. From among the lower-middle class of America many of the Chinese have absorbed their Western outlook. There are, therefore, in China a very great number of young men and young women Westernized, Americanized, and anti-Britishized.

"America has not got concessions like we have," Sir Auckland added. "The Americans live in our concessions. They get all the advantages and none of the odium. I am not suggesting that there is a conscious American Governmental influence at work. Such a thing is not at work. What I am saying to you is this, that we have got in China a large number of Chinese who, having been in America, have absorbed the ideas which America gives, and, having got back to China, repeat some of the shibboleths they have heard in the United States about British dealing and British Imperialism, and they become leaders in an anti-British movement which has for its object the getting of something which has never belonged to them, and which their race never created, namely, the European cities of China. It is into a movement of that sort that has come the influence of Moscow, finding the ground deeply tilled and prepared, so that it could swing the whole movement in China into anti-British channels. It has suited their game, and it has suited their book, and they have played their game, as they always play it, with energy and skill. Their game at the present moment is to do as much harm to the British Empire as they can."

* * *

Hundreds of people who went to the Church of St. Martin-in-the-Fields, Trafalgar-square, in the hope of hearing the Rev. H. R. L. Sheppard, the former vicar, preach in his old pulpit, were unable to get into the building. Half an hour before the service every seat was taken, and all standing room was occupied. It was estimated that at least 2,500 persons were present when Mr. Sheppard spoke. The service was broadcast.

Outside in the rain was a vast crowd. Many had come long distances. One party from Brighton joined one of the queues as early as five o'clock, but had to return without entering the church. Several members of the congregation had been in the church all day, taking only a few minutes for lunch and sitting through every service.

* * *

The Bishop of Derry, R. C., in his Pastoral, forbids priests to promote dances, saying: "There is an alarming lowering of the sense of modesty among young girls manifesting itself. A great cause of anxiety is the senseless infatuation which will be satisfied only by the endless excitement of the dance, which is a corrupt plague spreading rapidly, dealing ruin to many homes. Many dances now indulged in are not merely an incitement to sin, but in themselves are immodest to the extent that they could not be witnessed, much less engaged in, without sin. The dance now imitates the excited orgies of the savage, without even the merit of grace or measured motion."

* * *

Gaitered bishops are not such regular first-nighters that Dr. Russel Wakefield with a large party at Q Theatre could fail to catch the eye.

The former Bishop of Birmingham was watching his daughter-in-law, Isabel Jeans, in the play by his youngest son, Gilbert, who is a barrister as well as a playwright with an evident sense of drama.

Husband and wife had to share the honours together at the end of "The Yorick Hotel Case," though the author, modest man, had to be almost dragged on the stage, overcoated and shy.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

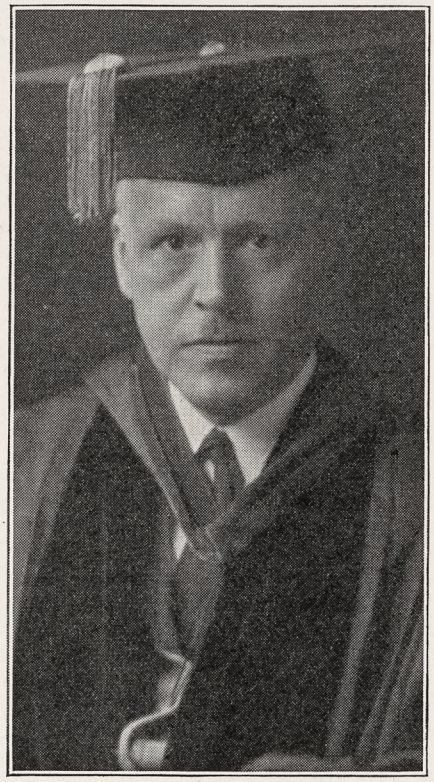
Edited by

WILLIAM B. SPOFFORD

THE program for the Church Congress, to meet in San Francisco June 14th to 17th, has been completed. Bishop Murray is to officiate at the Corporate Communion, assisted by the Bishop of West Texas, the Rt. Rev. William T. Capers, who is also to preach. On the program we find the following names: Bishop Faber, of Montana, and Rev. J. Howard Melish, with Judge Benjamin F. Bledsee, of Los Angeles, are to talk on "The Church and Political and Industrial Democracy"; a round table conference on Catholic or Protestant or both, with Bishop Moulton, of Utah Dr. Arthur Rogers of Evanston, Bishop Thomas of Wyoming and Rev. Edward White of St. Louis as the leaders; "How Can Christianity Satisfy the Religious Needs of All Races" will be discussed by the Rev. William Norman Guthrie of New York and the Rev. Herbert Gowen of Seattle; "Health and the Church," by the Rev. Leslie Learned of Pasadena, the Rev. George F. Weld of Santa Barbara and Miss Ethel Patterson of Los Angeles; "Moral Standards" will be discussed by the Rev. Robert B. Gooden, headmaster of Harvard School, and the Rev. Henry Lewis, student pastor at Michigan University; "Evangelism," by Dean MacDonald of Fresno and the Rev. Granville Williams of Brooklyn; "Personal Religion," by the Rev. Raymond Brown of Mt. Vernon, N. Y., Dean Chalmers of Dallas and Dr. Batten of the General Theological Seminary.

* * *

Commission on Evangelism met April 27-28 at the home of Mr. and Mrs. Samuel Thorne, Harrison, N. Y. Present: Bishops Darst, Freeman, Oldham, Cook; the Rev. Messrs. John S. Bunting, George R. E. MacDonald, A. J. Gammack and Messrs. Samuel Thore and Courtney Barber. Bishop Cook filled the vacancy caused by the resignation of Bishop Johnson, and Mr. F. C. Morehouse to fill the vacancy caused by the resignation of Mr. Davidson. The chief business was to petition the National Council in co-operation with the diocese of East Carolina, to release Bishop Darst from his diocesan work in order that he may devote himself entirely to the Crusade work. There was a very decided feeling that the Crusade was a success beyond expectations and that a real spiritual awakening has been secured. It is therefore important that the work be followed up and continued. Attention is now to be given to evangelism in parishes.



REV. REMSEN B. OGILBY
President of Trinity College

* * *

A delegation from the executive board of the Woman's Auxiliary was present at the meeting of the commission on evangelism and stated it as their conviction that in places where there was preparation the Crusade had been successful; that people in urban and rural communities alike are eager for spiritual teaching; that religion has come to be looked upon as a normal and natural experience; that there is a sense of individual responsibility for personal evangelism; that one can give in a spiritual way only that which one has gained in a personal way; and that further help was needed from the Church leaders. The delegation urged especially the stressing of the world's need for peace and Christian international relations, particularly so in view of the situation in China.

* * *

The Rev. A. J. Gammack, the rector of Christ Church, Fitchburg, Mass., died as the result of being thrown from a horse last week. Mr. Gammack had attended the meeting of the commission on evangelism the day

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previous to his death. Under his leadership Christ Church has become one of the strongest parishes in the country; he was an ardent exponent of evangelism, and was the author of "The Contemporary Christ," which has been used in many parochial missions throughout the country.

* * *

Bishop Irving P. Johnson was requested by the commission on evangelism to continue as chairman of the committee on the Schools of the Prophets.

* * *

Meeting of the National Council and departments, April 26-28th; Missions; provision made for the study of the missionary situation in the diocese of Sacramento (see WITNESS, April 21, Bishop Stevens' page). Steps were taken for the inauguration of work among the foreign-born in South Dakota. Much time was given to a discussion of China, with no definite policy being determined. Report was made that every effort is being made to place Chinese missionaries in other Oriental missions. Some have been transferred to the Philippines and others to Japan. One hundred members of the Chinese staff, including wives and children, are on their way home. Missionaries in Liberia have been granted a small emergency allowance, due to the high cost of living in that country. A number of appointments were made, including that of Dr. William J. Costar, of San Francisco, to relieve Dr. Grafton Burke at the Hudson Stuck Memorial Hospital at Fort Yukon, Alaska.

* * *

Eighteen of the twenty-five members of the National Council were present at its meeting. Bishop Brent, speaking for the Church colleges, protested against the cut of 50 per cent in the appropriations to our Church colleges. The committee appointed to consider the matter reported that it was impossible at this time to add to the sums they are now receiving. Bishop Wing reported on the situation in Florida due to the Hurricane; an appeal for $60,000 was made, but only $12,000 was received. He spoke especially of the fine work done by the colored congregation of St. Agnes' in Miami, which has given over $18,000 to build a church only to have it completely destroyed. This matter was referred to the committee on undesignated legacies. The field department requested the Presiding Bishop to appoint a colored field secretary for work among the colored brethren. The right man is to be sought.

* * *

Upon the motion of Mr. Burton Mansfield, the National Council passed a fitting resolution of congratulations on the 70th birthday of the Rt. Rev. Arthur Seldon Lloyd, which fell upon May 3rd.

* * *

The members of the National Council attended a moving picture of the work being done by the American Institute for Negroes. The picture was taken under the auspices of the publicity department.

* * *

The educational secretary of the department of missions, Dr. William C. Sturgis, has resigned. Regrets were expressed at the meeting of the Council, coupled with the hope that after a period of rest that he may return to the headquarters of the Church.

* * *

Bishop Page of Michigan, addressing the synod of the province of the Mid-West, held at Mishawaka, Indiana, April 26th, urged the synods to take up for thorough discussion such matters as are apt to come before the next General Convention. Because of lack of time at General Convention there is inadequate discussion of important matters. By discussing them at the synods the members of General Convention will be able to vote more intelligently. The synod also urged the national department of religious education to prepare material for Vacation Bible Schools. Also a Children's Crusade, national in scope, was recommended for the purpose of enrolling children in the Church schools and for the development of adult leadership. The Rt. Rev. Camp-

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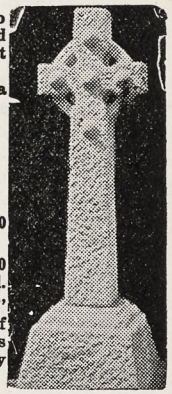

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bell Gray was re-elected president of the Provincial Synod.

* * *

A dinner in honor of Bishop Hall of Vermont, who recently celebrated his 80th birthday, was held in Burlington, April 26th, Bishop Booth, coadjutor bishop, being the host. It was attended by fifty clergymen and prominent laymen. Addresses were made by Bishop Dallas of New Hampshire, the Rev. George L. Richardson, rector of St. Paul's, Burlington; Mr. John Spargo, who spoke for the laity, and Captain Arthur Casey of the Church Army, who spoke of the high esteem in which Bishop Hall was held in England. Bishop Hall responded with feeling.

* * *

The past year has been the best in the history of Howe School. In spite of a new dormitory it was not possible to admit all the students who applied at the beginning of the year, which made careful selection essential. A great deal of building has gone forward, including a new administrative building, with apartments for married masters, a large power plant, with gifts which have further enriched the chapel, already one of the most beautiful in the country. On Ascension Day Bishop Gray is to dedicate the white marble altar steps, a memorial to Bishop White. Plans are under way for another dormitory. The Rev. Charles Herbert Young is the rector.

* * *

They did a thorough job in South Dakota on the Bishops' Crusade, missions being held in every parish, when the archdeacon with fourteen helpers carried the message of the Crusade to a hundred Indian congregations. Palm Sunday was the first day since the Crusade started in February that all of the clergy of the district occupied their own pulpits.

* * *

This is from the rector at Indianola, Mississippi, the Rev. Edward Maxted. Indianola has been badly hit by the flood.

"Everyone hears the news of the flood disaster over the radio, but it has occurred to me that your readers might be interested in hearing from a rector of our Church. I shall remain here throughout the whole business unless we are all ordered out. If religion is ever worth while, it is worth while now. Greenville, which is about thirty miles from us, has the worst of it, though Leland, which is a little nearer, is also suffering badly. But all that you will hear on the radio. Here we are all safe at present, and are daily watching the waters steadily drawing nearer and steadily rising in the bayou which runs through the town. It is overflowing in many places and some streets are under water. Today I have been visiting the people in a boat. Refugees are coming into the town daily. Search is being made continually for people stranded out in the country and many have been rescued from trees and roofs of the houses. Local committees are work-

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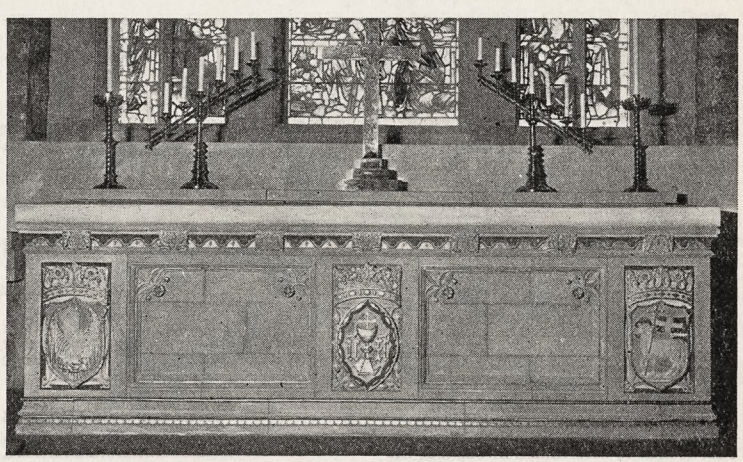

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ing with the Red Cross and are taking care of people as they come. The Court House is full of clothing which has been contributed by the inhabitants, so no one need remain wet. Some are camping in the Legion Hall and others in box cars on the railway. The Boy Scouts have been engaged in erecting sanitary conveniences along the track. How long trains will be able to come into the town we cannot guess, but when trains are impossible I suppose provisions will be brought in by boat. There was a little excitement at first, but it seemed to me that people settled down to the situation rather rapidly. We are completely cut off by road from the outside world, and are living on an island. Some think the water will not come into the houses, but no one knows. Last Sunday, when the situation burst upon us with apparent suddenness all our people were so busy that a very few came to Church. But I hope we shall have good congregations next Sunday, and we shall use special prayers with reference to the flood. I find that the Prayers for Use at Sea can easily be adapted for the purpose with slight alterations. I shall also announce next Sunday (May 1st) special daily services for the flood-time. In this town we have a daily prayer meeting in the picture show for men at 8:30 every morning and I shall do my best to induce them to keep it going. It will help very much to spend a quarter of an hour daily in prayer. Everybody, almost, is building a boat of some sort. It is mighty hard to get lumber, and some queer boats may be seen. I only hope no one dies during this time, for it will be next to impossible to bury them. May I, in conclusion, ask all members of our Church to pray for us and for all in the flood district?"

* * *

When the August moon is growing full one looking down on the country known as South Dakota will be able to see bands of Indians coming to the Standing Rock Reservation in the northern part of the State. Not as they came in the old days, with bows

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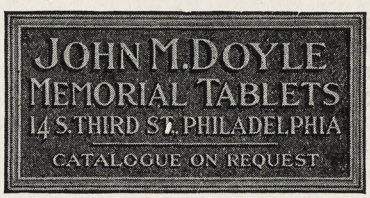

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Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. 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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

Trinity, Waterbury.
Rev. Henry Baldwin Todd
Prospect, just off the Green
Sundays, 7:30, 11, and 5.
Wednesdays and Holy Days, 10.

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

taut and faces painted for the battle, but with the gleam of peace and good will in their eyes will they advance to the Chapel of the Good Shepherd. Here, beginning on Friday the 12th, will convene the now famous Niobrara Convocation of the Episcopal Church in South Dakota. To date the program has not been fixed, but whatever it may be it is sure to be of great interest not only to those who are fortunate enough to be in attendance but to the Church at large, for this Convocation is an outstanding feature of our Church's life in this vast country known as the United States.

* * *

Bishop Gailor of Tennessee, due to illness, has been ordered by his physician to cancel all of his immediate engagements. His illness, however, is not serious—"too much excitement" over the floods, reports a member of his family.

* * *

Valle Crucis summer school, under the auspices of the five Carolina dioceses, is to be held July 4-16. On the faculty: Rev. Homer Starr; Rev. Cameron McRae, Shanghai, China (these courses on China will get the crowds this year); Rev. Gardiner Tucker, Mr. Leon Palmer, Miss Annie Stout, Miss Margaret Weed, Rev. W. H. K. Pendleton, Mrs. J. W. Griffith, Rev. George F. Rogers, and others.

* * *

Bishop Hulse of Cuba addresses the Woman's Auxiliary of the diocese of Washington, meeting at All Saints, Chevy Chase. The meeting was attended by 181, representing thirteen parishes.

* * *

The Rev. H. L. Bowen and the Rev. George Craig Stewart addressed the Round Table of the diocese of Chicago on May 2nd. The Round Table is the association of clergymen which meets every other Monday.

* * *

The Ven. Harry Lee Virden, archdeacon of Dallas, was re-elected president of the Texas conference of social welfare at its annual meeting held in Houston.

* * *

The Rev. R. Y. Barber is in charge of a number of missions in the diocese of Springfield (Illinois). He put out 129 mite boxes for the Lenten offering. He got back 124. Can anyone beat that record? The offering in his missions increased from $70 last year to nearly $200 this year. He writes that the posters sent him from the publicity department of the Council helped a lot.

* * *

The Lenten offering of the children at Calvary Cathedral, Sioux Falls, South Dakota, was six hundred dollars! Rather a large order for a school that had never gone much over

Services

Cathedral of St. John the Divine, New York.
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Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.
Rev. H. Percy Silver, S.T.D.
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Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.
Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
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Holy Days and Tuesdays, 9:30.
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five hundred before in their Lenten offering. But we did it. We have some dollars over the 600, too. How was this accomplished? Simple—so simple that they want the Church all over the country to know about it.

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* * *

Who is the oldest lay reader in the Episcopal Church? At St. Paul's Cathedral, Detroit, Mr. Robert W. Smylie has held his license for sixty-four years. A retired vice-president of the Peoples' State Bank, he was, as a young man, the class-mate in Oxford University, of three young Irishmen who later became famous as bishops of the Canadian Church; Carmichael, Sullivan, and DuMoulin.

Answers

1. The Most Rev. Samuel Pritchard Matheson, Bishop of Rupert's Land.
2. Rt. Rev. Ethelbert Talbot, Bishop of Bethlehem.
3. The Rev. Charles N. Lathrop.
4. Miss Emily C. Tillotson.
5. The Rev. Robert W. Patton.
6. Jesus. It is in the story of the Temptations, related in St. Matthew's Gospel, chapter 4.
7. It is the 95th psalm. Also generally sung in the service of Morning Prayer.
8. In Christ Church, Philadelphia, in 1785.
9. Bishop Phillips Brooks.
10. Sacramento, California; San Joaquin; Los Angeles.

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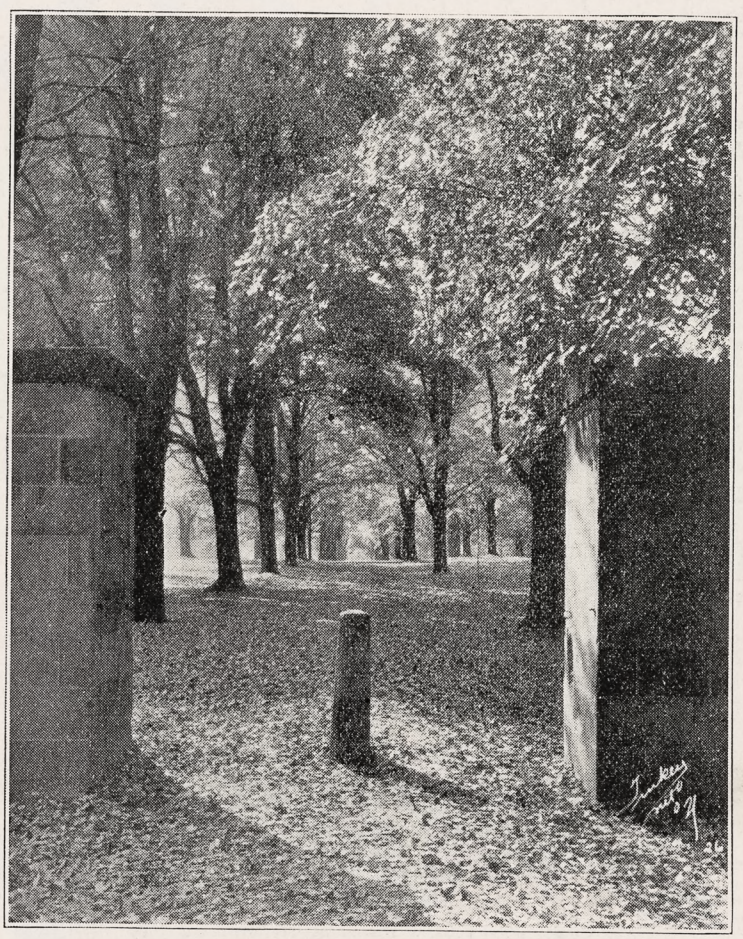

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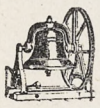

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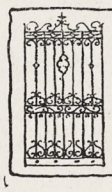

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THE STORY OF KENYON

Church College of the Midwest

CANON ORVILLE E. WATSON

Professor at Bexley Hall, Kenyon College

"GAMBIER!" announces the brakeman, and the train stops beside a little stone station whose tiled and broad-brimmed roof gives it rather a Japanese air. By faith you descend to the platform; by faith, for the little purple station stands alone in the level valley. There is something quite immodest in the way a village or a town usually permits itself to be approached by a railroad train; but Gambier remembers its traditions, it would seem, and shrinks from allowing casual eyes to explore its backyards and its parlor windows. A reserve of distance, and a rampart of trees on the flanks of hills behind, defend Gambier from passing curiosity, but with the finger of a slender spire rising over to beckon invited guests or honest pilgrims.

You may take the mailman's van, or an automobile which offers you modern method of transfer, but if your goal is Kenyon College—as presumably it is, since the village of Gambier is but an adjunct of Kenyon College—and if you value a first impression, you will choose not to make its formal acquaintance by way of Gambier, but you will follow some sweater-clad youth through a gap in an evergreen hedge and across the level of a football field which stretches like a moat below the bastion-wall of woods. And here is an opening among the trees where a path begins steeply to climb the hill. It may suggest to your now stimulated fancy a postern-gate giving access to enchanted court-yards above. For already you must begin to feel the stirrings of romance in this intimate approach to Kenyon College; intimate, indeed, because you are arriving by the students' own path, that path that they themselves have beaten in their comings and goings through many years. And if commonplace outlines waver reminiscently of the mystic Castle of Saint John, of which the battlements and towers may only be seen at the critical hour, it is quite what you might expect, for this is the young men's private road between the world within and the world without, where the wind's will keeps ever blowing, and where the long, long thoughts of youth make an atmosphere of magic and mirage.

But we have reached the top of the hill, and walls and roofs appear. We emerge from the barrier of the wood near the end of an old stone building, whose pinnacles and pointed upper windows temper its austerity and lend it a character quaintly Gothic. A great trumpet-vine like a climbing tree buttresses its hither corner and spreads out densely in the gable, as if the very architecture had taken root in the substance of the hill. A belfry and spire rise upon the middle of the long ridge of the roof, and give to the building a distinguishing accent. And rightly so, for this is "Old Kenyon," the original nucleus of the college, whose foundation stones were laid a hundred years ago.

We have entered the college campus at the southeast angle, and as we pass around to the front of Old Kenyon, facing the avenue of trees that shade the Middle Path, a tall Celtic cross will catch our eyes on the left. It is Kenyon's "Prayer Cross," raised to commemorate the first religious service held here by Bishop Chase, more than a hundred years ago, consecrating this hill to a noble design, and asking the favor of Heaven upon it.

And if it were now some special hour which a group of the students felt moved to celebrate in song—and the campus and the Commons know so often such an hour that it has given to Kenyon the name of "the Singing College"—we might hear, off under the trees of the Middle Path, perhaps, the following song of Kenyon's origin:

"The first of Kenyon's goodly race
Was that great man, Philander Chase;
He climbed the Hill, and said a prayer,
And founded Kenyon College there.

"He dug up stones, he chopped down trees,
He sailed across the stormy seas,
And begged at every noble's door,
And also that of Hannah More.

"The King, the Queen, the lords, the earls,
They gave their crowns, they gave their pearls,
Until Philander had enough,
And hurried homeward with the stuff.

"He built the college, built the dam,
He milked the cows, he smoked the ham,
He taught the classes, rang the bell,
And spanked the naughty freshmen well.

"And thus he worked with all his might:
For Kenyon College day and night:
And Kenyon's heart still holds a place
Of love for old Philander Chase."

This is the college students' version of the story of a hero, told in the way that pleases them best. For Bishop Chase was truly a hero, and his story is one to inspire youth. A freshman from a distant state was asked why he had chosen a college so far from home. "Because I read the life of Bishop Chase," he answered, "and so I wanted to go to his college."

He had read how the Bishop had come as a new shepherd into the west, where all of his sheep were sheep wandering in the wilderness. And he had conceived the plan of establish-

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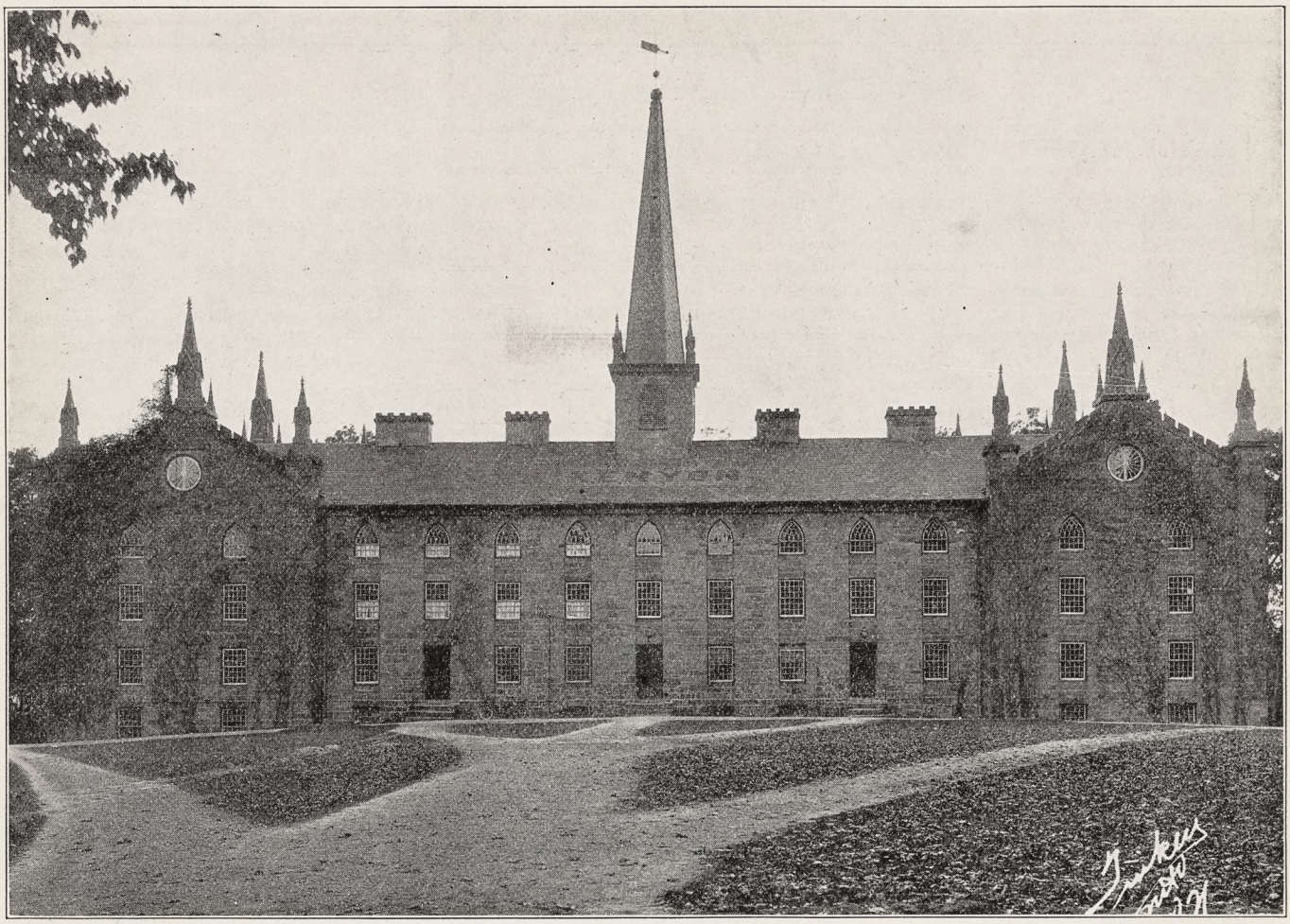

"Old Kenyon" Dormitory Built in 1827

ing a school in the woods, not only that there might be men trained to be helpers in the arduous work of gathering the scattered flock, but also that it might be a center of civilizing influences to leaven the frontier's wildness. Across the road of the accomplishment of this scheme was a mountain of difficulties, indeed, for faith to move. Not least was the lack of resources for an enterprise so large; there were also doubts and fears of friends and active opposition of enemies. Money alone could answer effectively both enemies and friends, and Bishop Chase "sailed across the stormy seas" to seek it. His success was Kenyon College. Friendly doors at which he knocked are registered in names transplanted to this hill: Kenyon, Gambier, Bexley, Rosse. And that Hannah More, also, opened her door to the bishop, is intimated by a scholarship bearing her name, and by her autograph written in books she gave to the library of the new college.

So the cornerstone of Kenyon College was laid on the 9th day of June, 1827, and the hill was soon busy with workmen, hewers of wood and hewers of stone, teamsters, carpenters, blacksmiths, masons—sixty men of them there were, we read. The bishop besought aid from every source, he accepted every help—except one: he would not allow whisky to be drunk to stimulate the efforts of his men. So Kenyon College, it is pleasant to recall, was founded *dry*—in a time when drought was an idiosyncrasy.

But stormy as the seas might have been, they were not so incessantly storm-harried as the bishop's life on land. To plan and build a college on ground that had first to be cleared in the forest; to supply means and oversee their administration; to look after the thousand details of practical management—all this was a job for a man. But he had, besides, to face opposition and criticism and ridicule; to deal with stupidity and disaffection; to suffer from sickness and calamity. He could roar at rumors that his rising walls were a disguised British fort; he could thunder at the little dogs biting his heels; he could thank God for a miracle when a freshet dug a raceway for his new mill down the valley. In journeyings often, in perils in the wilderness, in perils among false brethren, in labor and travail and the care of infant churches, he fought a good fight with boundless energy and resource, till an arrow struck him in his heart—which was Kenyon—and he mounted his horse Cincinnatus and rode away.

We sit on the steps of Old Kenyon facing the campus, with other college buildings ranged back among trees on either side in loose quadrangular fashion, and with the clear space in front of Old Kenyon converging into the "Middle Path," which runs straight north under its avenue of maples, outlining for a mile the backbone of the hill, and ending, although it is out of sight, at the gate of Bexley Hall. And as our eyes thus take in Kenyon College as a whole—and beautiful it is to see—we realize that we are looking upon the fulfillment of Bishop Chase's dream, and a fulfillment fairer, though no greater, than he dreamed it.

Over on the left hand, near the "Prayer Cross" stands Hanna Hall, the gift of Ohio's senator. Beyond is the new Samuel Mather Science Hall, a model of modern equipment. And beyond is old Rosse Hall, the two tall Ionic columns in its front, together with the white monuments and evergreens of the college cemetery behind,

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reminding us that, although now a gymnasium, it was built to be the college chapel. And last on this left side is Cromwell Cottage, the house of the president. Turning to the right, we first see Leonard Hall, a new dormitory named in honor of Bishop Leonard. Next is Ascension Hall, picturesque with low tower and many gables. Beyond is an open space, always to remain open for the far view down the valley. And then, after the Alumni Library and stack-room, stands last on this side, and fitly at the campus entrance, the Chapel of the Holy Spirit, with its Early English spire and chime of bells.

Kenyon College retains the essential outlines of Bishop Chase's cherished dream. What he reared in thought was first of all to be a vantage-post of education to counteract the devastating miasmas of a new country, *ignorance* and *irreligion*. This center of learning and training was to be established in the place where it was needed, among the people who needed it. It was to take the "sons of the soil" and from them send forth ministers of the Gospel, teachers for the common schools, and leaders in every department of society. It was to combine a theological seminary and a college, And so was it founded, and so it has remained—the "Middle Path" significantly linking together Old Kenyon and Bexley Hall. And through it has passed, for a century, a procession of young men, from it receiving something which they have given back in forms of citizenship to their race and generation. The actual results of what Kenyon College has started or developed in these young men cannot be measured and weighed and summed up in statistics, any more than one can follow up the waters of a spring in a meadow through the myriads of invisible channels they take in earth and air. But many a name inscribed in Kenyon's matriculation book appears again in the record of men who have served well their country and their faith. Kenyon has justified the dream of Philander Chase, if only in the list of her soldiers and statesmen and men of affairs, her missionaries, and her fourteen bishops of the Church.

It is interesting to examine the courses of study in the new-born Kenyon College. Very elementary they must of necessity be, for the students who came had been reared on farms where there was little leisure for books, even were there books to read. Rude material were they to stamp with the culture of Oxford and Greece. And yet that was a part of the bishop's dream. The pointed window-arches of Old Kenyon and the dignified quadrangle of its original plan, were memories of Oxford;



BISHOP SANFORD,
President of Pacific Province

while the curriculum of the college included, as its most precious elements, crumbs that had fallen from the tables of Greece and Rome.

Then note, too, the classic names they gave to the towns they planted in the forest, like Athens and Akron and Xenia; they are splinkled all over the map of the Middle West. Even a Greek oration was not unknown in a log schoolhouse, as awe-inspiring to the audience as it might have been to the ancient Greeks themselves. So they will study Latin, and they will study Greek in Kenyon College. And Latin and Greek, in due degree, she has never given up, in spite of barbarian reversions, insistent and strident, labeled "Modernism."

One point more in Bishop Chase's program: his ideal college must be planted "in the woods." He was quite immovable about this. There is humor in the plea of Ohio villages, seductively offering him a site, that his new college ought to have the stimulus and urbanity of a "city environment." His decisive reply to these invitations was that his college must be protected against "city morals," and this by a wide barrier of distance. He could not, with all his virile imagination, foresee the day when seven-league boots and magic carpets would wither up distance to something negligible; when his Gambier, so carefully withdrawn, would be but a suburb of almost any city you please, where the lust of the eye and the pride of life would present themselves in dizzy inventions yet undreamed of.

But he was right in his location, even if he had foreseen the futility of his particular argument. Kenyon College could not be kept separate from the city, but it might be saved from being swallowed up by it. And so Kenyon College possesses in quiet its own hill, near enough to the currents of modern life to estimate them, while far enough away to escape the tumult and the smoke. And here the young man has an interval in which to take a deep breath before plunging into the whirlpools of his desire. It is the first hour of the morning, the first fruits of the day, and so to be regarded holy, as belonging to the gods. Here the young man has a little space in which to realize horizons, and to read a page in the book of beauty, and to dream a dream that may be the most real thing in his life.

So for this hour, youth's own hour, Kenyon offers refuge on its wooded hill, an Interpreter's House with an outlook toward the east. Here the young man lives something like his own life in community with his fellows, learning along with them to create a human society, laboratory experiment and practice in the art of living together. Favorable is the time and place, then, for the formation of friendships, and the awakening of appreciations, and the dawning of ideals, things that will make the Middle Path in memory as sacred as the aisle of a church. And he will never catch sight of the slender spire of Kenyon above the line of trees, traveling back in after years and watching for it from the window of the car, without feeling again the thrill in his heart with which he learned to sing Kenyon's song. And the words of "The Thrill" will arise in his mind, remembered like a creed. You need not smile to hear the same forms used that we employ to express patriotism and religion; for in this youthful emotion are the germs and the promise of both. It is what humanity desires above all things: something that unifies, something that never dies.

"There is a thrill of spirit which love imparts,
When turn our thoughts to Kenyon's glory;
Both old and young, with single tongue,
Unite to sing our Alma Mater's story.
Then let our song ascend in unison!
Our loyal hearts avow no other.
It unifies, it never dies,
The love of Kenyon, our mother.

"Thy beauty strikes a chord of harmony,
And bends us to a high endeavor;
Thy glorious name, thy spotless fame,
We'll cherish in our hearts forever.
Then let our song ascend in unison!
Our loyal hearts avow no other.
It unifies, it never dies,
The love of Kenyon, our mother."

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MOSES VERSES KARL MARX

Are the Commandments Out of Date?

BY REV. G. A. STUDDERT-KENNEDY

G BERNARD SHAW wrote the other day to the Soviet Government of Russia to tell them that Karl Marx, the famous disciple of Socialism, was as out of date as Moses. I think he underrates Moses. The Ten Commandments are not out of date and never will be. They will be repeated by millions long after the last copies of Marx's works have been buried in the vaults of the British Museum.

I think, nevertheless, that he underrates Marx, too. The man is a marvel. He is not dead yet, by a long way. His power in Europe and in the East is tremendous. He may be out of date for intellectuals like Shaw, but he is the last thing out for thousands of men in the street. The revival of Marxianism is one of the historical phenomena of the Twentieth Century, which critics will dispute about in years to come. It is not easy to explain his influence, nor is it my purpose now to try, intensely interesting as the attempt might be.

It is the worth of his contribution to the most desperately difficult of all modern problems, the problem of the distribution of wealth that I want to think about.

WHO SHALL DEFINE "FAIR?"

"It is precisely because it is theoretically insoluble that the wage problem is a source of perpetual conflict," Charles Gide remarks, and that is a truth we have to face. "A living wage," "A fair day's pay for a fair day's work," "A just distribution of the product of industry," etc., ad infinitum, phrases expressive of a desire for justice, remain mere phrases because the essential words in each—"living," "fair," "just"—are left undefined when the problem is to define them.

Now Marxians believe that their master, if he did not solve the problem, at any rate made a very real contribution to its solution in the Labour Theory of Value. It is not difficult to understand the attraction which the popular version of this theory has for the manual labourer. "All wealth is produced by labour, therefore to the labourer all wealth is due," is a statement of his which, taken as true at its face value, has an immense and very complex appeal for the wage-earner.

It calls up visions of an Eldorado from which he is barred by a wicked conspiracy, a world for him to gain who has nothing to lose but his chains.

"A DEN OF THIEVES"

But, of course, taken at its face value, it is manifestly false, and begs the whole question at issue. It does this by leaving "labour" and the "labourer" undefined, and allowing the manual labourer to assume that manual labour alone is meant. It is sometimes brought as a charge against Marx himself that he made no allowance for "brain work."

This is not true. He was fully conscious that "labour" must include all sorts and descriptions of work ranging from that of the "unskilled labourer" to that of the inventor, the scientist, the manager and director; but he contended that all these various "qualities" of labour were capable of being reduced to "socially necessary labour" or "average labour power."

Unskilled labour may represent a single unit of "simple abstract average labour power," skilled work two units, more skilled three units, and so on. You thus estimate the value of a doctor's work in terms of a doctor's. Hence the value of these individuals as workers can be estimated and compared.

Now, if this were true it would be of immense importance. It would be a theoretical solution of the wage problem. If we can find a method of measuring the units of "simple abstract average labour power" in each man's efforts, we can determine his relative value as a worker, and pay him *on a scientific basis.* That would be an enormous advance even if it were only an advance in theory.

But how are we to measure these units and discover the "labour value" of a commodity. Marx answers quite clearly: "Take it to the market and find out."

Now that is a bitter disappointment!

It brings us back with a bump to where we started from—"the labour market." Labour determines value, but the value of labour can only be measured on the market. When the market comes in by the door, science goes out by the window, and we are back again to the haggling and bargaining which are the root of all the trouble. If there is a den of thieves in the world you will find it on the market, not in the factory.

ESTIMATING YOUR VALUE

It is the labour market, in its broadest sense, that produces our most glaring modern anomalies in the distribution of wealth. I saw the other day a cartoon representing the world's workers in order of their market value. The long line was headed by Charlie Chaplin, and he was followed by a prize-fighter, a newspaper owner, a company promoter, and so on. Scientists, teachers, authors were a long way down the line, and the parson came behind the navvy.

It must not have been strictly accurate, but it was broadly true. Is it "just"? It is hard to see what the word means in this connection. How can one compare the value of Charlie Chaplin with that of a doctor, a skilled mechanic, and an artist, and arrive at a "just" estimate? How can anyone be sure that he earns more than he gets or gets more than the earns?

"From every one according to his powers, to every one according to his needs" is the ideal, but who on earth is to estimate the "powers," and who, in heaven or earth, is to fix the "needs"?

A bargain appears to be inevitable, nor would the necessity be avoided by State management, Nationalisation, or any other such device. The product of industry would still have to be divided among people of immensely varying capacities, whose contributions are of different and incomparable qualities.

Unless we can discover some scientific basis of measuring the value of "different qualities" of labour we must strike a bargain. As labour becomes more and more elaborately divided and subdivided, producing qualities of labour more and more difficult to compare, and as the various grades of labor tend to combine in order by "collective bargaining" to do the best they can for themselves, and as each grade of labour becomes more dependent upon the others, the bargain becomes increasingly complex and difficult to strike.

Whenever a bargain is being struck there is the possibility of a fight hovering not far away. That is true of the simplest transaction, if the need on either side is great enough for the other to drive a hard bargain through.

In the last issue we must fall back upon moral power to prevent the bargain degenerating into a fight. We are forced to this by hard facts, and cannot escape the moral and spiritual challenge involved. This is where Moses comes into his own again, and we turn to the Ten Commandments.

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Marx never really discovered a way round Moses.

Moreover, we need the whole ten and not selections from them. There is a story told of an Oxford professor who was in holy orders, but was more accustomed to presiding at examinations than to taking church services. He was asked to take duty for a rector, who was sick, and had to read the Ten Commandments. At the end he looked up over his spectacles and announced to the congregation: "Candidates are not expected to attempt more than five of these."

No Unholy Bargains

This unauthorized permission is very often taken, and the results are disastrous. We need the love of God and not merely the love of our neighbour; or rather, we need a love of our neighbour firmly based upon our love of God, if we are to stand the test of our modern labour market.

A bargain which has to be struck between men whose God is gain and not love, and whose purpose is self-assertion and not service, will always tend to degenerate into a fight, no matter how much elaborate machinery we construct to prevent it.

Peprinted by arrangement from THE TORCH, organ of the Industrial Christian Fellowship.



The Walk at Kenyon

About Books

LETTERS OF A SOLDIER

Reviewed by Vida Scudder

An American Soldier. Letters of Edwin Austin Abbey 2nd. *Houghton and Mifflin.* 1927.

What does the modern world need more than examples of unworldly heroism? And where can such examples be better found than in the records of some of the young men who laid down their lives in the Great War? The most ultra pacifist, heart-broken though he be at the thought of young life sacrificed, as he thinks, under a misconception, can not withhold his dues of thanksgiving for these radiant souls. In the story of their consecrated devotion, he will find one more evidence that out of darkest confusion of wrong, God can reveal His purest light.

These letters of young Edwin Abbey, reprinted after several years, are treasures which our Church in particular may cherish. No wonder that one critic says he did not know there was such faith left on earth. From the first letters, registering intense resolute desire to enter a conflict deemed righteous and necessary, they carry us through the chronicle of trench life, broken by a period when the writer lies wounded in hospital, on to the very eve of the last and fatal attack. At every point they show an ardor of aspiration, a rare quietness of soul in the presence of danger, simplicity, crystal-clear and complete religious devotion. The lad's joy in his communions, his reverent noting of all holy days, his gratitude on learning that he is being prayed for in his school chapel, his exquisite fellowship with his devout mother, all show a life lived as our Church believes it should be lived. And the letters show the Church also, ministering to experience of the gravest, as only the Church of the Living God can minister.

Our communion should thank Mrs. Abbey for sharing these sacred letters with us. They remind us of the letters, no less beautiful, no less spiritual, translated from the French in the book called "A Crusader of France" Again we recall the profound and fervid mysticism of the letters of the young Italian, Giosue Borsi. Doubtless letters exist from some German boy, equally sustained by the certitude that he has offered his life as sacrifice on some holy Altar. Let us rejoice that perhaps, under the shadow of the Tree whose leaves are for the healing of the nations, they all give thanks together that Love is stronger than hate, stronger than death.

The Parson at Large, *by the Rev. Jerry Wallace, Springfield, Illinois.* 1927.

This is an account of the life and activities of the Rev. Mason Locke Weems, parson, wandering book seller, and friend and biographer of George Washington. Parson Weems' chief claim to immortality is that he is the author of the story about George Washington and the cherry tree. From Mr. Wallace we learn that he had another jewel in his crown in that his successful efforts to get himself ordained priest in England in 1784 opened the way for the consecration of bishops for the American Church by the Archbishop of Canterbury. Parson Weems is a captivating person, and his story is told in a fascinating manner in the twenty-four pages of this little book. It may be obtained from the author.

C. L. Street.

Clerical Changes

ASHLEY, Rev. George D., formerly of Grace Church, City Island, New York, has accepted a call to be the rector of Holy Trinity, Greenport, Long Island.

BEATY, Rev. Richard A. D., resigns from the staff of St. Peter's, New York City, to become the rector of Grace Church, City Island, New York.

FOSTER, Rev. Frederick A., rector of Grace Church, Carthage, Mo., resigns to accept a call to be the rector of St. Andrew's, Amarillo, Texas.

GOSSLING, Rev. Thomas Leslie, resigned as rector of St. Paul's, West Whiteland, Pa., to become the rector of the Memorial Church of the Advocate, Philadelphia.

NEAL, Rev. George D., assistant at St. Anne's, Lowell, Massachusetts, has accepted a call to be the rector of St. John's, Lawrence, Mass.

ROBINSON, Rev. William, has resigned as rector of St. John the Evangelist, Stockport, New York, and has accepted a call to be the rector of Grace Church, Saybrook, Connecticut.

VENABLES, Rev. F. Vernon, formerly in charge of St. Andrew's, Port Angeles, Washington, has taken charge of Christ Church, Anacortes, Washington.

WILLIAMS, Rev. Paul F., in charge of the Resurrection, Starkville, Mississippi, has accepted a call to be the assistant at St. George's, Schenectady, New York.

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THE CONFERENCE ON RELIGIOUS EDUCATION

Notable Speakers Address the Gathering

Reported by

BISHOP W. BERTRAND STEVENS

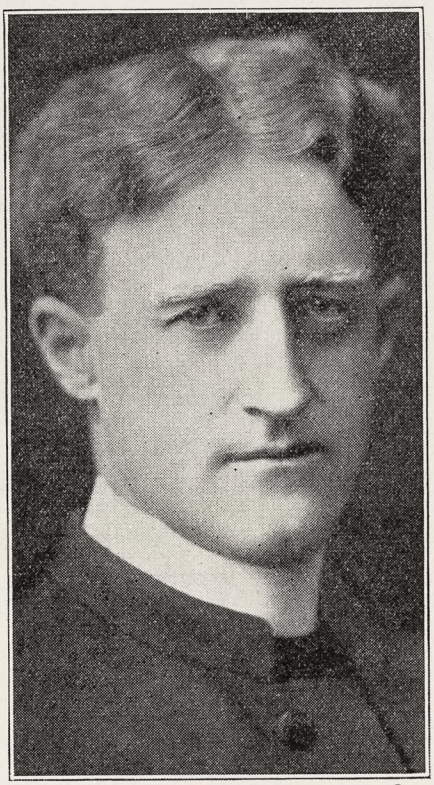
THE National Conference on Religious Education was held at St. Paul's Church, Rochester, N. Y., on May 3-5. The opening address was made by Bishop Brent, who emphasized the importance of a religious education which can be summed up in *faith*. Our modern educational pitfall is in thinking of learning in terms of the intellectual and utilitarian. The bishop made a strong plea for family worship, pastoral care and the rights of children.

Following the opening address, the Rev. John Suter, executive secretary of the department of religious education, called the conference to order and the delegates from the various dioceses were introduced. Mr. Suter announced the acceptance of the office of secretary of adult education by Dean Ludlow, of Grace Cathedral, Topeka, Kan.

Officers of the department made announcement of plans for their fields; Miss Frances H. Withers on the Jubilee Lenten offering, Miss Mabel Lee Cooper on Teacher Training and Mr. Suter on the National Conference. The assigned topic for the afternoon was "Family Prayers and Church Going." Dean Chalmers, of Dallas, who was to have read a paper, was unavoidably prevented from being present and his place on the program was taken by Dean Hoag of Salina. Dean Hoag's appeal was for the reclamation of Sunday for family worship. He described in detail plans in operation at St. Mark's Church, Minneapolis, and the Cathedral at Salina, by which the children are able to attend the eleven o'clock service without remaining for the sermon. "The ideal home multiplied," said Dean Hoag, "makes the ideal parish. There is great need of checking up on family prayers."

The first items of business on Wednesday, following the corporate communion and breakfast held at Christ Church, were reports from officers of the department. Miss Frances Rose Edwards, newly appointed member of the staff, spoke on curriculum; Miss Clarice Lambright on "Young People's Work" and the Rev. George Norton, rector of St. Paul's, on "College Work." In connection with Mr. Norton's report, Mr. Suter announced the appointment of the Rev. C. Leslie Glenn as secretary for college work.

The general topic for the morning discussion was "The Child's Religion." Papers were read by the Bishop Coadjutor of Los Angeles and Professor Adelaide Case of Teachers' College. Dr. Case gave valuable illustrative quotations of children's prayers and poems. "We dilute too much our statement to children of the Christian faith. Their capacity is much greater than we dream of and more than our lesson systems take into account. Children take religion more naturally than adults. It is easier for them to relate religion to their own moral problems, to follow our Lord's example, to go over boundaries of class and race and to unify their attitudes toward the world." Dr. Case's address was a careful statement, from her own experience, of the religious instincts and impressions of children.



REV. W. F. PEIRCE,
The President of Kenyon

The afternoon session included a telling address by Bishop Ferris of Western New York on "The Child and His Bible." "We must not substitute superficial things for the Bible," said the Bishop. "Nothing can take the place of the Bible in teaching the child. He should have a Bible of his own and be taught to read it." The Rev. Malcolm Taylor spoke on "The Child and His Prayers." "The history of religion is the history of prayer. The first religious experience of the child is prayer and the last experience of man is prayer at his death bed. We must put the child in the presence of prayer, not merely try to get him to pray. We teach speech by example and imitation. Prayer should be taught in the same way, by imitation rather than by direction. The child should be brought to church. He must be *prayed with* and his maturing conception of prayer guided. He must be taught to pray for special needs and *to love* prayer."

On Wednesday evening the conference members were the guests at dinner of St. Luke's, the rector of which, the Rev. Dr. Samuel Tyler, made an address of welcome. Mr. Suter presided at the dinner and introduced the two speakers, the Rev. Henry B. Robins of the Rochester Theological Seminary and the Rt. Rev. Paul Jones. Dr. Robins appealed for five special emphasis (1) a teaching ministry, (2) a correlated program including religious education, social service and missions, all properly integrated, (3) more time for religious instruction (4) trained leadership and (5) a fresh sense of what it is all about—communion with God and service to neighbor.

Bishop Jones made an effective presentation of the subject of Christian love. "We so easily accept superficial loyalties," he said. "We lack understanding of forgiveness as a primary power. We have no technique for meeting evil except threats and punishment. As a race we are troubled by a superiority complex. Our job ought to be to discover and exploit the creditable things about other races."

At the Thursday morning session Mr. Norman R. Sturgis addressed the conference on church school architecture and Mrs. Richard B. Kimball on the book store plan of the department. Both addresses were evidence of the careful consideration which the department is giving to practical details of administration and instruction. Group committees reported recommendations during the remainder of the morning and during the early afternoon. In the evening a joint meeting of the department and the advisory committee was held.

The secretary, Canon DeVries, Dr. Karl Block and Dr. Phillips Osgood, who have attended nearly all of the conferences in years past, pronounced this year's meeting one of the best in the department's history.

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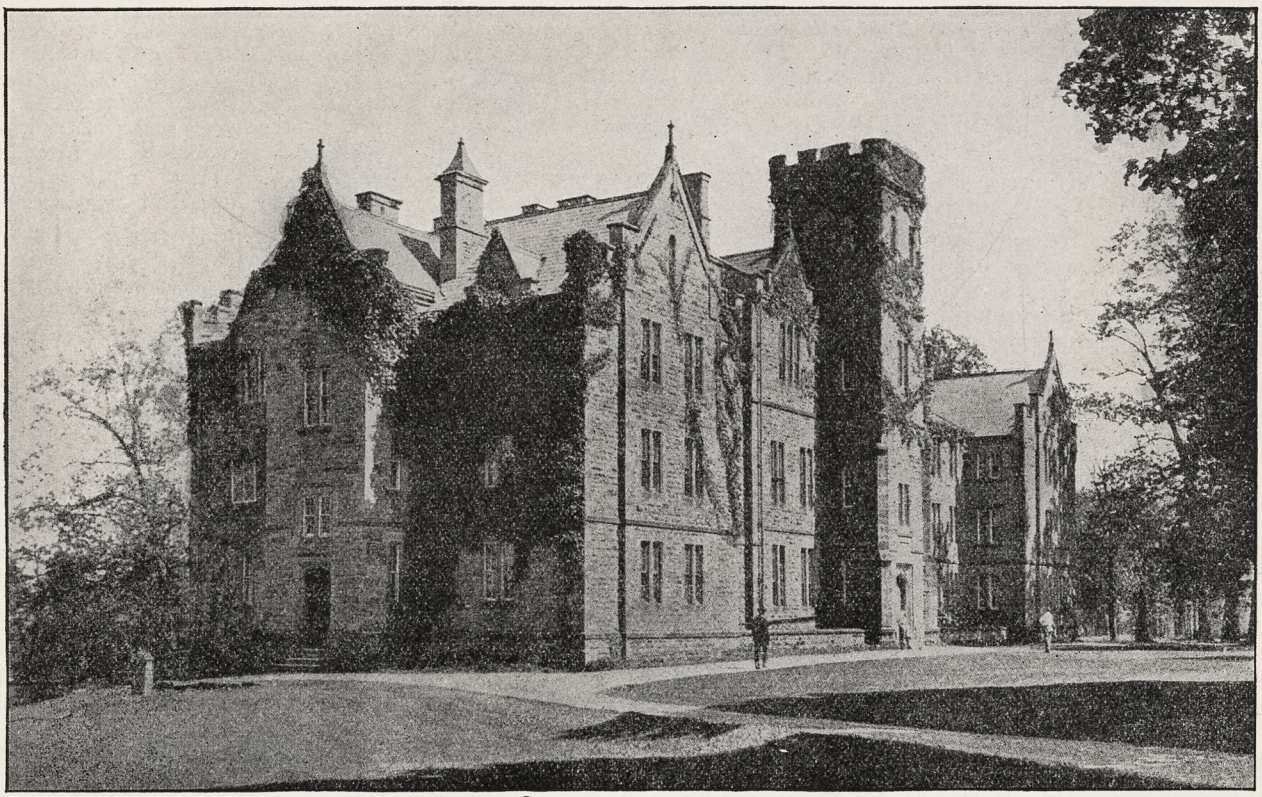

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE Information Service Department of the Federal Council of Churches have issued a bulletin setting forth the facts of the famous Sacco-Vanzetti case, sentenced to death in July in Massachusetts for a murder committed in 1920. The chief reasons for the widespread appeal for a stay of execution and the appointment of a commission to review the case are (1) Celestino Madeiros, Portuguese, has confessed that a gang of which he was a member committed the crime and that Sacco and Vanzetti had nothing to do with it; (2) this confession is corroborated by an affidavit from James Weeks, who says that Madeiros often talked with him about the Sacco-Vanzetti case and told him who actually committed the murders for which these men are sentenced to die; (3) an affidavit from Captain William H. Proctor, head of the Massachusetts State Police, who says that prior to the trial he warned the prosecutor that he would not testify that the fatal bullet was fired from the Sacco revolver. So, the affidavit says, the prosecutor skirted around the point, and that Proctor gave a pre-arranged answer to the question by saying: "My opinion is that it is consistent with being fired by that pistol." In Judge Thayer's charge to the jury he interpreted Proctor's answer as meaning that Proctor believed the bullet was fired from Sacco's gun; (4) Roy Gould, an eye-witness of the crime, states that he saw neither of the two men in the gang that committed the crime. There are other facts involved which have prompted many prominent people, including the Bishop of Massachusetts, to urge Governor Fuller to stay the execution, including the affidavits of two former agents of the Federal Department of Justice which state that the federal department co-operated with the state authorities in endeavoring to convict Sacco and Vanzetti and thus rid the country of two radicals.

* * *

Bishop William T. Manning, in his address at the 144th annual convention of the diocese of New York, called attention to the great need for vigorous work in extending the church in rural New York. People are leaving the city; it is the time now to establish work in those places that are soon to be suburbs. The bishop also stated that the diocese contributed for extra parochial purposes in 1926 the sum of $1,033,000. Bishop Manning also reported the laying of cornerstones for a large number of churches and parish houses in the diocese.

* * *

Announcement has been made of the sale of the property of Holy Trinity, Harlem, New York, to the City Mission Society of the diocese, which is to establish a work for colored people there. The parish of the Holy Trinity is to continue its work elsewhere, announcement of which is to be made shortly.

* * *

The picture above is of Ascension Hall, Kenyon College, built in 1859 by the Church of the Ascension, New York, in tribute to their former rector, Bishop Bedell of Ohio.

* * *

This summer in the oldest city in England is to be celebrated the 1300th anniversary of the founding of the Minster of York. The celebration is to begin on the Eve of St. Peter, June 28th. The preachers are to be

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the Archbishops of Canterbury and York, the Bishop of Truro and the Bishop of Durham. Sunday, July 3rd, is to be observed as City of York Day, with processions to the Minster from all the churches of the city. The preacher at this service is to be Bishop Manning of New York, who is to bring a message from New York to Old York. When the Council of Arles met in the year 314 York was the leading British see, but the Minster dates from the first bringing of Christianity to the north of England after the Romans had left it.

* * *

Back in 1899 the Rev. Rogers Israel, rector of St. Luke's, Scranton, afterwards bishop of Erie, started a boys' club which was called the Boys' Industrial Association. Last week this club, of which the present rector of St. Luke's, the Rev. Robert P. Kreitler, is the president, purchased an old church and parsonage for the modest sum of $75,000, which they are to convert into a club house.

* * *

A Catholic conference was held at St. Luke's, Baltimore, May third. The Rev. V. O. Anderson, of St. Agnes, Washington, was the celebrant at the Holy Communion. The sermon was by the Rev. Frank L. Vernon of Philadelphia, in which he stressed the necessity for a more inclusive Christianity as a note of the Catholic movement. Following luncheon an address was given by the Rev. S. L. Hughson of the Order of Holy Cross.

* * *

A summer conference for the diocese of Nebraska is to be held in Omaha, at Brownell Hall, June 19-25. Those outside the diocese on the faculty include Rev. Professor Haire Forster, of the Western Theological Seminary, Deaconess Katherine Putnam of China, Miss Mabel Lee Cooper. Bishop Shaylor is to be the chaplain.

* * *

A class of 137 was confirmed at St. John's, Stamford, Conn., on May 1 by Bishop Brewster. The Rev. Gerald A. Cunningham is the rector of the parish.

* * *

With impressive ceremony, the cornerstone of the first unit of new buildings of St. John's, Hartford, was laid last Sunday. When completed it will consist of parish house, cloister, outdoor pulpit and peace cross. The Rev. William T. Hooper, rector of the parish, in his sermon, stated that he considered Governor Smith's answer to the open letter on the question of Church and State a "splendid utterance" that "must take its place in the historical documents of this nation."

* * *

Dr. John W. Wood, secretary of foreign missions, and Dr. Robert Patton, director of the Church Institute for Negroes, were the speakers at the annual dinner of the Chicago Church Club held on Monday evening of last week.

* * *

The convention of the diocese of

LeRoy Burroughs
Student Pastor
Iowa State University

—o—

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—o—

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Word Edition ..... 40c per copy

Carriage charges extra.

* * * * *

The Church Pension Fund
14 Wall Street **New York**

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East Carolina voted a minimum salary of $2,100 and house to the rural clergy of the diocese. The treasurer of the diocese reported that every obligation, diocesan and general, had been met. Bishop Darst briefly outlined the accomplishments of the Bishop's Crusade, and urged an intensive follow-up

* * *

The Rev G. T. Linsley, rector of the Good Shepherd, Hartford, last Sunday preached his twentieth anniversary sermon.

* * *

Bishop Mann, of Pittsburgh, last Sunday was the preacher at special services in commemoration of the 95th anniversary of Calvary Church, Pittsburgh.

* * *

The Cornell rural conference is to be held at Ithaca, July 11-23, the time and place being arranged so as to include attendance at the school for ministers that is conducted by the agricultural department of Cornell University. The Rev. C. R. Allison, of Warsaw, N. Y., is the director.

* * *

The third Catholic Congress is to be held in Albany, New York, next October. Bishop Nelson, in making the announcement at the diocesan convention, said: "We are living in days which are marked by intensity of interest in religion, and no small attention is given to those whose speech and writing point out the weakness of wavering faith or the faults of a divided Christendom. At such a time it seems fitting that this diocese and its cathedral should welcome those who love our Lord Jesus Christ in sincerity and who desire very earnestly that all mankind should know Him who is the Way, the Truth and the Life."

* * *

The Rev. James R. Russell, founder and head of St. Paul's Normal and Industrial School for Negroes, Lawrenceville, Va., recently celebrated his 45th anniversary as head of the school. Dr. Russell started the school in a single room. Now it is a recognized institution with an enrollment of 650 students.

* * *

Another word about razors: there is an advertisement on the back page which tells the razor side of the story. THE WITNESS' side of it is this: send in a *new* subscription for a year ($2) and the razor will be sent to you. Parson, if you really care for this outfit, it should not be difficult to persuade a vestryman, or several of them, to take the paper. Then the razor will be on its way to you. Or if you care to order a bundle of ten copies for thirteen weeks, we will send you one. The papers on the bundle plan cost three cents a copy and sell for a nickel. This really is an unusual offer which we are able to make simply because of a very good advertising contract. Better take advantage of it.

* * *

Annual council of the diocese of Florida meets in Trinity Church, St. Augustine, this week. The various diocesan organizations are meeting at the same time and all are joining forces for a banquet.

* * *

There was an increase of 75 per cent in the Lenten offering of the schools in Nebraska over last year. Central City was top of the list, a brand new school, in existence but a year; fourteen members gave $111.

* * *

"The Fool of God," a religious drama based on the life of St. Francis, was presented before a large audience in Brooklyn recently. The play was written by Miss Miriam Cooper, parish worker of Grace Church, and Mr. Parker Webb, a student at the General Seminary. There were more than fifty in the cast.

* * *

H. Cambell Dixon, known to many as a secretary of the Brotherhood of St Andrew, was ordained deacon last Sunday in Chicago by Bishop Sheldon M. Griswold. He is in charge of the churches at Antioch and Grayslake, Ill., and Trevor, Wis.

* * *

A service in honor of Mr. Frank T. Harrat was held in the Chapel of the Intercession, New York, on May 8th. On that day he celebrated his 25th anniversary as organist and choirmaster there. All of the music at the service—hymns, canticles, an-

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thems—were his own compositions. The dinner and purse of gold was on Tuesday.

* * *

Archdeacon Bacon, of Wyoming, administered communion to a large number of Greeks in St. Mark's, Hanna, on Low Sunday, which is the Easter of the Greek Church. It was an unusual event, particularly since they were not prompted to attend.

* * *

District conferences on Rural Work are being held throughout the diocese of Florida.

* * *

Bishop Murray, the Archbishop of British Columbia, and ten other bishops have already signified their intention of being present at the synod of the province of the Pacific, to be held this week in Trinity Church, Seattle.

* * *

This from the parish paper of the Redeemer, Brooklyn, edited by the rector, the Rev. T. J. Lacey:

"A man of somewhat lax life excused his neglect of church by saying, 'I'm a little weak on the divinity of Christ.' The minister promptly rejoined, 'Aren't you a little weak on the Ten Commandments?'

"The church offers a definite pro-

"Where shall I bestow my goods?"

Hon. Joseph Buffington, United States Circuit Judge, Philadelphia, a trustee and graduate of Trinity College, Hartford, will be glad to confer confidentially, in person or by letter, with anyone, or their counsel, interested in strengthening its work. Trinity is one of the 5 Church colleges which together now furnish to the Episcopal Church 59 of its 139 bishops and 1-6 of its clergy. It can use helpful funds and memorial buildings.

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Ask Me Another

1. What is there distinctive in the office of bishop?
2. What is the whole body of bishops called?
3. What is a rochet?
4. What is the chief city of a diocese called?
5. What is a cathedral?
6. Where is the next Church Congress to be held?
7. Name the dioceses in the state of Illinois.
8. What is the name of the official theological seminary of the Episcopal Church and where is it located?
9. What is the distinction between a bishop coadjutor and a bishop suffragan?
10. Who is the executive secretary of the Field Department of the National Council?

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CHICAGO

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gram of living. Christianity is primarily a way of life. Read I Thess. 4:1-2. A Chicago publication conducted a test of what the public knows about the commandments.

"One person quoted one as being, 'There must be no false faces before me.' Another said, 'Keep away from your neighbor's wife.' Another said, 'You should not take your neighbor's cow.' Another answered, 'There is a long one about water under the earth.'

"In Buffalo, Ill., a resident, when asked if he had ever heard of the commandments, said: 'Sure. It was a swell picture.'

"High time our Sunday School gets back to the old Catechism—Creed, Lord's Prayer and Ten Commandments."

* * *

Close to a thousand young people attended the third annual convention of Young People's societies, held in the diocese of Florida, at Jacksonville. The addresses were made by Bishop Juhan, Bishop Stringer, Canadian Bishop of the Yukon, and Miss Marie Ravenel, a nurse from Wuchang, China. It was a great convention, probably unequalled in the history of the Church.

* * *

Rev. George Craig Stewart, Evanston, Ill., was the special preacher at Princeton University last Sunday.

* * *

Extensive preparations are being made for the synod of the province of Washington, which is to meet in Roanoke, Va., next fall. One of the chief matters that will be discussed will be church boarding schools, looking particularly to determining the pos-

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* * *

Bishop Warren L. Rogers, bishop coadjutor of Ohio, was the preacher at a great evening service held at St. Paul's Pro-Cathedral, Mishawaka, Ind, as a part of the program of the annual council of the diocese of Northern Indiana.

* * *

A successful Church School Institute has been held this winter in northern Indiana. The final session met last week in Wishawaka, when the addresses were given by Mr. G. E. Howard of LaPorte and Miss Edna B. Beardsley, who spoke on the value of teacher training.

* * *

The Rev. Conrad Gesner, student at the General Seminary, was ordained deacon at All Soul's, Waterbury, Conn., on Saturday, April 30th. His father, rector of the parish, presented the candidate. Bishop Burleson, of South Dakota, in whose district the candidate is to work, ordained him, while the sermon was preached by the Rev. Richmond H. Gesner, uncle. The grandfather of the candidate was also a clergyman of the Episcopal Church.

* * *

The Rev. Caleb Stetson, rector of Trinity Church, New York, was the preacher last Sunday at Grace Church, Jamaica, Long Island, which, with a number of other parishes, is celebrating its 250th anniversary. Grace Church was among the first to receive grants of land out of the endowment of Trinity Church.

* * *

At the meeting of the council of the Brotherhood of St. Andrew, held recently in Philadelphia, it was voted to allow the organization of Crusade Chapters of the Brotherhood. These chapters will accept the Brotherhood principles of prayer and service but will not be under the official direction or paying dues to the National Brotherhood.

* * *

May 22nd might be called Church Army Sunday in New York. The thirty crusaders now in this country on that day are to attend services in a half dozen New York parishes. On Ascension Day they are to be commissioned by Bishop Manning at an outdoor service at the Cathedral of St. John the Divine, after which they split up into groups for evangelical work in various dioceses in the east.

* * *

Recently a bit of news appeared here about a choir "boy" with a long record of service. It prompted this: "Elbert L. Wells, eighty-seven years of age, has completed sixty-nine years in the choir of Trinity Church, Colum-

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The Incarnation, New York.
Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.
Daily, 12:20 to 12:40.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

All Saints' Cathedral, Albany.
Dean C. C. W. Carver, B.D.
Swan and Elk Streets
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

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

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bus, Ga. He is also senior warden emeritus. He began singing as an adult in 1858 and is still regularly at his post." Next.

* * *

The Racine Conference committee has announced the program for this year's conference. Dean Chalmers, of Dallas, Texas, is to be the preacher at the sunset services and will be in charge of the courses on Religious Education. He will give a course on "New Tendencies in the Church School." Miss Vera Noyes, superintendent of Religious Education in the Diocese of Chicago, will teach Primary and Junior Methods. The Rev. Irwin St. John Tucker will be in charge of the work on pageantry. Miss Christine Boyleston, of the National Council of the Church Mission of Help, and the Rev. H. Austin Pardue, of Hibbing, Minnesota, will teach Social Service. A course for teachers, clergy, and social workers on "Psychology and Religion" will be given by the Rev. C. L. Street, Ph.D., Student Chaplain at the University of Chicago.

Among the other leaders are Dean Peter C. Lutkin, music; the Rev. LeRoy Burroughs, young people; Mrs. Pelham, Mrs. Royce, and Deaconess Putnam, missions; Dr. Young and Dr. Randall, the parish; and Professor Forster of the Western Theological Seminary, "The Jesus of History."

The Rev. Harold Bowen, rector of St. Peter's Church, Chicago, will be the noon lecturer. His subject will be "Studies in Christian Biography."

The Conference begins on Monday evening, June 27, and closes at noon on Friday, July 8. Copies of the program and information about expenses may be obtained from Miss Marguerite Taylor, 705 Sheridan Road, Evanston, Illinois.

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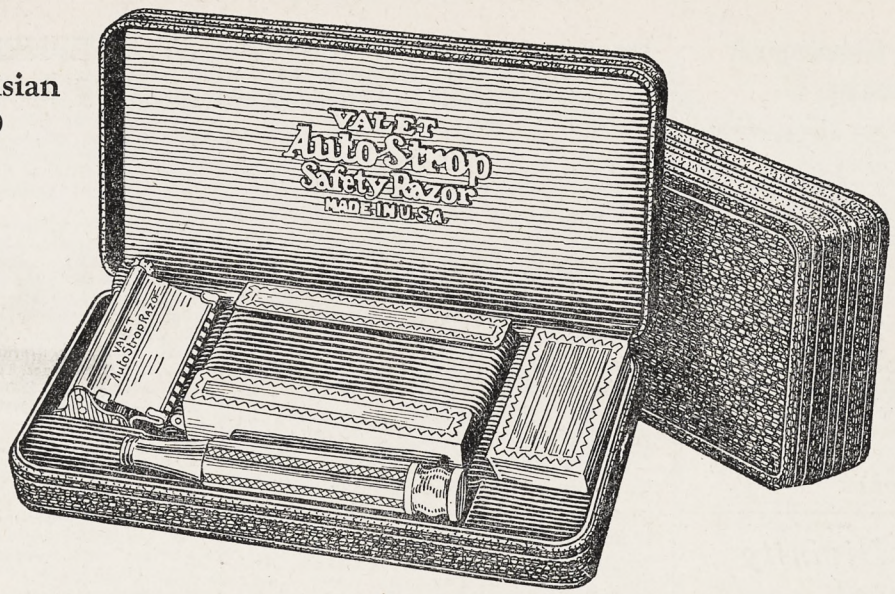

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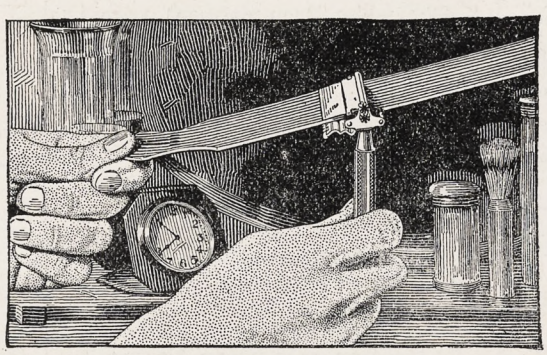

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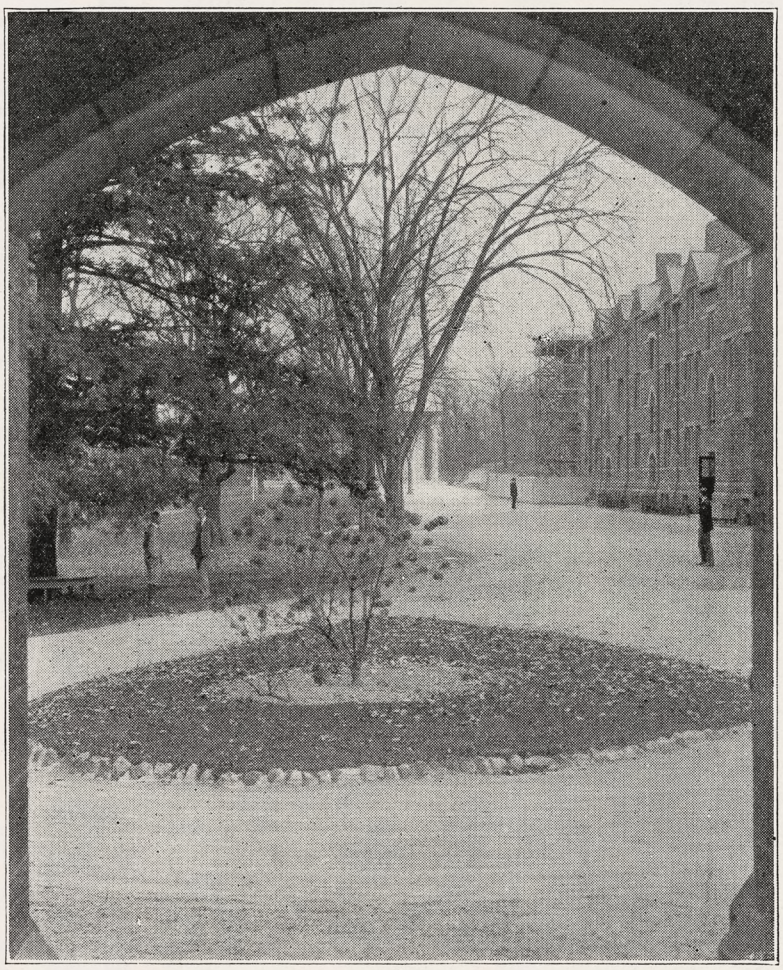

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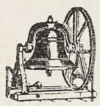

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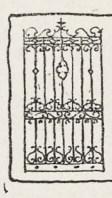

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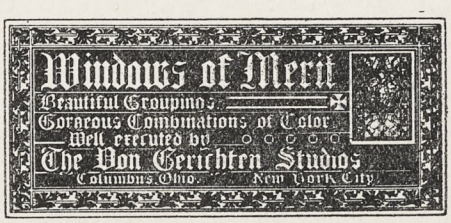

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THE SERMON ON THE MOUNT

It's Meaning for Christians Today

BY BISHOP JOHNSON

IN ORDER to discuss any institution properly one ought to consider the fundamental principles, the ABCs, that lie at the foundation of its structure.

There is a whole lot of chatter about the League of Nations on the part of people who know little or nothing about International Law or diplomacy.

The fact that Messrs. Wilson, Taft, Root, and Hughes favored some sort of league, more than offsets the clamor of several million who talk without knowledge.

The Christian Church as an institution was founded by One who seemed to know what was in man and needed not that anyone should tell Him.

Before establishing the organization which was to carry on the Gospel, Christ laid down the principles which were to govern those who claimed to be His disciples.

St. Matthew gathered these sayings into a compact statement which is well known as the Sermon on the Mount.

In it we find those principles upon which Christian character was to be built and for which the Church was to be extended.

It may be of interest to point out some of these principles in the bearing which they may have upon a good deal of the chatter which emanates from novelists, pamphleteers, and philosophers, in their efforts to criticize Christianity and the Christian.

The Sermon on the Mount may be divided into three sections:

I. The values which a man must seek to appropriate before he is invited by Christ to become a disciple.

II. The manner in which he is to conduct himself in that discipleship.

III. The inhibitions which he is to recognize in his practises of that discipleship.

I.

After all, we must appreciate values before we are willing to make the effort necessary to secure them. So the Sermon on the Mount begins with the Beatitudes. What are they? Simply a statement of the ideals which the Christian must substitute for those which the world offers.

It is very questionable how large a proportion of human society have any appreciation of the blessedness which Christ asserts.

Do men want to be poor in spirit, pure in heart, or particularly merciful?

Do they really hunger and thirst after righteousness, or is it something for which they have a very moderate appetite?

It is a question of values, for which we are to be willing to make any sacrifice, even to accepting persecution joyfully, for it is the highest value in life.

It has nothing in common with the censorious rebellion against authority and traditions as most reformers imagine, for Christ came not to destroy the law, but to fill it full of meaning and life.

It is the spirit of the law as well as the letter which must be observed. Thou shalt not kill is insufficient; one must not be angry without an adequate cause. Thou shalt not commit adultery and furthermore thou shalt not yield to lustful desire.

Except your righteousness shall exceed mere legal observance, you will not enter the Kingdom of God.

It is a Kingdom of spiritual realities rather than one of legal conventionalities.

In addition to hunger for righteousness and reverence for authority, one must have an attitude of sympathetic fellowship toward our fellow men. Even our enemies should provoke us to kindness, and even social outcasts are to be objects of compassion.

The disciple of Christ is one who, for better or worse, has gladly accepted these attitudes of Christ, as his own desire, irrespective of the price that he must pay for his devotion. His goal is spiritual perfection, no matter how short a distance he may have travelled along the way.

The Christian life is not one in which we are to compare attainments, one with another, but in which we are to harmonize desire so that all may be in pursuit of the same ideal.

This brings us to the second group of principles in this remarkable sermon.

II.

There are three obstacles to spiritual progress which Christ warns us that the Christian must overcome:

First, the Christian must not live his life "to be seen of men."

In prayer, almsgiving, and fasting he is to practise privacy, not publicity; reality not pretense; fellowship with God, not public approval. He puts His gospel upon a qualitative and not a quantitative basis, and assures His disciples that God is the one whom we must please, even at the cost of man's disapproval.

Second, the Christian must not permit despondency and harassing vexation to disturb his poise, but he must trust that God will give him, each day, strength for that day's work.

Third, the Christian must not yield to censorious judgment of his fellowmen, for in doing so he will merit God's judgment on him.

It is not a popular quest which ignores the gallery, stifles self-pity and exonerates the other man from transgression.

III.

The last section of this sermon deals

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with the inhibitions of the Christian life:

First. The inhibition against a false liberality. The way is narrow; not the person but the way. How often do we find men reversing this process. It is so easy for a narrow person to advocate a broad way;—much easier than for a liberal person to approve a narrow way. The way is so narrow, Christ says, that few will find it.

One may have difficulties in deciding which of several narrow ways to take, but one may also reject entirely the broad way as being excluded by the Master. It is so difficult to discriminate between personal breadth and indiscriminate generalizations.

Second. Religious leaders are to be judged by their fruits. You are to take heed whom ye hear and Christ has given you a sign.

Do men gather figs or thistles? It so often happens that the man who points a narrow way becomes spikey and not digestible. It is not a part of the Gospel that because the way is narrow, the wayfarer shall be prickly. Quite the contrary! He is to be nutritious.

The mere assertion of religious privilege is to be disregarded for the Lord does not hear all who claim to have His personal ear.

Third. The whole Gospel is built up as a well built house upon a solid foundation and not as a temporary shack upon the sand.

The continuity and stability of His Church, He mentions elsewhere; here He contents Himself with the assurance of its stability.

If we seek a reason for the faith that He establishes, you will find it in the statement: "If ye then bring evil, know how to give good gifts to your children," * * * "do you think that if you ask God for bread, He will give you a stone?"

When one reads the Sermon on the Mount, he need not be concerned either with the failure of Christians to demonstrate it satisfactorily or with the accusations of critics, who do not themselves attempt to appreciate the difficulties of a system, the fundamental principles of which they make no effort to understand.

The Sermon on the Mount is like a mighty mountain, which few can climb but which does not lose its charm because dwellers on the flats speak scornfully of the failure of those who climb.

Of course, the man on the flats is in no danger of falling off. He merely fails to appreciate the glory of the mountains.

CHURCH COLLEGE WHICH MAKES MEN

St. Stephen's Place In Education

BY FRANK PIERREPONT GRAVES, PH.D.,

Commissioner of Education, State of New York and President of the University of the State of New York

THE importance of leaders to democracy, especially at the present time, when we are struggling hard to steer clear of the Scylla and Carybdis of bolshevism and dictatorship alike, is beyond all calculation. The average individual has a serviceable part to play and can perform ordinary activities and help to conserve the achievements of society; but we must always look to his intellectual superiors for the leadership and direction that will keep us clear of confusion and oppression. If democracy is to be preserved and advanced, it must be through trained leaders. Some colleges must make this function their distinct purpose, even if demagogues accuse them of aristocracy and exclusiveness. They will be the real servants of democracy. St. Stephen's College has such a purpose as its determining principle.

The chief impression upon my mind in the matter is that St. Stephen's knows exactly where it intends to go. That would seem to be an axiomatic requirement, but, as far as external evidence goes, it appears to be rather a rare occurrence for a college to have anything like a definite goal. President Butler tells us that, out of the one hundred or more universities in this country, but five —Harvard, Columbia, Cornell, Johns Hopkins, Chicago—have ever had any real goal either at their inception or any other time, and that the rest have grown up without aim by accretions,— pretty much according to whatsoever features have happened to appeal to various freakish benefactors. But what shall we say of the aim in the five hundred or more colleges in this country? The proportion of *them* that has ever possessed clear objectives, fundamental principles of control, and methods tending to make these principles a reality, must be considerably smaller. It seems as if their numbers might possibly be counted upon the fingers of one hand. If their graduates arrive at any distinction at all, it is largely because of happy accident and because the material composing the student body was well selected in the first place. It is assuredly an innovation for a college to hold, as St. Stephen's does, that it is of value to know just what it wishes to accomplish and to take thought as to how this most effectively may be done.

It is equally refreshing to learn that the chief principle controlling St. Stephen's is that of hard intellectual labor. This, too, seems like a novel goal for the twentieth century college, where the main objects are too frequently held to be a victorious athletic team, an ability to perform the Charleston, etc. Colleges eventually are bound to work their way out of the present confusion. It is evident, however, that St. Stephen's has pointed the way. Industry and perseverance are indispensible to real achievement in life, and, if the colleges are to allow men to form the habit of loafing, it would seem as if they had largely lost their function. Leadership can never be attained by the indolent and weak willed.

It is also well that St. Stephen's trains its students to approach the problems of life rationally and with an open mind. It has been too much the custom of professors to cultivate the *ex cathedra* attitude in themselves and to demand the *ipse dixit* frame of mind in their students. The result is that the latter study the subject less than they do the professors. This should not be interpreted to mean that a course of study, in order to produce intellectual labor and independence, must be uninteresting to the students. The essence of good teaching is the cultivation of interest; but intrinsic interest is not to be confused with that attitude of fictitious and transient interest which some instructors manage to produce by making clowns of themselves. Real teachers have little use for such an effort to sugar-coat the pill. The only person who can challenge the real interest of his students is the professor who is on fire with enthusiasm for his subject and understands both it and the men he is teaching. He will see that they are taught to love the new field and to revel in it. Nor will he confine his efforts to formal instruction in the classroom, but will desire to bring his pupils into constant contact with the subject through informal relations on the campus, in the field, and in his own rooms. The very spirit of the tutorial system can

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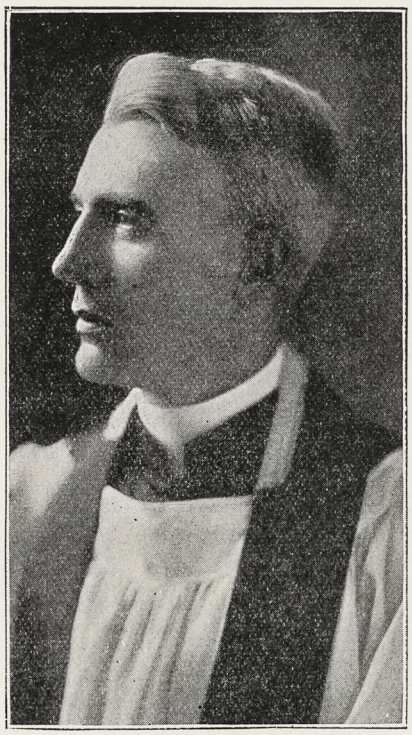
be realized at St. Stephen's for where can the opportunities for such interest and guidance be better developed than in an environment so removed from distraction and all extraneous activities as that at Annandale?

Another vital element in the St. Stephen's program is its express policy of the elimination of weak students. The most important factor in the success of any man is that with which he is endowed by the Creator. No man can compensate for the fatal error of choosing his ancestors unwisely. If a small college is to justify the large expenditures that are necessary to make it a going concern, it must frankly, though unobtrusively, sever the relations of such students as do not possess the mentality necessary for intellectual leadership. After a student has been at the college for two years and shown himself to be a person of only ordinary ability, an institution that is seeking to train leaders may well decide to suggest that it may be wisest for him to leave. He may with reason be advised either to enter some practical and respectable avenue in life not requiring intellectual superiority or else to secure a transfer to one of those larger institutions that train vast numbers of mediocre men on the wholesale plan.

Then the students that are retained, during the last two years should be permitted to specialize and to give all their time to real study in a selected subject. They may be emancipated from the restrictions of the class room and given an opportunity to pursue their work freely under the tutelage of a specialist, who shall serve as "philosopher, guide and friend." A number of colleges have now adopted such a policy, but in no other is it more fully developed or frankly avowed than at St. Stephen's. The result has been that, when these more gifted youths enter upon graduate study, it has been found that they have already completed the equivalent of a full year of post graduate work. That is to say, within the four years of undergraduate training at St. Stephen's, five years of actual work may easily be accomplished.

The training of leaders by such methods is the main mission of St. Stephen's College. It is an aspiration which may well fire the imagination. A policy of this sort, while expensive to maintain, is eminently worth while. It should attract both students and financial support. I personally have little doubt but that as educational benefactors generally come to appreciate what this adventure in educational sanity means to democracy and the common welfare, they will open their purses wide and give with generosity.



BISHOP JUHAN
The Young People's Bishop

Let's Know

A PSALM

By Rev. Frank E. Wilson

FOR the first seven years of his reign David made his capitol in the city of Hebron because the citadel of Jerusalem had never been taken by the Hebrews. Then the citadel fell and David prepared to move his capitol to the Holy City. It was to be the "city of the Lord of Hosts" and the Ark of the Covenant, symbol of God's presence, must be formally brought in.

It was a great event, worthy of a special psalm, and Psalm 24 was composed to grace the occasion.

As the procession bearing the Ark entered the Holy City, the people sang in chorus of the majesty of Him who was about to take possession:

"The earth is the Lord's and all that therein is: the compass of the world and they that dwell therein.

"For He hath founded it upon the seas: and prepared it upon the floods."

Then a single voice raises the question as to who is qualified to enter that holy place:

"Who shall ascend into the hill of the Lord: or who shall rise up in His holy place?"

Another voice states the qualifications:

"Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbor.

"He shall receive the blessing from the Lord: and righteousness from the God of his salvation."

Then the chorus sings: *"This is the generation of them that seek Him: even of them that seek thy face, O Jacob."*

The procession has now halted before the gates of the fortress itself—the gates being closed. One sings out the challenge in solo:

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of Glory shall come in."

A voice from within asks: *"Who is this King of Glory?"* And the chorus thunders back: *"It is the Lord strong and mighty, even the Lord mighty in battle."*

Again sounds the challenge: *"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the King of Glory shall come in."*

And again comes the question from within: *"Who is this King of Glory?"*

Then the final exultant chorus: *"Even the Lord of Hosts, He is the King of Glory."*

The gates are opened. The procession enters. The Ark is deposited in its future resting place. And God has taken possession of the Holy City.

Psalm 24 is one of the proper psalms for Ascension Day. Our Savior has triumphantly completed His mission on earth and is returning to His place in Heaven. The heavenly hosts greet Him and He enters as the King of kings and Lord of lords. What a fine pageant it would make for Ascension-tide!

About Books

Reviewed by the Rev. Irvine Goddard

FATHERS AND SONS *by Samuel S. Drury, D.D. Doran* $1.50.

There is perhaps no one better qualified to write a book on the modern family life and the right relationship that should exist between fathers and sons than Dr. Drury, the distinguished Head Master of St. Paul's School, Concord.

Fathers and Sons is not an academic treatise, or the pedantic utterances of a pedagogue who has gone stale on his job. It is thoroughly alive and up to date, a straight from the shoulder talk to men who have sons by a man who sympathetically understands the perplexities and problems of our modern youth, based on real knowledge. You will find here none of the cant and drivel which one usually hears at fathers and sons banquets. Out of his wealth of observation and intimate experience in handling boys, he offers to the father the sanest and most helpful suggestions that any parent

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might wish or need to meet the responsibilities of his growing son. He cogently maintains that if the father's influence is to be effective with his son, there must exist a real intimacy, not a prying familiarity. There is not a page of the book that has not some penetrating observation or some wise counsel to offer. The concluding chapter is a beautiful, tender appreciation of the boy's best friend after all,—his mother. We heartily endorse this book.

* * *

THE ROSALIE EVANS LETTERS FROM MEXICO. *Bobbs-Merrill* $2.50.

You may or may not be interested in the political and economic affairs of Mexico, which for the past decade or more have been bordering on anarchy, but you cannot fail to be interested in the letters of Rosalie Evans, which so vividly describe these conditions.

These letters are an intimate, yet graphic and penetrating account of a futile and tragic attempt to regain the property left to her by her husband. They turn the spotlight on the internal conditions in Mexico, which are apparently utterly corrupt and seem almost beyond redemption.

Even though this book is evidently a piece of propaganda inimical to the Mexicans, nevertheless it is one that cannot be passed on lightly. Apart from all this, the letters have distinct literary value and are written with vivacity and compelling charm. They are letters of flame.

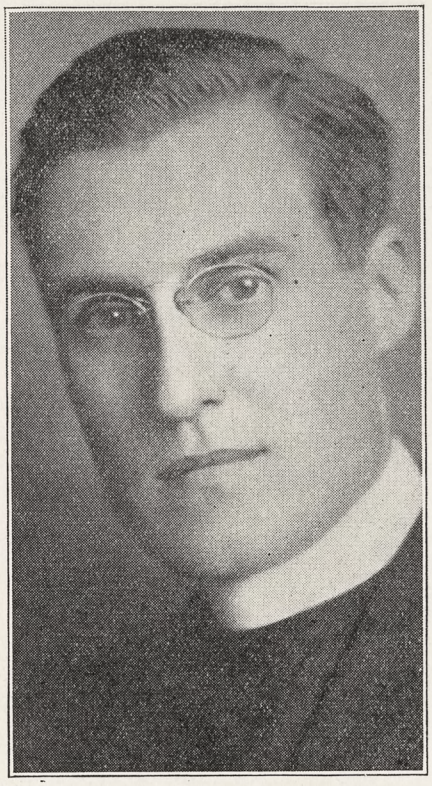
* * *

MAN AND SOCIETY *by George Milton James, Ph.D. Collegiate Press* $.75.

These lectures, delivered by professor James of Gambier at the Bangor Theological Seminary two years ago, are without doubt the most illuminating and stimulating lectures on what some people regard as a "dismal science" that has ever been our privilege to hear or read. Every phase of our social relationships is treated with scholarly accuracy and yet with the alluring charm of humanness.

It is amazing that in the enlightened state of Maine, (we might expect it in Tennessee) one of the clergy who listened to these lectures declared publicly that they were unhistorical, unscriptural, and antichristian. We are grateful to this illiterate parson, because it stimulated Professor James to write a concluding chapter on Fundamentalism, which is the best exposition of that soul stultifying "ism" that we have ever read.

The students at the Virginia Seminary, through their missionary society, select their own preacher for commencement. This year the bishop of East Carolina, Bishop Darst, was honored.



REV. F. C. GRANT
Teaches Michigan Parsons

Cheerful Confidences

ENDOWMENTS

By Rev. Geo. Parkin Atwater

FOR several years I have given much time and study to the needs for endowments for our parishes. I have been of the opinion that the people of the Church had not been sufficiently educated in the giving of large sums to perpetuate the work of the Church, or the making of bequests for the Church.

With the break-up of many old and substantial communities which supported a family church, many a parish faces an acute situation. We find we must do a large work among children and newcomers, and these do not, as a rule, bring sufficient support to the parish to permit it to maintain itself in an effective way.

I found at Grace Church, Brooklyn, a parish educated in the need of endowment. In the very most prosperous time of its career, it began to think of the future. The rectors kept the matter before the people. From 1893, when the endowment fund was inaugurated, the people were told of the need for gifts and bequests.

I was told when I came to Grace Church, that it was like many a downtown parish, about ready to expire. I did not believe this. I found a small but determined group of people carrying on a work that was admirable. They were doing charitable and social work of immense value. They had a constituency of working people that was in reality a mission within a parish. It is true that the congregations on Sunday were small, but they were dead in earnest.

The vitality of the parish had recently a test of real significance. On April 12th a vestryman offered $20,000 to the endowment funds of Grace Church, provided $100,000 could be raised. I started out and simply called upon one member after another and told them this story of the offer. Every one was interested and generous. The offer was made on a Tuesday evening. On Wednesday I had $7,000 more. On Thursday $3,000 was offered. On Saturday a gift of $20,000 was made. On Sunday $10,000 was offered. On Monday another $10,000 was added to the fund. On Wednesday still another $10,000 was given. On Thursday two gifts of $5,000 each were made. By Friday morning, therefore, the gifts had reached $90,000. Two gifts of $1000 each were secured on Friday morning. At a vestry meeting on Friday afternoon the balance of $8,000 was received. In exactly ten days the members had assured $100,000.

It was a magnificent demonstration of loyalty and generosity. But it was possible only because of the educational work in the necessity of endowment, that had preceded the effort. I did not raise it. I merely gathered the ripened harvest of an earlier sowing.

Why not begin now to prepare your parish for a similar harvest in some year to come.

Preacher, Pulpit and Pew

By E. P. Jots

A Sunday School teacher had been enlightening her class upon what constituted wickedness, and at the close of the lesson she addressed one of the scholars: "Rosie, do you know what wickedness is?"

"Yes, teacher," replied Rosie, "though I didn't until I came to Sunday school!"

* * *

The example was recently cited, notes *The Record of Christian Work*, of the zeal of one woman who was at the forefront in all Church work, and whose tombstone bore the inscription: "This is the only stone she ever left unturned."

Hillsdale Conference, Michigan, June 26th to July 6th. On the faculty are the Rev. "Jack" Hart, chaplain of the University of Pennsylvania, and Rev. Lester Bradner, director of religious education in the diocese of Rhode Island.

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THE NEEDS OF A MODERN COLLEGE

by

Bernard Iddings Bell



IN THE spring of 1919 St. Stephen's College, Annandale-on-Hudson, after fifty-nine years of struggle had practically ceased to exist and was waiting for more or less decent interment. It had only eighteen students, a small faculty of thoroughly discouraged men, a debt greater than its endowment, an impossible academic reputation. Instead of burying it, which would have been a disgrace to the Church and a waste of a million dollars worth of Church money invested in the property, a group of men decided to refound it and make it a credit to our communion. It never had been a theological training school but its service rendered had become confined almost wholly to men who were going into the ministry later on. It was determined to make of it such a college as would prove attractive to earnest students who were going into any profession or into the business world, a college where scientific education and honest religious aspiration should become complementary things. In the group of men who determined this were such persons as Alanson Houghton, now our Ambassador to Great Britain; Haley Fiske, President of the Metropolitan Life Insurance Company; William T. Manning, now Bishop of New York; the late Walter B. James, Professor of Medicine at Columbia; and others. I undertook its presidency.

We determined to spend the time and money necessary to make the institution efficiently functioning and honored in the collegiate world before we asked for general support. It took seven years to do this and over eight hundred thousand dollars, which sum we have raised and spent. We have erected what we deem the most efficiently equipped undergraduate laboratories in the country; added twenty-five thousand dollars worth of new books to the Library; built a gymnasium; added modern dormitory facilities for sixty men; provided three faculty dwellings and a faculty apartment house; modernized every old building. We have brought together, and this is more important, a faculty of nineteen experts, properly paid, scholars of reputation and teachers of ability. The student body, without effort on our part, has grown to one hundred and twenty-five men, all we can accommodate and half the number that we desire for an efficient college. We have gained not only the respect but the enthusiastic interest of the collegiate rating organizations, which gives us class A rank, and of the presidents of all the colleges in the East. Now the institution is worth talking about. Now we dare ask that it be supported.

To complete the equipment for two hundred and fifty men and to provide enough endowment to balance our budget without charging fees too great for the average man, requires $2,000,000.

Nine hundred thousand dollars of this is needed for free endowment. The budget of the college provides for an expenditure of $183,000 a year. The $900,000 additional endowment will simply pay the annual deficit.

The following buildings are necessary if the two hundred and fifty enrollment is to be taken care of: an additional classroom and seminar building, $125,000; an enlargement of the Library building, $50,000; five new dormitory sections, for 112 more men, $390,000; three faculty houses, $50,000; enlargement of the Chapel, $40,000; an administrative building, $50,000; a new dining commons, kitchens, faculty and student conference rooms, $230,000.

It is expected that it will take five years to raise this $2,000,000. During that time we shall have deficits amounting to $165,000. This interim financing is our most immediate need at the moment.

St. Stephen's College has every confidence that the Church public will appreciate what has been done; will rejoice that to the large number of Church colleges which have

(Continued on page 15)

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PICKING THE NEXT ARCHBISHOP

News Paragraphs from England

Reported by

REV. A. MANBY LLOYD

THERE are lots of things to write about; the Gloomy Dean on votes for Flappers; the "Church war" over the Prayer Book; and the more important war on labor being waged in the House of Commons. Before me are two pictures, one of the Rev. Francis Bacon, vicar of All Saints, Stepney, where knots of people have been walking out in protest, and the other of some Protestant agitators holding a prayer meeting outside. I know nothing of the disputants but judging from their faces and the way they pray my sympathies are with the vicar. Somehow I have a prejudice against people who pray standing up, with one hand covering one eye while the other is glued on their neighbor.

But I have not seen a paper for some days, and a newssheet like THE WITNESS should be up-to-date. So I have decided to go into the game business along with Brother Bill, my neighbor on the next page. I will give him one (and you) that is not too easy. Who is to be the next Archbishop? Canterbury, of course. Hm! Ha! Now we've got you in a cleft stick. The game should be as exciting as a baseball game or picking the winner of the Derby. That's where I came in. The Sporting Prophet, or the Lord High Grand Tipster. Fix on your gas-mask.

* * *

T'other day a bunch of parsons sat by the River Wye, under the shade of Hereford Cathedral and discussed this very question. Was it true that Dr. Randall Davidson was about to resign? "Not till the Prayer Book Measure is through," said minor Canon Mustard, who wears a yellow wig and is related to a famous general. "And before a Labor government comes in," added young Cocksure, who has just been through his deacon's exams and will be Gospeller at the ordination. The rest of us looked at Canon Creedo, whose monogram on "Q and the Synoptic Problem" has been translated into thirty languages, including Arabic and Scoali. The worthy Canon stroked his bushy beard and smiled sardonically. He has had the ear of more than one Prime Minister and is not unknown in the family circle of Stanley Baldwin. But he was as silent as the Sphinx.

* * *

Apparently it is a question of politics and expediency. Prime Ministers do not inquire after the sanctity or orthodoxy of nominees for the chair of St. Augustine. If a Conservative government is in, he must be something of a courtier, a diplomat, a leader of men. A Labor government will look for a man of ideas, a democrat, a champion of reform. I cannot give the whole debate, but boiled down, it comes to this. In the lifetime of the present government, with Stanley Baldwin at its head, the possibilities are:

1. Rt. Rev. St. Clair G. A. Donaldson, Bishop of Salisbury, formerly Bishop of Brisbane.

2. Rt. Rev. F. S. Guy Warman, Bishop of Chelmsford, formerly Bishop of Truro.

3. Rt. Rev. F. T. Woods, Bishop of Winchester, formerly of Peterborough.

4. Rt. Rev. T. B. Strong, Bishop of Oxford, formerly Bishop of Ripon.

In the event of a Labor government being in office, the choice would be between:

1. Rt. Rev. J. A. Kempthorne, Bishop of Lichfield, formerly of Hull.

2. Rt. Rev. W. H. Frere, Bishop of Truro, formerly of the Community of the Resurrection, the champion of "Jack" Bucknell, the Bolshie parson.

* * *

Other possibilities were discussed but Mr. Baldwin will take care that Dr. Hensley Henson does not get the office, and the nomination of Dr. Barnes would raise such a storm in all parties that few M. P.'s would risk that experiment. But he is a possible Labor choice. Everybody loves the Bishop of Woolwich, Dr. Hough, but he is well on in years. On the other hand, Dr. Temple, otherwise an obvious choice, is too young.

* * *

Remarkable scenes were witnessed at Queen's Hall when the Archbishop of Canterbury rose to address a crowded hall on the occasion of the 128th annual meeting of the Religious Tract Society. His Grace had just begun his address when a man in the gallery called out: "Before you start may I submit a resolution calling upon the Government to reject the Popish Prayer Book?" The Archbishop asked him to keep quiet; the man would not and was therefore led out by bobbies. No sooner had he gone than a second man shouted, "I want to second the motion"; then several women yelled, "Stop this Popish Prayer Book." A hymn was sung in order to quiet matters, after which the Archbishop was allowed to go on, amid cheers.

* * *

Everybody did not go to the Cup Final on Saturday afternoon. Two or three hundred people in Southwark remembered that it was also Shakespeare's birthday, and went to Southwark Cathedral to hear the Rev. T. P. Stevens speak in celebration of the event.

The crowd streamed out into the narrow by-ways of Bankside after Mr. Stevens had spoken, and followed him to the various points of interest, until at last they came to the brewery which is one of the twin disputed sites of the old Globe Theatre.

Here the stage was all in readiness —a lorry with a patient horse, well accustomed to his annual appearance as extra hand. And here the Ghost Scene from "Hamlet" was performed, with the youth of Southwark sitting on the backs of the actors, and a crowd half highbrow and half horny-handed applauding vigorously.

The Ghost's beard got in the way of his elocution, but he did his best in difficult circumstances.

Later on, the stage and the audience adjourned to the yard of the old George Inn to hear Mr. Darvill, whose front name is also George, give his idea of how Falstaff should be played.

Mr. Darvill is a metal-worker by trade, and a keen Shakespearian. Others in the cast included a civil servant, a woman cook from the Borough Polytechnic, and a shorthand-typist.

In the middle of the proceedings a party of leek-laden Welshmen who had been unable to find seats at Wembley arrived, attracted by what they thought was a promising fist-fight.

* * *

Charlie Cochran is going to run the Albert Hall, that monster mistake of the Victorian era. Pachmann at the piano and Kreisler fiddling are quite lost there. But the great showman, Cochran, counts music among his hobbies and is planning a Wagnerian festival. But the hall is really only suited to boxing. As Cochran slyly points out, the hall was originally known as the Albert Hall of Science and Art, "and what more noble science than pugilism."

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

MR. E. A. HARRIMAN, president of the National Federation of Church Clubs, in his address at the annual conference held May 5th-7th, declared that standardization of human activities is dangerous and "much of the lawlessness of the times is due to an attempt to standardize human beings and human organizations by law beyond the limit to which it can be carried without rebellion." Wider cultivation of friendships among members of the church was urged. Other speakers were Mr. E. Osborne Chote of Philadelphia, who spoke on the work in the parish; Mr. R. M. Everett of Boston, who discussed the work of church clubs in a diocese; while Dr. John W. Wood, secretary of missions, spoke on the work in the nation. Co-operation among organizations of laymen was discussed by Mr. Floyd E. Waite of Cleveland. Various organizations of the church were represented, the Brotherhood by Mr. Douglass Smith; lay-readers by Mr. Edmund R. Beckwith; the Bishops' Crusade by Mr. Samuel Thorne and Toc H by Mr. Robert B. Wolf.

* * *

Bishop Ingram of London has arrived home after a trip around the world. "Nothing to indicate that the world is going to the dogs," he said to reporters. In speaking of the United States he said: "I was feted and almost lionized. Even the queen of Roumania, who was starring there at the same time, did not outshine me. Her reception was a great success, but she did not get what I got —a degree of doctor of divinity. One of my greatest impressions was gained through preaching to 10,000 people in the Cathedral of St. John the Divine in New York. That is a magnificent edifice and a proud monument to Christianity. I was quite proud of my American game of tennis with Miss Helen Wills."

THE WITNESS has not had time to receive a reply to a letter sent to California for the score of the game, and we never allow ourselves to waste money on telegrams. However, a good New York authority states that Bishop Ingram won two of the fourteen games played with Miss Wills, but thinks it only fair to add that she was playing left hand at the time.

* * *

Thirty clergymen of the diocese of Michigan recently completed a week of intensive study under the direction of the Rev. F. C. Grant, professor of the Berkeley Divinity School. The general subject was Science and Religion. All of the clergy had been given assigned reading a couple of months before the conference. It was arranged under the Extension Plan of Berkeley, and was so successful that the Michigan clergy have asked to have it again next year.

* * *

Three hundred attended the golden jubilee dinner of the diocese of Springfield held May 10th. It was a great occasion for bishops, with eight of them present.

* * *

The picture on this page is of buildings at St. Stephen's College.

* * *

The schools of Alabama gave over four thousand in their Lenten offering—a new record. The per capita banner went to Trinity, Mobile, with Christ Church, Mobile, a close second.

* * *

Bishop Sterrett, Bethlehem, preached the baccalaureate sermon at the General Seminary on May

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23rd. The Rev. Stanley Brown-Serman read the alumni essay and the commencement address was made by Dr. Walter Hullihen, president of the University of Delaware.

* * *

The convention of the diocese of Long Island was held at the Cathedral, Garden City, last week. Bishop Stires in his address urged more intensive work among the foreign born. He said that the diocese, second in point of numbers in the church, needed more than one bishop, and would soon need more than two. The presence of Mr. J. P. Morgan as a delegate was the chief matter of interest to the daily newspapers.

* * *

Bishop Lines, who has been guiding affairs in the diocese of Newark for twenty-five years, announced in his convention address that he was turning over to Bishop Stearly the bulk of the affairs of the diocese. The convention passed a ringing resolution of gratitude for his services. Much new construction within the diocese was reported. The convention was held at Trinity Cathedral, Newark.

* * *

I heard a Chinese student over the radio the other evening speaking on China's contribution to America. "The Chinese have contributed three things, laundries, chop suey and students. Through the Standard Oil Company you gave light to my country. For this light we returned cleanliness, which is a good exchange. For the tobacco which you sent us through the American Tobacco Company, we returned chop suey. Some of you may not think well of its food value, but at that I believe it is a fair exchange for tobacco. As for the students, it is not possible for me to say much except that they are generally found at the heads of their classes in your American universities." This Chinese gentleman paid a high tribute to the missionaires, but he didn't speak so well of American commercial interests in China, which goes to prove that he was lacking in diplomacy since one business man has more say in determining the policy of the United States toward his country than a whole procession of bishops.

* * *

Delegates for the young people's group of every parish and mission in the Diocese of Michigan convened at St. John's Church, Detroit, May 13th, 14th and 15th.

* * *

The diocese of Rhode Island, at their recent convention, took under

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3. When were the "Articles of Religion" established in the Protestant Episcopal Church?
4. How many Articles of Religion are there?
5. What service is printed twice in the Prayer Book?
6. How many Psalms are there?
7. What did Ananias and Sapphira do, and what happened to them as a result?
8. Name the dioceses in New England.
9. Who was president of the House of Deputies at the last General Convention?
10. What American Bishop is to preach at the 1300th celebration of York Minster?

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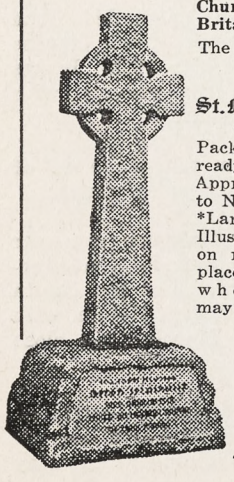

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consideration the proposal of a diocesan pension fund, the sum to be added to what the widows of clergymen receive from the Church Pension Fund, or to give them a larger amount on retiring.

* * *

The Rev. James Cook, rector of St. Paul's, Greenville, N. C., had to give up in the middle of a week's mission in Whiteville, N. C., on account of illness. Upon advice of his physician he has been obliged to cancel his engagements, sixty-one in number, in addition to his regular appointments.

* * *

Forty communicants of the Incarnation, New York, recently motored to the Incarnation Home, Lake Mohegan, New York, the occasion being the housewarming and dedication of the new DuBose Cottage, a recent addition to the Home, the gift of Miss Ethel DuBose in memory of her aunt, Miss Katharine DuBose, for many years an active and devoted communicant of the parish. The Incarnation Home is one of the finest pieces of social service work being done in the church, providing as it does an ideal place for the convalescents who are received from the Chapel of the Incarnation and from the social service departments of various hospitals. Brooks Cottage shelters 25 physically handicapped children, while the Home itself shelters 24 adults. With the opening of DuBose Cottage it will be possible to take care of many more. The Rev. H. Percy Silver is the rector and conducted the service of dedication.

* * *

Mrs. James G. Station, United Thank Offering treasurer in East Carolina, has designed a "Blue Calendar" to match the "Blue Box." I imagine she will be glad to send you one if you write her at Williamston, N. C.

* * *

Convocation of Salina, Kansas, May 10-11, in addition to the routine business, held valuable conferences on Laymen's Work and Rural Work.

* * *

This letter is from the Rev. Philip Davidson, rector at Greenville, Miss.: "Greenville, a city of fifteen thousand, was in the direct path of the first rush of water, April 21st, from the break of the levee at Stop's Landing. It was completely inundated and within a few hours fifty-five thousand industrious and self-sustaining inhabitants of the delta fled from their homes, saving little more than life itself from the deluge. A million dollars will not replace the clothing, household goods and other property destroyed in this city alone. In the suburbs many houses were swept away. More than two-thirds of the live stock, necessary to the tilling of the soil, has perished. There has been loss of life. Hundreds of families in this vicinity have not only lost their possesions but their means of support. The American Red Cross is performing a mighty task in aiding our unfortunate people, but it cannot attempt the rehabilitation of those who need actual cash assistance to take up daily life with some hope of success. Very many of these people turn to our clergy and church organizations for help. They need not only funds but bedding and clothing for men, women and children. Rt. Rev. William Mercer Green, Coadjutor Bishop of Mississippi, Meridian, Miss., will have charge of receiving and disbursing funds in this diocese. Checks for this purpose should be sent to him. Clothing and other supplies for the sufferers may

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be sent to any one of the following clergy in charge of work in or near the devastated area: Rev. L. W. Rose, Greenwood; Rev. E. R. Jones, Yazoo City; Rev. Edward Maxted, of Indianola; Rev. Tate Young, of Rosedale; Rev. Gordon M. Reese, and Rev. Charles E. Woodson, of Vicksburg, and also to myself."

* * *

The convention of the diocese of Harrisburg was held at Sunbury, Pa., May 10th and 11th, in conjunction with the celebration of the 100th anniversary of St. Matthew's Parish. The day before a conference was held on Rural Work. ("Rural Work" like "Young People" is now, I notice, always given capitals by correspondents, due no doubt to the fine work done by the Rev. Mr. Goodwin of Virginia, who served for a time as secretary of Rural Work for the National Council.) General C. M. Clement, senior warden of the parish, was toastmaster at the dinner for churchmen, which was attended by 350. He reviewed the history of the parish. He was followed by Bishop Darlington, who spoke on the growth of the diocese. The guest of honor was the Presiding Bishop of the Church, Bishop Murray, who spoke on the work of the National Council.

* * *

Commencement at the Berkeley Divinity School, June 7th and 8th. The sermon is to be preached by the Bishop of Milwaukee, the Rt. Rev. William Walter Webb; the commencement address will be given by Mr. Henry Goddard Leach, editor of *The Forum*. The speaker at the Berkeley dinner is to be Dean Robbins of New York.

* * *

Summer conference is to be held at St. Mary's Hall, Burlington, N. J., July 5th-16th. The bishop of the diocese, Rt. Rev. Paul Matthews is to be the pastor, Canon C. S. Lewis is the dean. A faculty of prominent leaders has been secured, including Miss Grace Lindley and Mr. Lewis B. Franklin of the National Council.

* * *

A significant report on the relation of white people and Negroes has been released by the department of religious education of the Province of Sewanee. The Rev. George Lay, Beaufort, N. C., was chairman of the commission, the other members being the Rev. Edgar H. Goold, head of St. Augustine's School, Raleigh, and the Rev. E. L. Baskervill, colored. The report deplores the lack of advantages that the colored church worker has, particularly in being cut off from contact with the white leaders of the church. The report makes definite recommendations, including the recommendation that colored representatives be given places on diocesan and provincial committees dealing with colored work, whenever feasible.

* * *

A young graduate of Syracuse University, Miss Marion Flagg, is bringing out an American oratorio—"Muhlenberg"—in which she portrays, musically, the life of the Pennsylvania Dutchman, Rev. William Augustus Muhlenberg, who founded Saint Luke's Hospital, New York, the main plant of which will soon be located in Greenwich, Conn. The hospital is about opening the first unit of its Country Convalescent Hospital in Greenwich, with accommodations for ninety-six patients. It has available for its second unit $1,400,000 from the estate of Miss Catherine Stuyvesant, for a memorial to Miss Stuyvesant's brother, Van Horne Stuyvesant. The architect will be Ernest Flagg, architect of the United States Naval Academy, the Singer Building, New York, and other buildings of note.

In Greenwich Saint Luke's will try to carry on Christian Social Service work on a scale broader than heretofore. Already twelve trained workers are on hand to find jobs for all who need them, see that every one leaving has a week's board, a week's room rent, and at least two dollars in cash.

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portions that he soon had to devote his entire time to it. After serving as chaplain and superintendent for a few years, he died in the very hospital which he founded.

* * *

The Rev. Guy H. Madara, rector of Christ Church, New Bern, N. C., contributes the following account of a recent interesting experience:

An unusual instance of co-operation came in my ministry this year. One Sunday a car drove up to the rectory with two representatives of the Free Will Baptist Church of Cove City. Out there was a man that had never been baptized; he was 86 years of age; and desired to confess Christ before men and receive the Sacrament of Baptism before his present sickness would carry him off. But he desired baptism in the Episcopal Church. So I went out and found about a hundred people gathered at the lonely farm house, all deeply interested.

It was just at dusk; the only light was the flame in the fire-place, and its rays shone on the silvery hair of the old man and his faithful wife; the silver baptismal font gleamed red in the light; and the people standing crowded all around the walls of the room. It was a scene and experience not to be soon forgotten.

A few weeks later another messenger came with word that the old veteran of the War between the States had answered roll call above. Again I journeyed out, and again found the whole neighborhood gathered together. The neighbors had dug the grave, and made all arrangements; and the funeral was conducted with just as much competence and decorum as in a city. Nothing for the comfort of the aged widow had been left undone; the neighbors had anticipated every need. The service was read, and upon its completion many expressions of interest in the vestments, and other marks of the service, strange to them, were made. Many of them had never before seen vestments.

Through this whole incident runs a strain of brotherly thought, with the Free Will Baptists just as vitally interested and active as if the services had been for the admission of one into their own church, with their interest as keen in the spiritual regeneration of this dear old man as it was in the affectionate ministry to the widow in her grief.

* * *

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its white congregation served at Easter by an Indian priest. The priest-in-charge, the Rev. George I. Baldwin, had to leave his charge on Easter Even by train in order to get to New York in time to meet the engagements made for him by the Department of Publicity. Roads were impassable, so using a motor was out of the question. For this same reason the Rev. Thomas J. Rouillard, of our Dakota clergy, could not reach one of the isolated Indian chapels. But it is an ill wind that blows no good, and this year on Easter Day the communicants at Dupree had a real Resurrection Day service. Mr. Baldwin has been with them for four years, but the first year he was still a deacon, and the past three years he has fallen ill during the latter part of Lent. Mr. Rouillard celebrated the Holy Eucharist and preached. The congregation was small, due to the condition of the roads, but the townspeople reaped a rich spiritual gain gathered there in the little chapel before its new white altar adorned with the flowering house plants of the devoted little band. Writing to her Bishop, one of the faithful members writes, "Our small vested choir of girls sang beautifully. We don't believe that there were probably any other white congregations in the United States presided over by an Indian priest on this Easter morning and we are very happy and proud of the distinction."

* * *

Sewanee Summer Training School for Church Workers will be held at Sewanee, Tennessee, from July 26th to August 24th, the first two weeks to be given to the Young People's Division, and the last two to the Adult Division and the School of the Prophets.

Bishop Juhan of Florida, known as the "Young People's Bishop," will be in charge of the Young People's Division, with the Rev. Melville Johnson and Mrs. W. J. Cranston as chief

Clerical Changes

BAILEY, Rev. Lewis, of Menomenee, Michigan, has accepted appointment as the chaplain of Kenyon College.

EDDY, Rev. Condit N., student chaplain at Princeton has resigned to accept the rectorship of St. Paul's, Watertown, New York.

HARDY, Rev. S. S., rector of St. George's, Goderich, Ontario, has accepted the rectorship of St. Paul's, Marion, Ohio.

HEWLETT, Rev. George R., has resigned as rector of Christ Church, Newton, New Jersey, to become the rector of Trinity, West Pittston, Pa.

HINKS, Rev. Edwin S., has resigned from Grace Church, Elkridge, Md., to accepted the rectorship of Cedar Run parish, Casanova, Virginia.

KOPP, Rev. Clarence, resigns as rector of Christ Church, Kalispell, Montana, to accept the rectorship of Grace Church, Ellensburg, Washington.

STEARLY, Rev. J. R., has resigned as assistant at St. Stephen's, Jersey City, to accept appointment on the staff of Calvary, New York.

Services

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Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

The Incarnation, New York.
Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
Knapp & Marshall Streets
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Holy Days and Tuesdays, 9:30.
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Holy Days and Thursdays, 10.

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THE NEEDS FOR A MODERN COLLEGE

(Continued from page 7)

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Answers

1. The Rev. John Keble.
2. "Abide With Me."
3. At the General Convention of 1801.
4. Thirty-nine.
5. The Holy Communion Service.
6. One hundred and fifty.
7. They held back part of the purchase money on the sale of a property. When St. Peter called it to the attention of Ananias he fell dead. Later Sapphira did likewise when similarly charged.
8. Maine, New Hampshire, Vermont, Massachusetts, western Massachusetts, Rhode Island and Connecticut.
9. Rev. Ernest M. Stires, now the Bishop of Long Island.
10. Bishop Manning of New York.

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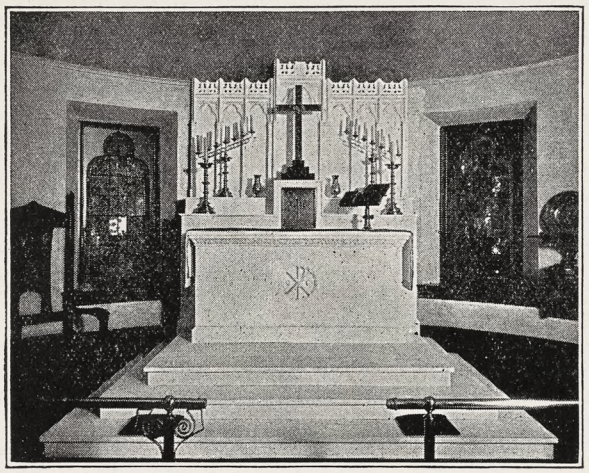

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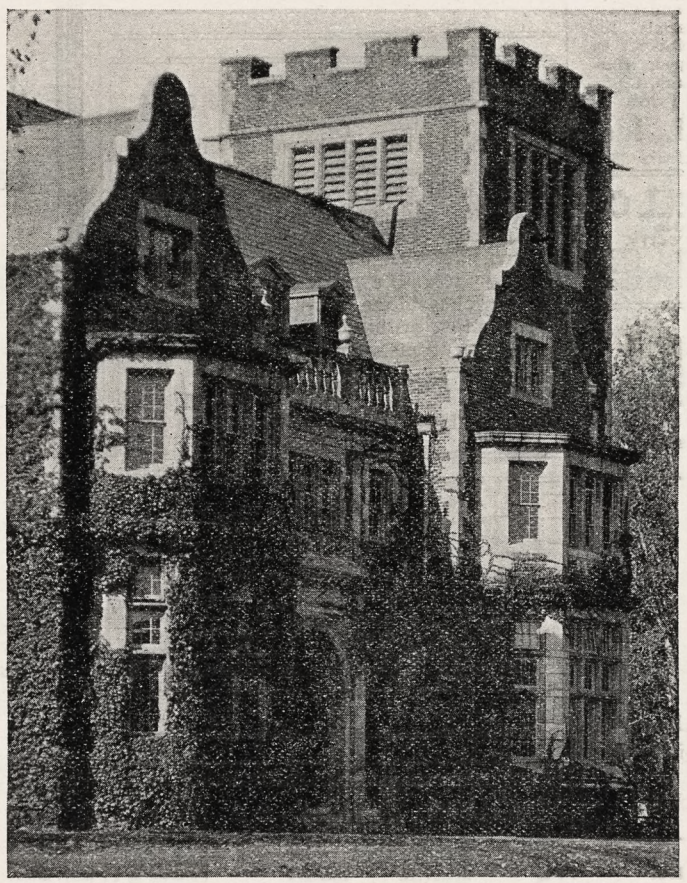

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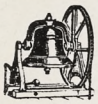

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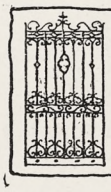

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THE PURPOSE OF THE CHURCH

What Your Membership Means

BY CANON JAMES ADDERLEY

THE Church is an institution for making religion real. I believe it is THE institution, brought into being by the spirit of Jesus Christ to further the knowledge of His religion, and to enable us to live it.

When any body of men have faith in a cause, and want to live a particular kind of life which is to be the expression of that faith, and try to spread that faith among others, they nearly always found some sort of society for the purpose. For instance, when modern Socialism began to be thought of in the 19th century, people soon got together and formed associations like the Guild of St. Matthew and the Fabian.

PURPOSE

It is, therefore, what we should probably expect that Jesus should form a society. This we believe He did. The purpose of the Church is the purpose of Jesus, namely, to bring about the Kingdom of God by united love of God and love of our neighbors.

I used to think the Church existed in order to organise a lot of services. I see now that these are only parts of the method by which the Church carries out its purpose. They are not the purpose itself. So long as I had this idea I could not feel much enthusiasm for the Church. It seemed to me a waste of time and energy to come to services on Sunday. It was when I got hold of the idea that the Church had a great purpose which, if completely fulfilled, would change the whole social life of men and women that I became keen. I had for a long time thought myself a bit of a social reformer. I used to talk about "Brotherhood" and "Justice," but I never thought that the Christian religion had any connection with such things. Gradually I came to see that here, in the midst of us, was a great institution, older than the State itself, and that I belonged to it, and that its main object was to bind people together to produce a real brotherhood on earth, and to live a common life of Righteousness and Justice. Another mistake I had made was in thinking that the "Church" meant only the "Clergy." Our squire's son in the country village where I lived "went into the Church," so they said, when he became a parson. Now I know that the Church consists of all the baptised men and women. This it is which has given me a use for the Church. I belong to it myself. It is not a little body of parsons acting upon me from the outside, trying to persuade me to attend services. It is a great world-wide society of which I have been a member all my life. To be a good Churchman does not simply mean giving a lot of money to the collection. I cannot do that. It means being a good soldier in the great army which fights against all that is bad, winning the whole of humanity to the side of Christ.

I used to laugh at the clergy for not being like Christ. I see now that I have got to follow Christ myself, and that it is jolly hard to do so. If I am not brotherly myself, and just in all my dealings, I am not a good Churchman. If the whole lot of us baptised people joined together to bring about the Kingdom of God we could overcome the world.

THE FAMILY OF GOD

I think I like the word "Family" better than "Society" or "Institution" to describe the Church. Christ told us that God is our Father. If the family of God realised itself, the earth would be a new place. Most of my talk about brotherhood was meaningless until I came to believe that we had a common Father.

Of course, I know that Christians have got divided, but so have many other families. We are more likely to get together if we believe we are a family. That is how St. Francis brought people together. Strikes and lock-outs and wars would cease if we really got hold of this family idea. We should all want to see the other's point of view. In my own family I am awfully fond of my young brother Ted, and as for my crippled sister, Mary, I would die for her any day. If only I could feel for the unemployed and the beggars and the dukes and the Members of Parliament who belong to the opposite party as I feel towards Ted and Mary! If only we could all feel kindly towards other nations and people of another colour! Now that is exactly what the Church should feel. "By this shall men know that ye are My disciples, that ye love one another."

NEED OF RIGHT SPIRIT

Here we are faced with a great spiritual difficulty. It sounds very well, but it is difficult to accomplish. We want the help of the great Elder Brother, Christ, Who is the only One in history Who showed Himself a Brother to everybody else.

The Christian religion affirms that He can give us this help by His Holy Spirit. The Church exists to enable us to have His Spirit.

We Christians find out the truth of this by living the Christian life of prayer and good works. We see Christ in others. "Inasmuch as ye did it unto the least of these My brethren, ye did it unto Me." This is just one of the things you cannot prove except by trying it. The Church, with all its mistakes and failures, is the most likely to succeed in enabling us to prove it. She has been at it for over 1,000 years. By the way, when I call the Church "She" it is what a captain calls his ship or a chauffeur his car. It makes the Church seem alive and loveable.

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Let's Know

SUBSTITUTIONS

By Rev. Frank E. Wilson

A CORRESPONDENT sends in the following question: "Does the Holy Communion take the place of the Passover and Sunday the place of the Sabbath? And if so, does not the Fourth Commandment now apply to Sunday as it applied formerly to the Sabbath?"

Let us take these questions in order.

1. Yes, the Holy Communion may be said to take the place of the Passover. To the Jews the Passover was observed in commemoration of the deliverance of the Hebrews out of Egypt under the leadership of Moses. A lamb was sacrificed and eaten to the accompaniment of various ceremonies. On the night before Good Friday when the Passover lamb was killed, Christ gave Himself to His Church, represented by the apostles, telling them to eat His Body and drink His Blood under the forms of the consecrated bread and wine. The Christians understood that our Lord, in His sacrifice on Calvary, fulfilled all that was implied in the Passover offering. They called Him the Lamb of God. "Christ our Passover is sacrificed for us," said St. Paul. The ninth chapter of the Epistle to the Hebrews bears out this thought more fully—"now . . . once hath He appeared to put away sin by the sacrifice of Himself"; and "so Christ was once offered to bear the sins of many." The Holy Communion is the re-stating of Christ's sacrifice, in which we share by our reception of the Sacrament. "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come." The Passover stood for God's deliverance of Israel; the Holy Communion stands for God's deliverance of the world. The one leads into the other.

2. The first day of the week was observed by Christians from the beginning. At first most of the Christians were Jews and they continued to keep the seventh-day Sabbath also. As Gentiles were increasingly added to the Church, the question arose as to how far the Jewish law must apply to them. An Apostolic Council met in Jerusalem (Acts 15) where it was decreed that Christians should not be bound by the old law. Four things only were enjoined by that Council and the seventh-day Sabbath was not one of them. Gradually the Lord's Day for the Christians came to be fixed exclusively on the first day of the week, because it was the Resurrection Day. As the Passover found its fulfillment in the Holy Communion, so the seventh-day Sabbath found its Christian fulfillment in the Christian Sunday as the Lord's Day. The Fourth Commandment still held good, but the accessories were dropped. Christ Himself had said that "the Sabbath was made for man, not man for the Sabbath." This is indicated in the arrangement of the Commandments in the revised Prayer Book where the command itself is printed in heavy type: "Remember that thou keep holy the Sabbath day" while the explanatory material is printed in light type and may be omitted from the reading. This explanatory material is not properly part of the Commandment as is shown in the difference between Exodus 20:9-11 and Deuteronomy 5:13-15. There is no more reason for all the accompaniments of Sabbath Commandment to be binding upon Christians than for all the details of the Passover Feast. The Christian Lord's Day takes the place of the Jewish Sabbath. Therefore, it is of doubtful propriety to speak of Sabbath School and Sabbath observance when we mean Sunday.



REV. MURRAY BARTLETT
President of Hobart College

The cornerstone of the Nurses Home of Christ Hospital, Jersey City, was placed recently. Brief addresses were made by Bishop Lines, the Hon. Marshall Van Winkle and Mrs. Otto Wittpenn. The Home is to cost $200,000, the sum to come from the $500,000 that was raised for the hospital last year. The Rev. Thomas A. Hyde is the superintendent.

Preacher, Pulpit and Pew

By E. P. Jots

"Thank you very much indeed!" beamed the well-dressed flapper in the car, as a working man offered her his seat. "That was very kind of you."

The other blushed happily and gave a number of other males a hardy glare as he answered:

"Not at all, miss, not at all. I know some men don't give up their seats unless it happens to be a pretty girl, but looks make no odds to me."

And everybody except the young girl smiled.

* * *

She was still rather new at driving a car and a little bit confused in traffic. Down Broadway she forgot to stop soon enough at the signal and shot out into the middle of the street.

Pompously the traffc officer bore down upon her.

"Didn't you see me hold up my hand?" he shouted fiercely.

The culprit gasped a breathless "Yes."

"Didn't you know that when I held up my hand it meant—Stop?"

"No, sir; I'm just a school teacher," she said in a timid, mouselike voice, "and when you raised your hand like that I thought you wanted to ask a question."

* * *

The little boy had gone to the railroad station to see his father off on a visit. Amid the usual farewells, kisses and waving handkerchiefs, the train pulled out and the youngster gazed after it until it had disappeared. Presently a locomotive came in sight with a train of the same length as the one that had taken his father away, and as it entered the station he clapped his hands excitedly: "Mamma! Mamma!" he shouted. "Here comes the train back again! Papa forgot something."

* * *

Although John and his wife had been married thirty years, it was said that they had never been known to agree upon anything—except once.

John bought a car, and in due course learned to drive it—in a way.

When he took his wife for her first ride all went merrily until John attempted to turn a corner.

"John!" screamed his wife, grasping his arm. "You're going to hit that pole!"

"I know it," said John.

And he did.

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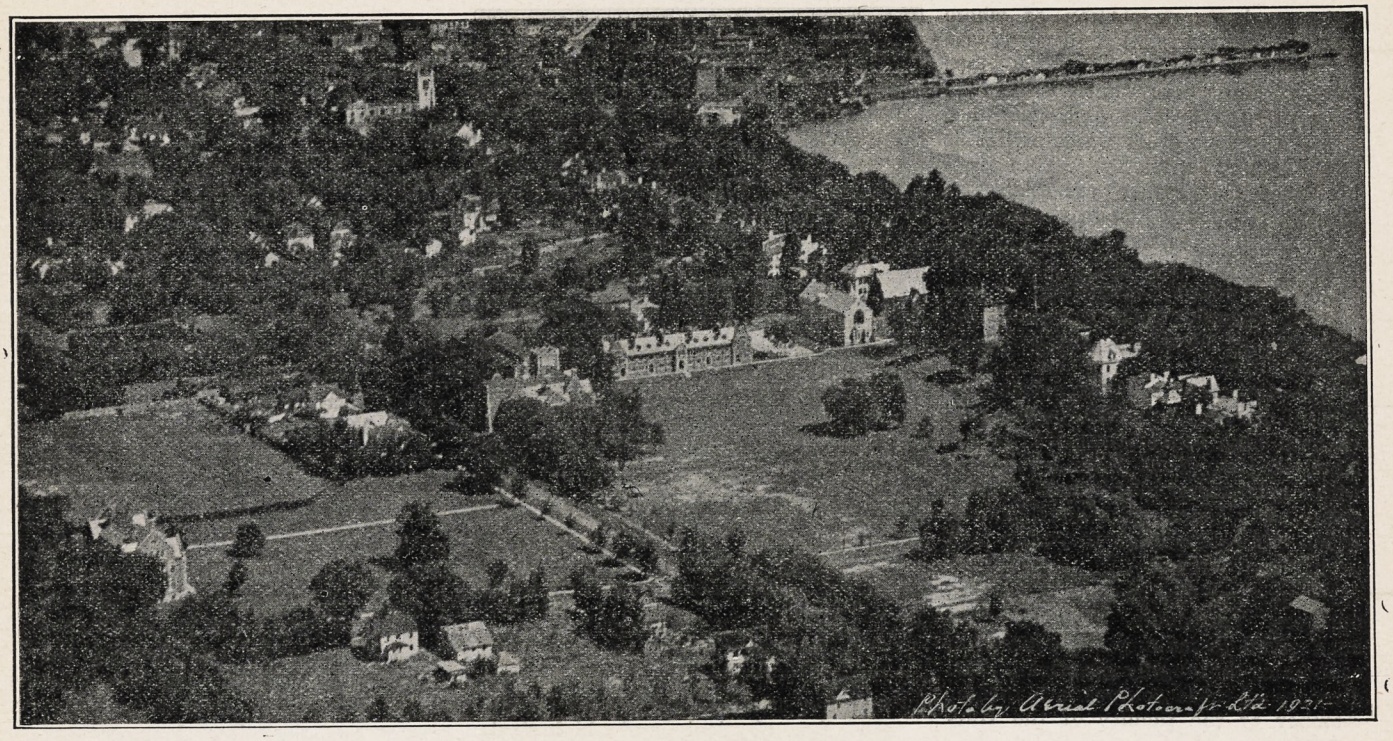

HOBART

Oldest of Church Colleges

BY EDWARD J. COOK

Secretary of Board of Trustees of Hobart

HOBART, the oldest of the Church Colleges, was given a temporary charter by the Board of Regents of New York State on April 10, 1822, which converted Geneva Academy into Geneva College. "Geneva Hall," where hundreds of Hobart men have lived and which is still used as a dormitory, was built in 1821 for the Academy. Geneva College was the westernmost college in the State of a chain of institutions raised from academic to collegiate rank by the Regents, among these being Hamilton and Colgate.

Geneva at that time was a progressive and thriving place, larger than Rochester or Buffalo. Her citizens were eager to have a college in this "pioneer section" of New York, but it is doubtful if they could have succeeded without the great personal interest and enthusiastic leadership of John Henry Hobart, Bishop of the Diocese of New York (which then included the whole State), one of the greatest missionaries and educational leaders the Church has produced. He it was who selected the site of the College on the high bluff overlooking beautiful Seneca Lake, and encouraged the trustees of the Academy to provide the funds required by the Regents by pledging and raising, through his own efforts, a considerable part of the amount so that in 1825 a permanent charter was granted and the first class was graduated.

Bishop Hobart was the champion and guiding spirit of the College until his death. From the first, a large majority of the Board of Trustees have been churchmen and each of its presidents has been a clergyman of the Episcopal Church. In 1851, after annual grants, still enjoyed, from the Protestant Episcopal Society for the Promotion of Religion and Learning, and by Trinity Church, New York, the trustees, with the consent of the Regents, changed the name to "Hobart College" in honor of the great Bishop, to whom all Hobart men look as their "founder."

In 1862, through the Swift endowment, St. John's Chapel, designed by Upjohn, was built and the Chaplaincy founded on the condition, accepted by the trustees, that the incumbent should always be "a presbyter of the Protestant Episcopal Church," to be nominated by the Bishop of the Diocese. In 1874 the Charter was amended, making the bishop a member of the board ex officio. In 1919 the present bishop of western New York, the Right Reverend Charles H. Brent, was elected "Chancellor" of the college by the trustees and he presides at their meetings. Under his leadership the college has doubled its endowment and more than doubled its student body. In the same year the Reverend Murray Bartlett, a former associate of Bishop Brent in the Philippines and in the A. E. F., was chosen president.

From the beginning Hobart has conspicuously served the Church by aiding and instructing young men in preparation for Holy Orders. Nearly 400 of them have been ordained to the priesthood. Her roll of Bishops is as folows: H. A. Neely, '49; E. R. Welles, '50; L. R. Brewer, '63; William Paret, '49; George Worthington, '60; M. N. Gilbert, '70; A. R. Graves, '66; L. H. Wells, '67; F. R. Graves, '78; Cameron Mann, '79; H. T. Moore, '99; D. L. Ferris, '88; G. W. Davenport, '93; A. W. Moulton, '97; H. H. H. Fox, '97; Alexander Mann, '81; F. W. Sterrett, '06. Bishops Ferris and Alexander Mann are trustees of the college elected by the Alumni.

This work for the Church is still being carried on. In September, 1926, ten of her graduates entered Seminaries of the Church, three at the General, three at Virginia, and four at Cambridge. Nine of these were members of the class of 1926, which numbered fifty-seven grad-

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uates, a large proportion of whom entered professional and graduate schools.

For Hobart consistently endeavors to give as thorough and careful a preparation for other walks of life as for the sacred ministry. In its preparation for medicine, particular care has been expended upon the departments of chemistry and biology, which are well equipped, with thorough instruction, extending to advanced organic chemistry and the elements of histology, anatomy and bacteriology.

The department of education fulfills all the requirements for the provisional high school teachers' certificate of New York State, together with instruction in physical education, and coaching school sports, which is an advantage to young men preparing to teach.

As most of the graduates go into business, particular attention has been given to making the courses in economics thoroughly practical. The director of these courses is a former member of the faculty of the Harvard School of Business and Hobart men are successfully carrying on their study in that graduate institution. A considerable number of men annually accept offers from large corporations before graduation.

An increasing number continue specific work in graduate schools, particularly in Chemistry and English. The English department has, as an adjunct, a dramatic workshop and "little theatre."

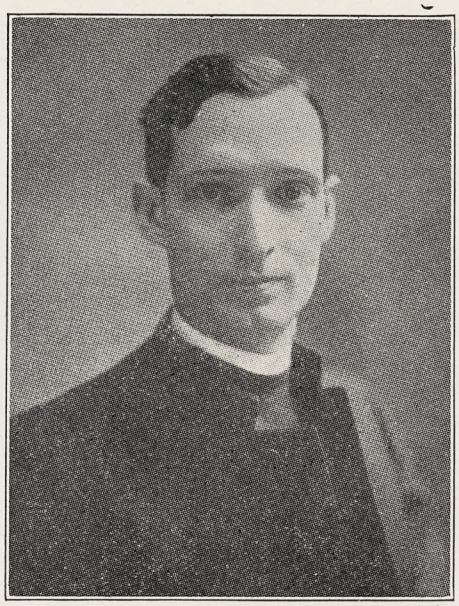
While there is an effort made to have the work of each department as complete and comprehensive as possible, it is the settled policy of the College to give every student a broad background of liberal culture, so that every man will be able to think straight and have a definite appreciation of the meaning and value of human life.

With this definite object in view, it is believed at Hobart that uncertainty and confusion as to the purpose and meaning of life, the greatest danger of modern higher education, is very largely avoided. The physical and biological sciences have lately opened up such a wide field of knowledge concerning nature and man that it is very easy to assume that there is nothing to study in either, but "behavior," and that man is essentially the highest developed of animals. This very prevalent point of view has a tendency to lead many to look upon their accustomed standards and values as "mythical" in nature and to follow the biological "urge"; while a few, confused, disallusioned and hopeless of making anything out of their lives, have found release in suicide.

At Hobart a consistent and concentrated effort is made to co-ordinate the physical and biological sciences with social and religious values. This is attempted not only by an orientation course for freshmen in the elements of civilization, and co-ordination courses for others in "General Science" (including psychology), in the "Social Sciences" (including ethics and religion), in "Masterpieces of Liteurature," but in intimate relationship between teachers and students individually and in conference groups.

So it is hoped that the ideal of Hobart will be more and more accomplished—that the real purpose of education is to attain a clear and definite knowledge of the meaning of human life, its value and its purpose; the fulfillment of its ancient motto, *Vita Lux Hominum.*

In 1908, under the presidency of the Reverend Langdon C. Stewardson, the trustees accepted the gift of $500,000 by William Smith of Geneva, providing for a separate college for women. This college has its own campus with dormitories and classrooms. Classes are taught by the Hobart faculty and degrees are given by the Hobart trustees. The dean of William Smith College is Mrs. Barbour Walker, M. A.



BISHOP STERRETT
Diocesan of Bethlehem

Student work is of great concern to all western dioceses. The diocese of Oregon has organized a drive of $130,000 to be allocated as follows: St. Helen's Hall, $60,000; church and rectory at Corvallis where the Agricultural College is located, $30,000; chapel on the campus of the University of Oregon, $20,000; chapel and parish house at Monmouth, $10,000; for Gearhart summer school, $10,000.

Tabor College—Finis

By Bishop Johnson

WHEN certain Churchmen undertook to co-operate with the Congregationalists and the local adherents of Tabor College in southwestern Iowa to save that venerable institution from extinction, we invited the Rev. Frederick W. Clayton to assume the presidency and to undertake the task. He agreed to do so for an experimental period of two years. The plan was an adventure in Church unity; a struggle to save a small college and an effort to continue the labors of those who in faith had begun the enterprise.

Permit me to say that Dr. Clayton has done wonders with the materials at hand. He has gathered together an able and loyal faculty. For a year and two-thirds he has secured the funds to pay them. He has built up in the school an atmosphere of mutual understanding between our Church people and Congregationalists without sacrificing any convictions. I have visited Tabor several times and have been charmed with the morale of the place.

The student body has never been much in excess of a hundred students, but they lived in the atmosphere of real religion, so rare in academic circles today. Dr. Clayton has had the respect of the entire community. The Episcopal Church, and especially the readers of THE WITNESS, has furnished its quota of the enterprise.

The Congregational Church in Iowa has paid what it promised, but has been unable to do more, probably because of the wretched financial conditions in Iowa and the fact that Grinnell College, supported by Congregationalists, has required all of their efforts. They have co-operated, but in a financial way rather inadequately.

The first year the people of Tabor and vicinity did their full share. But the local financial situation has grown more and more desperate, and this year the local support has dropped accordingly. Dr. Clayton is most anxious to finish the year by paying off the faculty in full. The pressure of ancient debts and the inability to raise the quota from the immediate locality this year has placed us in the position of the directors of a bank when they are persuaded that the institution is no longer solvent.

We can accept no more deposits made in good faith.

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We must turn the institution over to a receiver.

We have come to this decision most regretfully for we feel that the spiritual values are unimpaired.

But unfortunately we must operate an institution in this world along the lines of commercial integrity.

We cannot call for more funds to perpetuate an experiment. We have had an opportunity; we have hoped to find a way out; we have failed.

I wish to say, however, that the failure does not reflect in the slightest degree upon Dr. Clayton in his conduct of the college. It is with the greatest regret that I have felt obliged to abandon my share in the enterprise as there is nothing in the work itself that would cause me to give up my efforts in its behalf.

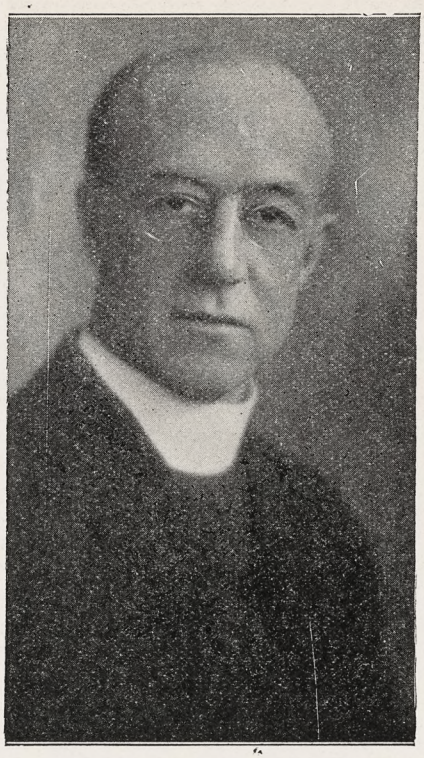
If there are any of our readers who feel sympathy for a good loser, I would appreciate it greatly if they would show it by sending a check to Dr. Frederick W. Clayton, Tabor, Iowa, to help him pay his faculty for the final two months of their service, which they have loyally given in spite of the fact that they were told that there might be no funds.

In abandoning this work I feel that we are forced to give up one of the very best missionary enterprises that I have seen during my thirty-five years' sojourn in the West. It will comfort one greatly if some of our readers will help Dr. Clayton to meet these final obligations. After this there will be no further appeal for Tabor.

Ask Me Another

The answers for all of the following questions may be found in the pages of THE WITNESS for this week.

1. Who is the Chancellor of Hobart College?
2. What was the first name of Hobart College?
3. What experiment in Religious Education ends in June?
4. What church service takes the place of the Jewish Passover?
5. Who has returned from a trip around the world?
6. Who has been elected Bishop Coadjutor of Lexington?
7. Where is the Jubilee Anniversary of the Children's Lenter Offering to be celebrated?
8. Who is to be the chief speaker?
9. Who has resigned as Bishop of his diocese?
10. In what diocese is a large sum being raised for student work?



REV. C. N. LATHROP
Cautions About Investments

Cheerful Confidences

RURAL WORK

By Rev. Geo. Parkin Atwater

WHEN Ben Franklin worked on a small printing press he was no doubt aware that he had a very crude kind of equipment. Had he continued to work at that press for a number of years, he would have found it the same at the end of the period as at the beginning. A printing press does not evolve of its own accord from the simple type that Franklin used to the enormous Hoe presses in use today. The improvements came by the application of the brains of men to the mechanism of the press.

When men began to ponder the mechanical problem and to realize the needs, they put enough creative genius into the printing press to get an effective result. Had they not done so, the printing press would not have grown of its own accord.

The rural work of the church is, in most communities, in the same primitive stage in which it was begun generations ago. There has been a hope that a better work would evolve by the expansion of the power and energy within the work itself. That is as false a hope as to expect a rowboat to grow up and become an ocean liner.

At the Convention of the Diocese of New York, held recently, the Rev. Thomas R. Hazzard, who has been doing rural work for a number of years in Dutchess County, introduced the following resolution:

Whereas within the upper portion of the Diocese of New York beyond the metropolitan commuting area, there are numerous rural communities either totally abandoned by all Christian bodies, or inadequately served by occasional ministrations, and

Whereas the most acute rural problem in America lies within the jurisdiction and responsibility of the most powerful diocese of the American Church, and

Whereas, the support of such rural work can only be secured by a convincing presentation of highly intelligent and forceful program of social service, combined with religious instruction, and

Whereas, the conscience of this Church should be aroused to the inauguration of work that should command as much attention and support as the metropolitan church-saturated communities, and

Whereas, the care of our neglected and consequently forlorn rural sections is the finest opportunity presented to this mighty diocese for a demonstration of its ability to meet a crying national need, and if successful would be a stimulus and example and guide to a church nationally bewildered by baffling conditions of rural life,

It is Resolved, That this Convention, through its chairman, appoint a commission of three clergymen and three laymen, who will support the Bishop and other agencies charged with this responsibility, and who will give intensive study to the rural problem, with power to inaugurate a model rural work, furnished with modern service equipment and personnel, that the entire church may know the cost, the method and the equipment necessary to maintain effective work in rural communities.

These Resolutions strike at the heart of the subject. If the great Diocese of New York will undertake to conduct one rural work effectively, as a laboratory experiment, at no matter what cost, so that it may know how much brain power, personal service, equipment and cooperation are necessary to get anything like an effective result, they will be doing a tremendous service for the whole land. Most of our rural work today is as ineffective as to try to stop an epidemic of typhoid with a liberal application of court plaster. To hold occasional services in a forlorn little church in a rural community, with a few people present, whose dismal loneliness is only emphasized by such a service, and who would escape, if they could, to a movie, if one was within reach, is about as forlorn an approach to the real problem of rural work as could be imagined.

Let us hope that the Diocese of New York will do something strong and effective about Mr. Hazzard's resolution.

Witness Fund

THE management wishes to thank the following subscribers who have recently contributed to THE WITNESS Fund. Donations to this Fund are used to pay for the subscriptions of a number of people who otherwise would be without the paper:

Marian Becker	$2.00
A Friend	1.00
Frances P. Fuller	1.00
Henry Hall	1.00
Henretta Pfaff	4.00
Rev. Christoph Keller	1.00
Class 5, St. Mary's, Cleveland, Ohio	1.50
Mary C. Lee	1.00
Total for 1927	$142.50

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BISHOP OF LONDON GIVEN A PARTY

Mixed With a Bit of Criticism

Edited by

A. MANBY LLOYD

IT HAS been a dull week in Church circles. Yet one or two exciting bits, foremost of which was an attack on the Bishop of London at a meeting of the National Church League. It was a welcome to the Bishop who has just returned, all nicely bronzed and looking exceedingly well, after a nine months' trip around the world. Mr. Joynson Hicks, Home Secretary, welcomed back the Bishop and then proceeded to go after the Prayer Book Revision and to accuse the Bishop of filling the diocese with men not loyal to the doctrines of the Reformation. "Let him alter that practice. You may take any parish in London in the gift of the Bishop and what will you find? Up, up, up, in each presentation. I do not want any hard things to be said, but I do want to get the bishops to realize that we have our rights as well as they; that we are loyal to the Church as well as they; that we are entitled to look at them as fathers of God, and in the Church to see that these things do not continue. I do not despair. There is deep down in the minds and hearts of the laity of this land the memory of the history of the pre-Reformation. That memory will arise when the moment comes, and I am satisfied that the great laity of England will never submit to a proceeding which has been recommended to us to accept without any compromise—doctrines and practices which are abhorrent to us because in our hearts we believe they are not the true word of God."

* * *

The Bishop of London states that he did not miss a single engagement on his tour; a real accomplishment as you in America are aware who know of his addressing a score of meetings a day when he was with you. To an interviewer, he said: "I return with two great impressions in my mind. One is of the extraordinary power and good influence of Great Britain all over the world, and the other is the immense vitality of Christianity today. I am more than ever convinced that the only hope of the world is in the progress of Christianity. No other religion has anything like its power. Wherever Christianity has gone life has become at once more progressive, more unselfish, nobler and happier."

* * *

Two of London's parish priests have written to the *Times* to say that silence on their part must not be taken as acquiescence in the matter of the new Prayer Book. "Obedience to its injunctions could only be secured at the cost of grievious harm to many souls." It is a small cloud, no bigger than a man's hand, but it presages approaching thunder. It is the first clear call to the Anglo-Catholic conscience. The writers are Canon Mackay, vicar of All Saints, Margaret Street, and London's foremost and most fearless preacher; and the Rev. Dr. Ross, vicar of St. Albans, Holborn, whose sad privilege it was to occupy the pulpit made famous by Fr. Stanton.

* * *

It was my good fortune to get Canon Creedo, mentioned last week, by himself the other day and pump him on the Archbishop question. Having congratulated the worthy man on the success of his new book on "The Pyramids" (on reading which the Egyptian fellahin has taken to horn-rim spectacles and elastic-side boots) the coast was clear. "What is *your* choice?" he drawled in his best Oxford manner. I gave him the list of possibilities already sent to THE WITNESS. Cannon Creedo's broad smile expanded into a grin and he finally shook with laughter, a most unusual thing for this dignitary.

"My dear boy," he said, "you have not hit the target, let alone the bull's-eye. There is going to be a grand shuffle. The Bishop of London is going to York. . . ."

"London losing Bishop Ingram?" I said, almost horror struck at the idea.

"Yes. He is a dear old man, but London Diocese is beyond his strength. At York he will cut a greater figure and warm his toes at the same time."

"But Lang," I said, "what about Cosmo Lang? Is he retiring, too?"

"No, you silly boy, he's the very man for Canterbury and a crisis. He has all the qualifications. He is an orator, a courtier, and a moderate in Churchmanship. What more can Baldwin want? True, he has written some very dull books, but he has been a parish priest and, what is more important, has never been a schoolmaster. But it is only a rumor and you must take it only for what it is worth."

* * *

Objection by the Archbishop of Canterbury to the production of a dramatization of "The Messiah" at the Albert Hall was revealed in a statement by Mr. T. C. Fairbairn. On being asked three months ago to produce a spectacle for the British Empire Cancer Campaign, Mr. Fairbairn suggested producing his dramatized version of Hansel's "Messiah." The committee agreed, and hundreds of people who were to take part were interviewed.

"Apparently," said Mr. Fairbairn, "the letter sent to Lambeth Palace was rather misleading, and the Archbishop understood we wanted to give a representation of the Oberammergau Passion Players. This was quite a mistaken idea. The Archbishop sent back a letter, in which he stated he did not think the Passion Players should appear in this country, although they were certainly to be encouraged in their own. I explained to the Archbishop's chaplain that there was some mistake, and a further letter came from Lambeth Palace in which the Primate expressed disapproval of the scheme, this time on the ground that he disagreed with any dramatized version being staged in this country in which our Lord appeared. The committee decided to abandon the idea.

"During Easter, however, I happened to visit a London church, where a performance was given which, in all its essentials, resembled mine. It seems strange and rather anomalous, therefore, that my play should not be produced. The clergyman who impersonated Our Lord told me the play had been performed annually for ten years. I have written to the committee of the Cancer Campaign explaining my views, and am awaiting a reply. If I am unsuccessful, however, I shall certainly not produce my work, but will consider, with the Cancer Committee's permission, staging 'Elijah' or some other great work."

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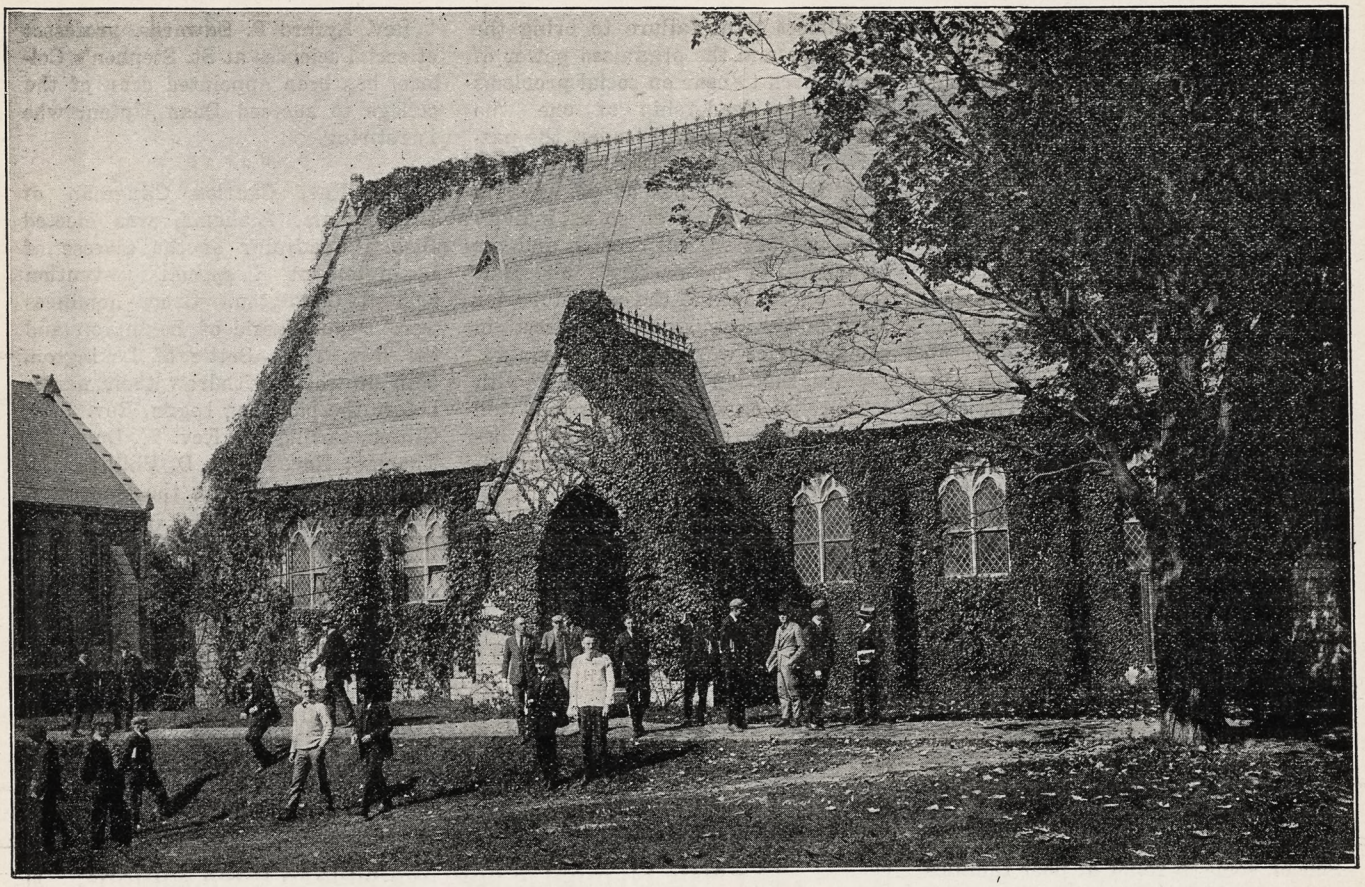

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

BROTHER JAMES EMPRINGHAM has burst forth once more on the front pages of the dailies under the heading, "Heads Episcopal War on Drys." A resolution which is said to have been passed last week at a meeting of the Board of Directors of the Church Temperance Society, denounces prohibition as a blemish on the Constitution and its enforcement a failure, and the whole works very unchristian. This meeting of the board having been held, according to the newspapers, at 281 Fourth Avenue, the National Headquarters of the Church, the inference is naturally drawn that the action was official Church action. It is hardly necessary to inform WITNESS readers that such is not the case. The Church Temperance Society has no official standing whatever in the Episcopal Church. It is entirely unofficial, having its beginning as a dry organization. One of the best informed clergymen in the diocese of New York goes as far as to say that Brother Empringham is the sole member of the organization at the present time. One must discount rumors, but the tale persists that Brother Empringham was not a howling success, financially, as the head of a temperance organization. Anyhow, the man who for several years had been filling your wastebasket with temperance and prohibition literature woke up one morning to discover that prohibition was undermining the constitution and was thoroughly unchristian. One should not minimize the importance of such sudden conversions, yet one does naturally wonder whether he should enlist under the banner of a man who took seven years to discover what is now such an obvious fact to him. There will be a lot of ballyhooing about it on the part of the wet papers naturally, and Brother Empringham, who still has the countenance of an ardent prohibitionist, will have his picture in all the papers, but it is all a false alarm as far as the Episcopal Church is concerned.

One might, however, raise the question as to who at the Church Missions House gives such an organization the right to meet there.

* * *

The picture on this page is of the chapel at Hobart College.

* * *

Dean Lathrop, executive secretary of the department of Christian social service, at the conference held recently in Des Moines, urged churches to make careful investigation of labor conditions in industrial corporations before investing Church funds in them. "It is a well known fact that Church finance boards handle literally millions of dollars contributed by devout men and women for religious purposes. Practically all of the Christian communions have expressed themselves definitely as to ideals and standards necessary in the world of

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industry and business. Responsibility rests in the finance committees organized by these churches to carry out as far as possible in their investments such ideals and standards." In his report to the conference Dean Lathrop commended three projects which should enlist the activity of Christian people, first, the community social work and activities in the town in which the parish is placed; second, the local jail; third, the poor farm. He urged the co-operation of diocesan departments in presenting to the parishes these three projects. "The only way the national department can operate is through the diocesan department of Christian social service. There is no other way." The Rev. Harold Holt, assistant secretary of the department, in his address to the convention, stated that a pastor or congregation was rarely found that might be called socially minded. "By socially minded I mean interested in the life of the city as a whole, able to see life as a whole, apart from the welfare of his own parish or denominational interest. There will be some interest in reform, some in scouting if it adds to the Sunday School, some in relief of poor families connected with their church, and if their church can put its name on baskets to be given, but rarely with the idea that social service to all people without distinction is the heart of the Gospel. There is, for this reason, an almost total failure to bring the resources and the organized power of the Church to bear on social problems under the leadership of one who should be the natural leader, the pastor of the congregation. Such members of the churches as do work in social service must do so as individuals, without the inspiration and the leadership of the pastor." Mr. Holt went on to outline the procedure for awakening a sustained interest in social service work in Church congregations through initial contact with local relief societies, leading to a well rounded program of co-operation between the parish and all of the welfare organizations.

Rev. Lyford P. Edwards, professor of social sciences at St. Stephen's College, has been appointed dean of the college to succeed Dean Upton, who is retiring.

* * *

The Rev. Charles Clingman of Birmingham, Alabama, was elected Bishop Coadjutor of the diocese of Lexington at a special convention held at Covington. Other nominees were Dean Massie of Lexington and the Rev. T. L. Settle of Lexington, both of whom withdrew their names before the balloting began, Rev. J. D. Gibson, Covington; Rev. W. Dern, Ft. Thomas; Rev. Henry D. Phillips, Columbia, S. C. During the discussion

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* * * * *

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as to whether or not the diocese should have a coadjutor the Rev. Charles S. Hale, rector at Ashland, in the name of his parish offered a residence for the new bishop free of all expense to the diocese.

* * *

White and colored church women of Philadelphia and neighboring cities held an interracial conference at the Woolman School, near Philadelphia, under the auspices of the Federal Council. Thirty delegates attended, seventeen white women and thirteen colored women. The topics discussed included "My Church and Race Relations," "Conditions of White and Negro Women in Employment," "Housing," "Health," "Education" and "The Educated Negro in American Life Today." A similar conference was held last week in Chicago.

* * *

The Young People of the diocese of South Florida chose Friday the 13th for the first annual meeting of the young people's societies of the diocese. Two hundred, representing 23 parishes, came, as well as both Bishops and a large number of clergymen. The Rev. Mortimer Glover, Sanford, was elected director of young people's work.

* * *

The Lenten offering of the Church schools of the diocese of Newark, presented at Grace Church, Orange, amounted to $23,000, a record. The address was given by Rev. C. F. McRae of Shanghai.

* * *

Bishop Talbot, oldest bishop in order of consecration, at the convention of the diocese of Bethlehem held at Pottsville, tendered his resignation from active office, to become effective October 1st. He will be succeeded by Bishop Frank W. Sterrett, Coadjutor. Bishop Talbot was born in Missouri in 1848, is a graduate of Dartmouth College and the General Seminary, and was consecrated missionary bishop of Wyoming and Idaho in 1887. He was transferred to Bethlehem in 1898. The daily newspapers of his diocese paid glowing tributes to him in recent issues.

* * *

Bishop Morrison of Iowa is to preach the baccalaureate sermon at the commencement at St. Katharine's School, Davenport, which is to be held from June 5th-7th.

* * *

Contrary to newspaper report Bishop Lines of Newark did not resign at the recent convention of the diocese. He did, however, transfer much of the administration of the affairs of the diocese to Bishop Stearly, the Bishop Coadjutor. In his convention address Bishop Lines pleaded for simplicity in life and religion, for the home and family, for the displacement of bad books and degrading amusements, and for parishes that will be servants of the whole community.

* * *

The cornerstone of the new St. Stephen's Church, Richmond, Virginia, the Rev. Giles B. Palmer, rector, was recently laid by Bishop Brown. Mr. Frank R. Watson of Philadelphia, the architect, made a brief address.

* * *

An unusual service for members of the theatrical profession was recently held at Trinity Church, Seattle, Washington. The success of the service was so marked that it has been decided to hold one each month.

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The rector of the parish, the Rev. C. S. Mook, is the local chaplain of the Episcopal Actors' Guild.

* * *

The Young People's convention for the Province of Washington, held in Pittsburgh, Pa., Friday, Saturday, and Sunday, May 13th, 14th and 15th, in the Trinity and Ascension Churches, Pittsburgh, was largely attended and a distinct success. Eight of the thirteen dioceses comprising the province were represented by young people delegates.

* * *

The annual dinner and conference, under the auspices of the Pittsburgh diocesan board of religious education, for superintendents of Church Schools, was held in St. John's Parish House, Pittsburgh, on Monday evening, May 16th. One hour prior to the dinner was devoted to sectional conferences for superintendents and treasurers of Church Schools. In the evening excellent addresses, on specific phases of religious education, were given by the following: Mrs. T. J. Bigham, chairman of the diocesan church schools committee; the Rev. William F. Bayle, rector of St. Paul's Church, Monongahela, Pa.; Miss Charlotte E. Forsyth, diocesan superintendent of religious education; and Miss Evelyn Buchannan, salaried parish worker of Ascension Church, Pittsburgh. Following the addresses a good discussion took place, entered into by a number, describing some of the successful things that had been tried in the schools. The diocese was well represented by the clergy, superintendents and other officers. The Rev. Rodney Brace, chairman of the board and rector of St. John's Church, gave the address of welcome.

* * *

At a recent meeting of the commission on religious education in the Province of Washington it was voted to address letters to the Bishops in the Province urging that each diocese provide adequate contingent funds for the clergy working in college communities, such funds to provide for entertaining students and for campus advertising. Rectors were also urged to keep in touch with students away at school.

* * *

Church dignitaries and missionary representatives from all parts of the world will gather at the Academy of Music, Philadelphia, on Sunday to celebrate the Jubilee Anniversary of the Children's Lenten Offering, which in the 49 years of its existence has contributed over seven million dollars for the missionary work of the Church. It is confidently expected that the offering this year will be the largest in history. Bishop Murray will preside at the service while the anniversary address will be delivered by Bishop Overs, formerly the bishop of Liberia, Africa.

* * *

For a number of years annual rural workers' conferences have been held in the diocese of Alabama. This year it was held at Robertsdale, under the chairmanship of the Rev. Joseph R. Walker of Daphne, who was re-elected chairman for another year. A series of lectures was given by Professor Roy J. Colbert of the University of Wisconsin. An interesting address was also given by Miss Augusta Martin of Scottsboro, who spoke on mountain work. She spoke of the three S's, which she uses at the House of Happiness: Soap, Soup and Salvation. There were addresses on Young People's work, on the Layman's Part in Rural Work, and on Evangelism.

* * *

The announcement of Camp Kirk, the Brotherhood of St. Andrew camp for Southern California, has been issued. It is to be held this year at Del Mar. The director as heretofore will be Mr. Walter MacPherson of the Brotherhood staff. The Rev. Arthur Wurtele is to be chaplain. The camp was named in memory of Mr. Richard Kirchoffer, a beloved layman of Los Angeles and father of the present rector of Christ Church, Mobile, Alabama.

* * *

The summer school of the diocese of Oregon is to be held at Gearhart from June 21st to July 1st. Among the lecturers are Dr. Gowen of Seattle, Dr. O'Hara of Eugene, Dean Jameson of Oregon State College, Fr. Viall, S. S. J. E., Miss Emily Tillot-

Memorial

At a meeting of the Board of Trustees of Hobart College, held in Geneva, April 19, 1927, the following minute was unanimously passed.

"In the death of Douglas Merritt, Master of Arts, Hobart College has lost a most devoted friend and benefactor. Elected a trustee of the College in 1885, he served as a member of the Hobart corporation for the unusual period of nearly 42 years, a record without parallel in Hobart's history. From the beginning he took an active and constant interest in the welfare of the College, and not only by his regular attendance at every meeting, but by a generous expenditure of time and money was prominent in every movement undertaken for its advantage and expansion. In recognition of his leadership and faithful service he was elected Chairman of the Board of Trustees in 1905 and held this office continuously from that date until his death. He took a generous and active part in the Centennial Endowment Campaign and as Chairman of the Board presided at the Centennial Celebration in 1922.

"A life long Churchman, a patron of Arts and Letters, a Christian Gentleman, he truly represented the progressive spirit of Hobart College in striving for the ideal which unites a fearless search for truth with the saving grace of Christian character.

"THEREFORE, BE IT RESOLVED, that we, the members of the Board of Trustees of Hobart College, express our gratitude for the devoted service to our College and to the cause of Christian education of our beloved colleague, Douglas Merritt,

"FURTHERMORE, BE IT RESOLVED that this minute be inscribed upon our records.

EDWARD J. COOK,
Secretary of the Board of Trustees."
April 19, 1927

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son and the Rev. A. L. Bramhall of Wenatchee, Washington.

* * *

"TIME," the weekly magazine, is having a decided influence on religious journalism. The most recent convert to its terse style is the Bishop of Oregon, whose letter in the Easter number of the *Oregon Churchman* is so phrased as "to assist busy people to secure my message." "Council faces this situation," says the Bishop, "work already established must be closed unless expectations increased and National Council still has faith in God and His power. Refuses to close missions. Urges every rector, all members of vestries and congregations to increase their gifts to missions that there will be no deficit at the end of the year. How far are you willing to go to back up the Council? Scan the monthly statement of quotas and how nearly met each month. Plan to see who is approaching the duty of extending Christ's Kingdom."

* * *

Montana Young People are publishing a bulletin all their own. The group of young people in that great diocese are far apart so that a medium of communication is especially valuable. The Rev. W. F. Lewis of Jeffers is the editor. The Y. P. F. of the diocese of Los Angeles has also recently begun the publication of a paper, "The Broadcaster," of which Mr. Emerson Foote, diocesan president, is the editor. The Y. P. F. of California has had a paper for several years.

* * *

The Woman's Auxiliary of the diocese of Ohio celebrated its fiftieth anniversary in Trinity Cathedral, Cleveland, May 12th, over five hundred delegates being present. The offering for St. Margaret's School, Tokio, amounted to $6,000. Bishop Gilman of Hankow was the speaker.

* * *

The diocese of Southern Ohio recently lost a prominent churchman in the death of Mr. W. Kesley Schoepf. It was Mr. Schoepf who headed the committee that so skilfully planned the entertainment of the delegates to the General Convention which met in Cincinnati in 1910.

* * *

The Rev. Theodore Canfield Hudson, pioneer clergyman of Minnesota, died at his home in Paynesville, Minnesota, May 23rd, after a lingering illness. Ordained just fifty years ago by Bishop Whipple, Mr. Hudson gave his entire life to work in the

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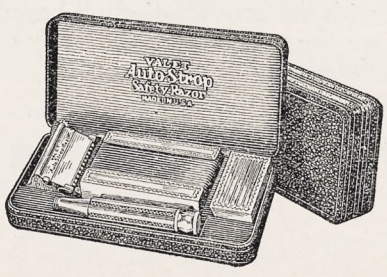

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diocese of Minnesota, his last rectorship being at Paynesville, where he served as rector from 1895 to his retirement in 1921. He was also the dean of the Mississippi Valley deanery, and the secretary of the Free and Open Church Association.

* * *

St. Luke's, South Glastonbury, Connecticut, has won the diocesan per capita banner for Lenten offering for the fifth consecutive year; per capita $6.11, with a total of $385 for a school of 63 pupils. Money raised, so the Rev. M. J. Simpson, the rector, informs us, but by good hard work and generous giving, and not by the sale of candy, which to his way of thinking is not consistent with good Lenten practice.

* * *

Bishop Johnson of Colorado, Dean Edwards of St. Stephen's College, Rev. Donald Fraser Forrester of the General Seminary, Bishop Oldham of Albany, Rev. Harrison W. Foreman, secretary of rural work, and Mr. Karl de Schweinitz of Philadelphia make up the faculty of the Albany Summer School to meet in June.

Answers

1. Bishop Charles H. Brent (article on Hobart).
2. Geneva Academy (article on Hobart).
3. Tabor College is to close (Bishop Johnson's statement).
4. The Holy Communion (Let's Know).
5. The Bishop of London (Manby Lloyd's article).
6. Rev. Charles Clingman (News).
7. Academy of Music, Philadelphia (News).
8. Bishop Overs (News).
9. Bishop Ethelbert Talbot (News).
10. Diocese of Oregon (News).

Clerical Changes

GARDNER, Rev. John A., Pawhuska, Oklahoma, has accepted a call to be the assistant at Trinity, Tulsa, Okla.

JEFFERYS, Rev. E. M., rector of Old St. Peter's, Philadelphia, has been appointed warden of the Church Training and Deaconess House, Philadelphia. He will remain rector of Old St. Peter's.

MUNDS, Rev. William Capers, ordained deacon by Bishop Darst, acting for the Bishop of Ohio, a student at Bexley Hall, has accepted an appointment as curate at Emmanuel, Cleveland.

ROBINSON, Rev. George S., has resigned as the rector of Trinity Church, Lewiston, Maine.

SMITH, Rev. George L., curate at Trinity Church, New York, has accepted the assistant chaplaincy of the City Missions, Los Angeles.

WILLIAMS, Rev. Paul F., Starkville, Mississippi, has accepted a call to be assistant at St. George's, Schenectady, New York.

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	1926	$3,500 - $4,000
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Surplus:	1925	$ 600
Debt:	1920	$60,000
	1926	None

In addition to Hobart College for men, there is also William Smith College for women, a separate department on its own campus, where separate classes for women are taught by the Hobart Faculty. The student body at William Smith, which was less than one hundred in 1919, has now reached its capacity, one hundred fifty.

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Because we have believed that a true college consists primarily of men rather than buildings, we have devoted the money raised so far to the building up of an efficient faculty and in equipping as completely as possible our present facilities. About $100,000 has been spent in equipment and in improving our existing property. No buildings have been added to those in use in 1919.

A SUMMARY OF OUR IMMEDIATE NEEDS

*Addition to Coxe Hall for Hobart Class-rooms	$ 40,000
New Heating Plant for the Hobart Gymnasium	10,000
New Reading Room for the Library	100,000
New Gymnasium for William Smith College	100,000
Total	$250,000

***Already provided for and in course of construction.**

Our further needs are a new laboratory building for Physics and Chemistry to cost $250,000, and an additional endowment of one million dollars, not for expansion in number of students, but for further increase in our salaries and to provide additional instructors, so that our students may receive the best training possible.

On the strength of our past achievement, we solicit the aid and interest of Church men and women who believe that religion should have its proper place in the education of our youth.

Additional information as to our needs and purposes will be gladly furnished.

MURRAY BARTLETT,
President.

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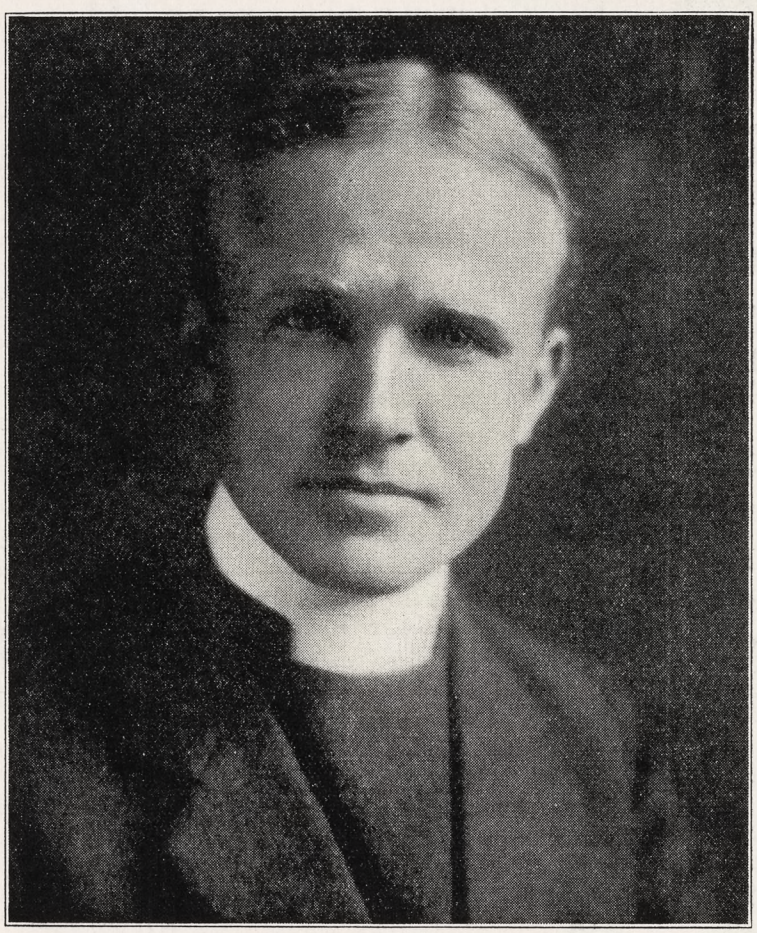
KEEP COOL — Studdert-Kennedy

The WITNESS

CHICAGO, JUNE 9, 1927



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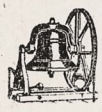

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BUILDING FOR THE COMMUNITY

St. John's Church, Hartford, Connecticut

BY. REV. WILLIAM T. HOOPER

Rector of St. John's Church, Hartford, Connecticut

THE planning, designing and ultimate construction of a church for the community would seem to be the simpler part of the task. Far more difficult is it to learn the needs of a community than to win that community to provide for and use such facilities. Too often, perhaps, the Church through its ministry enters a community with its own predetermined and settled ways and then sits by to welcome an expectant multitude.

No matter what the particular situation the first step in building a church for the community is for the minister in charge to study every phase of the life of his group. This can only be done by personal and enthusiastic contact. If it be a new community then nothing will do but house to house calling. The spirit of cordiality and eager interest must be infused into a group of men and women who will in turn make this spirit known to the community.

There is a vast difference between a Community Church and a church for the community. The former is one of those colorless efforts which experience has shown has but little promise and less foundation. The majority of people very naturally turn to an institution with some assured establishment. Most American communities are made up of persons with various backgrounds of church life. For one church to win the group as a whole and then by right of possession to claim the right to minister to such a community means a definite policy of appeal and activity. There must be a willingness to recognize the validity of the heritage of any person who has affiliated with any part of the Catholic Church. A maximum of ministration and fellowship must be offered to such persons and this welcome must be genuine and sincere. To build an actual church building on this foundation is a task of great pleasure and satisfaction.

After a long and useful history as a downtown church, St. John's, Hartford, some years ago moved into an entirely new section of the city,—new in its civic history and new as a church community.

When the time arrived for the expansion and development of its buildings, an appeal was frankly made on the basis of the service the Church had rendered to the new community. A church school had been developed of approximately seven hundred children, fifty per cent of whom were from homes of non-Episcopalians. Here was the first "community" factor. The new buildings were planned with this in mind. The community at the outset had been carefully studied and the need of facilities for children immediately recognized. This, together with what must be called the "spirit" of this particular parish, proved a vital factor in raising the sufficient funds to complete the original plan for a beautiful and adequate group of buildings. A campaign was organized which included representative men of the community who were thoroughly convinced of the value of the church in the community whether they themselves were members of the church or not. Approximately one-third of the funds subscribed was given on the basis of this community appeal.

Naturally the completed buildings were shown to be adapted for the needs of the community. A parish house of great beauty is now in process of construction which will be followed immediately by an extension of the church building. The parish house will provide a kindergarten department comparable with public school standards; class rooms for competent and efficient religious instruction, attractive and adequate reception and guild rooms.

Careful study was made to adapt every room to various needs. No room except perhaps the kindergarten is restricted to but one use. Class rooms are so arranged that they can be used as extra space for auditorium or dining room. This is a vital factor for often enough two-thirds of a parish house may be so arranged that it is used but forty-five minutes per week during the teaching hour on Sunday. The whole plant may be so designed that the use of church and parish house may on all occasions be adapted the one to the other with easy approach or exit from either.

Such a group of buildings is now being built for the community chiefly as a result of the confidence established in the families and persons who are to use such buildings that they will form an integral and essential part of the life of the community.

CONFERENCE TO BE HELD SOON

Wawasee Conference is to be held at Lake Wawasee, Indiana, June 19th-25th. Bishop Gray is to be the chaplain. On the faculty: Rev. E. A. Powell, Evansville, Indiana; Mrs. Estelle Royce and Miss Edna Beardsley of "281" New York; Rev. Lester Bradner of Rhode Island; Miss Vera Noyes, Chicago. Rev. Hiram K. Douglass of Detroit is to lead the clergy conference. Following the adult conference one will be held for young people.

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KEEP COOL

Let's Find Secret of Repose

BY REV. G. A. STUDDERT-KENNEDY

WHILE watching the Duke of York's wedding procession from a balcony overlooking a large crowd, I was witness to a very human incident, which struck me as having a far-reaching symbolic meaning. Standing immediately underneath me was an old gentleman with a long white beard. Next to him there was a fat and buxom maiden with her two brothers, also fat and well-looking.

When the Duke's carriage came round the corner, the crowd, moved by a natural impulse, closed up and craned their necks to see, and in doing so, pushed the buxom maiden and her stout young brothers on to the top of the Ancient of Days. He apparently lost his temper and started to "put it across the poor wench somefing 'orrid," as a Cockney witness put it.

"It's Easy to Talk"

I said to myself, as I looked down on the conflict from above—it's always easy and safe to talk when you are looking down from above — I said: "Well, old son, if you wanted to go for anyone, you should have gone for the driver of the Duke's car, or for the Duke himself, or for his bride, or for Cupid, who caused the wedding, or for God Almighty Who created Cupid, but it is no earthly use going for those two; they could no more help treading on your toes than you could help having toes to tread on."

Then it struck me that if anyone could get up into a balcony, high above the whole world, and look down on it from above, he would see that we were all behaving just like that old buffer in the crowd, losing our tempers, cursing, slandering, slaying one another, each of us hitting out at the parties that seem to hurt or hinder us, when, as a matter of fact, they can no more help bumping into us than we can help being bumped into.

We divide the world into friends and enemies, and proceed to fight each other, blind to the ultimate causes of our trouble which operate upon us all, friends and enemies alike. Hence the tragic comedy of life.

One of the chief ultimate causes working upon us all is the one that was the cause of our old friend's trouble—the crowd and the tendency of the crowd to act upon instinct and impulse rather than upon reason.

The most striking and significant social fact in our modern world is the unprecedented increase in the population of the earth which has taken place during the last hundred years. It is difficult, if not impossible, to get the figures through one's head, but, if we can even begin to enter into their meaning, we shall perceive that they lie somewhere near the roots of almost every modern problem, social, political, and even religious.

The single fact that the world population, a hundred years ago, was about six hundred million souls, whereas to-day it is well over sixteen hundred million, will bear a lot of thinking about.

Of course, when a man starts to talk in millions you don't understand what he means, and nor do I, nor does a Cabinet Minister, for the matter of that; he just turns his millions into units and counts in ones. We all do; a million human beings is a reality beyond the reach of our imagination. But there are simple ways in which we can realise some of the inevitable results of this tremendous change.

We need not enter into the great question as to whether or not the world is over-populated. Over-population is a dangerous word too often loosely used. We have first to fix a standard before we can profitably discuss what is over it or under it, and that is very hard to do in the matter of population. But beyond all question the world is much more thickly populated than it was, we are certainly much more crowded than we were.

Nations Lose Their Tempers

The consequences of this simple fact of over-crowding are complex and incalculable; it would need a book to set them out adequately. I merely want to emphasise the most obvious, and, for that reason perhaps, the least recognised consequences, namely, that it is irritating to be crowded, it gets on people's nerves and makes them say things they do not mean, and do things without thought of the result, simply as a relief to their pent up feelings.

When we are thinking of problems involving great masses of people, we tend to forget that the great masses are made up of extremely human individuals with nerves and tempers as sensitive and touchy as our own. If an individual man loses his temper because someone treads on his toes or gets on his nerves, the result is a comedy. He says and does ridiculous things, throws a cushion at the cat or a boot at his wife, and curses the universe.

It is a small matter, and though it may cause intense misery to the individuals concerned it does not make history. But when millions of men and women lose their tempers, and thy can and do, the results are tragic beyond description, cushions are turned into cannon, boots into bombs, and the smiling earth into a bloody battlefield.

Frayed Nerves of the World

And yet one of the root causes of the tragedy and of the comedy are the same, viz., human irritability. It takes a strong man to keep cool when someone treads on his toes. In a crowded world there are more toes to tread on and more boots to tread on them, and, therefore, more need of strong men, if we are to keep the world cool; and if we can't keep it cool it looks as if the whole show would go off in a spontaneous combustion.

Learned discussions of great social and political problems are precious little good if they neglect the human factor, and this business of boots and toes and tempers comes into everything. It brings us back to the need of inward peace and increased power of self-control, a need which in our modern life amounts to an absolute necessity.

We must discover or rediscover the secret of repose, of that positive rest which means not merely doing nothing, but getting into touch with the sources of renewed vitality.

We must learn to build within ourselves a place of retreat to which we can return at will, and in the waters of silence bathe our wounded feet and soothe our jarring, jaded nerves.

"We Must Find Rest"

It is this place of retreat which our religion ought to teach us how to build. Religion fails in its highest task if it does not teach men how to be still. In a crowded world there is more and more need of quiet places, and of quiet times, of temples and churches where men and women come not to be preached at, argued with and scolded, but come to be still, and in the stillness find His peace.

In a crowded world, too, we must learn to preserve and appreciate Nature's beauty spots, that we may return to find peace when the winds of God have blown the cobwebs from our minds and His moving waters have made our spirits clean again.

The God of the churches must be the same as the God of the everlasting hills, and men must learn to find Him present everywhere, if they would bear the nervous and the moral strain of a crowded and confusing world.

Either the Christ was a fraud or He can honor the promise He made

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to the men and women of every age: "Come unto Me all ye that are weary and heavy laden and I will refresh you, take My yoke upon you and learn of Me, and ye shall find rest unto your souls."

That is our most desperate and imperative need in the Western world, whether we know it or not—rest unto our souls. Only when we find it shall we be strong enough to keep cool when the world treads on our toes.

Reprinted by arrangement from **The Torch**, organ of the Industrial Christian Fellowship.

Young Peoples Column

By Rev. W. A. Jonnard

AFTER a long rest, here we are again. I am impressed with the fact that the title, "Young People's Column," is likely to be found a misnomer. My intents are three-fold in grinding out my four hundred words each week. Sometimes the column is *for* young people, sometimes it is *about* young people, and, again, it is primarily to help, aid and abet young people's societies. With this introduction, here goes:

Sometimes our "funny magazines" drive home a powerful lesson in their illustrated humor. I remember some time ago seeing a picture of a family gathered around the lamp on the center table in the living room. Mother sewing, father has evening paper, sister is looking over some music at the piano, brother No. 1 is smoking a cigarette, while brother No. 2 is playing with an "Erecto set" on the floor. Mother says, "Why, I declare, this is the first evening in months that all of us have been at home together!" "That's so," says father; "let's all go to the movies!"

This comment on our home life merely explains some of the problems that arise concerning "Youth in Conflict."

Another picture I remember is that of a beefy looking individual talking from behind a black cigar stub to some visitors at his plant where a long line of very young children are seen employed. He is saying, "You see, it keeps them out of mischief."

Somewhere between these two pictures should be a third. The question is how many of us are "artists" sufficiently equipped to paint it, or have we even the vision or the idea of what such a picture might be.

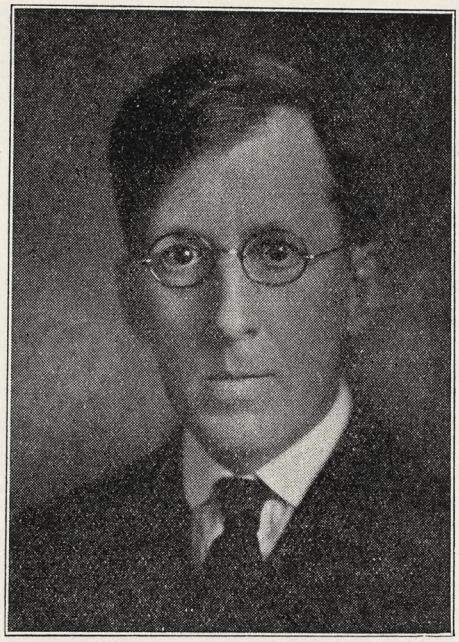
* * *

EXTRACTS FROM CORRESPONDENCE

This from a Southern Rector:

"I wish that you would get some opinion from the experts in regard to interesting the 'society' folk. I have not been able to do it here. The girls in our parish work in the Junior League, but not in the young people's society. Of course, the social feature would mean nothing to them. As a matter of fact, the social feature is a hindrance. I remember Karl Block saying at our convention here that such should not be the case. I agree with him, but it does not alter the fact."

But where are the experts? In my personal "travels" about the country I have met many so-called "society folk"; in fact, at the Racine Conference I think that a majority of those present could qualify, and in my own League, during the five years past, I have had as many as three debutantes in one season.



REV. THOMAS CASADY
Elected Bishop of Oklahoma

Let's Know

EARLY DEACONESSES

By Rev. Frank E. Wilson

IT IS not easy to separate the references in the New Testament to the ministry of women and distribute them under definite titles. "Widows," "virgins," "deaconesses" were not as clearly distinguished then as they were at a later date. Yet the ministry of women was an important factor in the apostolic church. Bishop Lightfoot states his opinion: "As I read my New Testament, the female diaconate is as definite an institution as the male diaconate."

In the correspondence between Pliny and the Emperor Trajan (110 A. D.) deaconesses are discussed as persons of recognized official standing. The Apostolic Constitutions (fourth century) have a good deal to say about them. They were set apart for their work by a special form of consecration. Their duties were clearly understood and carefully regulated. They were assistants to the deacons, performing a personal ministry of charitable relief and spiritual instruction, especially among women. In the early centuries they were delegated to prepare women for baptism, though as adult baptism became less frequent this particular function fell largely in abeyance. They were present in the churches at public worship and assumed the specific responsibility of keeping order among their own sex during the services. deaconess gives no blessing; she fulfills no function of priest or deacon." At the end of the fourth century there were forty of them on the staff of St. Sophia's, in Constantinople, alone.

The Council of Nicaea recognized the deaconesses as a matter of course and the Order held an important place in the life of the Church, both in the east and the west until the seventh or eighth century.

The same troubled conditions which promoted the monastic movement in the Middle Ages eventually caused a lapse in the Order of Deaconesses. Sisterhoods sprang up offering to spiritually-minded women a refuge from a rather stormy world and the more active ministry of women in the Church suffered an eclipse.

In the fifteenth century experiments were undertaken in various quarters looking to a revival of this primitive Order. The strongest single impulse came out of an institution for deaconesses established under the genius of Theodor Fliedner at Kaiserwerth, Germany, in 1836 About the same time Florence Nightingale and Elizabeth Fry, in England, gave great impetus to the idea through their noteworthy efforts in hospitals and prisons. Both of these women were in close touch with the Kaiserswerth Institution. The advent of the so-called "industrial era," with its great industrial centers and the attendant congestion, brought the Church of England face to face with the necessity of providing some form of very practical ministration to the women and children. So the Deaconesses may be said to have come back—at first by the action of individual bishops and more recently by resolution of the Lambeth Conference in 1920. As a result of that action the Convocations of Canterbury and York have put themselves on record in the following terms: "The time has come when, in the interests of the Church at Large, and in particular of the development of the ministry of women, the diaconate of women should be restored formally and canonically, and should be recognized throughout the Anglican Communion."

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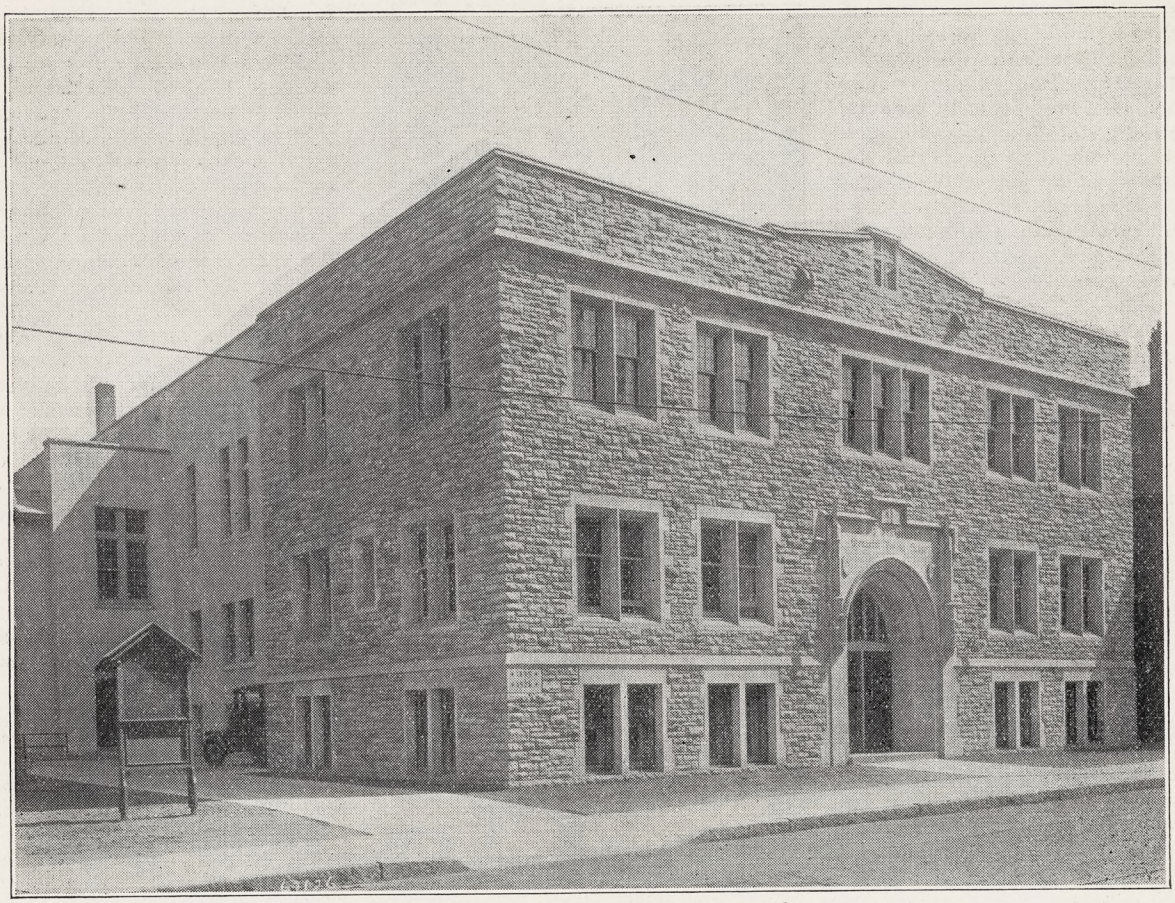

A Good Parish

Gethsemane, Minneapolis, Minnesota

BY BISHOP JOHNSON

IT WAS my good fortune recently to attend the dedication of the new parish house of Gethsemane parish in Minneapolis, of which I was at one time the rector.

I am sure that there is no sensation quite the same as that which one gets in returning after several years to the parish in which you have expended your best labors.

Parishes may not have souls, but they have atmospheres, which give them a very definite character. Gethsemane, Minneapolis, has had a wonderful spiritual influence over those who made it their spiritual home.

The Parish was founded in 1856 by David Buel Knickerbacker, who spent the first twenty-six years of his ministry in creating it. Minneapolis was a village when he came there as a young clergyman, and he saw it grow from a little village church into a large city parish. He was a pioneer missionary, and ministered to more than a dozen neighboring villages, driving in his buggy many, many miles to preach the Gospel to the isolated. One wonders sometimes why Ecclesiastical automobiles have seldom caught this spirit of missionary zeal.

Dr. Knickerbacker founded the Brotherhood of Gethsemane, sometime in the sixties, and for many years it did a work similar to that undertaken, later on, by the Brotherhood of St. Andrew.

In 1882, Dr. Knickerbacker, elected Bishop of Indiana, was succeeded by the Rev. Anson R. Graves, a former assistant in Gethsemane, afterwards Bishop of Western Nebraska, and now living in Sonora, California. Bishop Graves had two outstanding aversions. He disliked idleness and hated debt. More than this he was a faithful pastor, who labored in season and out of season, for the good of the parish. The men whom he presented for Confirmation were the strength of the parish for more than a generation.

After Bishop Graves' elevation to the Episcopate, the parish called the Rev. John Jacob Faude to be its rector. He was a young man in his thirties when he came in 1890, and he remained there until his untimely death in 1901.

Dr. Faude gave to the parish the particular tone of reverence and devotion which it has since maintained under his four successors. Dr. Faude was a leader in the debates of the General Convention, and in the administration of the parish. He organized the present Altar Guild, which for nearly forty years has served with such continuous devotion that I have never heard of a single instance in which the altar linen, the priest's vestments or the appurtenances of the santuary were not prepared with immaculate care for the coming of their Lord. It is largely due to this guild that the spirit of reverence always pervades the church and its services.

At the death of Dr. Faude the present beautiful marble altar was erected as a memorial by his parishioners.

In 1901 the writer was called from the mission field in Nebraska to be the fourth rector. It was his one and only parish and the affectionate loyalty of the people of Gethsemane, then and for the years that have intervened since he left it in 1913, has

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been the most enjoyable experience of his lifetime.

During this rectorate Gethsemane changed from a church surrounded by the homes of its people to a down-town church, maintained by the loyalty of those who live in all sections of the city, but who give their support to the parish which they love dearly.

Since the writer left there have been three rectors, the Rev. Gilbert M. Foxwell, 1914-1915; the Rev. Stanley S. Kilbourne, 1916-1921; the Rev. Don F. Fenn, 1922-1927. Each of them kept up the traditions and added to the strength of the parish.

The new parish house is a memorial to Dr. Knickerbacker and is a modern building providing for the needs of a down-town parish, especially in its function of religious teaching and spiritual fellowship. It was dedicated by Bishop McElwain on May 1st, there being present Bishop Johnson, the Rev. S. S. Kilbourne, and the Rev. Don F. Fenn, while an affectionate letter of greeting was received from Bishop Graves. It was a happy reunion of a devoted family, and as one who spoke at the banquet, I was impressed by the bubbling, spontaneous, joyousness which permeated the audience. It made one wonder who perpetrated the stupid assertion that religion makes people solemn or funereal.

Like every parish, Gethsemane has its marked characteristics, of which I desire to mention a few. It has always paid its own way, never from its inception has it received a dollar in aid from diocese or General Church.

It has always emphasized the Sacramental and the supernatural as the fitting atmosphere of religious worship, and it has inculcated reverence, but not of that rigidly solemn character which sanctifies gloom.

It has always kept up the customs which it has accepted. It is slow to accept any innovation in worship; it is loathe to abandon a practice once established.

It has never used God's house as an ecclesiastical club to which was attached any social or secular inducements. "The People Had a Mind to Work," is the slogan of the parish and they work in God's house without any respect of persons.

It aims to meet every obligation placed upon it and regards the budgets of the National and Diocesan Church as obligations which must be met, even though it suffers from the drawbacks of a down-town church.

It has a penchant for calling young men to the rectorate. Dr. Faude was 36 when called, the present rector was 31, and the three intervening were about 35 at the time of their installation. It has proven an excellent post-graduate education for all the clergy who have been privileged to be its ministers.

It has a faculty of rearing young people who love the Church and are faithful to its obligations. After all there is no test of a parish more acid than the kind of young that it rears. I think I can truthfully say that they all love it as a mother and rally to its call.

The present rector is one who takes a wide interest in Diocesan and National affairs, giving much of his time to missions and crusades outside the parish, and the parish feels that in such works the parish is making its contribution through the rector to the mission work of the Church.

It is a parish which does not exist solely for its members, but in order that, through it, its members may minister to others.

It is a parish in which it has been good to live and which is held in affectionate remembrance by all who have ever lived therein.

On the Cover

WILLIAM THOMAS HOOPER, whose picture is on the cover and whose article is on page three, is the rector of St. John's Church, Hartford, Connecticut, where in a comparatively short time he has built up one of the strongest parishes in the east. Mr. Hooper was for a number of years a teacher at St. Paul's School, Concord, N. H., leaving there to be an assistant at St. John's, becoming the rector a year later. The parish has one of the finest Church Schools in the country, and a plant now under construction, the total cost of which will be several hundred thousand dollars, the sum having been raised by a committee of laymen, with the cooperation of the firm of Ward, Wells, Dreshman and Gates of New York and Chicago.

About Books

By the Rev. C. L. Street

PRAYERS FOR DIVINE HEALING, *by Sydney Coleman, St. Andrew's Vicarage, Peckham, S. E. 15, London, England. Price 2d.*

This is a booklet of sixteen pages compiled by the Vicar of St. Andrew's Church in South London. It combines a real knowledge of spiritual values with a real knowledge of psychology. The directions for meditation are simple and practical (which is more than can be said of a lot of bigger books on the subject). There are suggestions for dealing with fears and worries and sleeplessness, and some beautiful prayers at the end. The book may be obtained from the author.

* * *

THE MINISTRY OF LAYMEN—A PLEA FOR LAY EVANGELISM, *by Leon C. Palmer, B. D. Brotherhod of St. Andrew in the United States, 202 South 19th Street, Philadelphia.* $0.25.

This little book, written by the Executive Secretary of the National Commission on Evangelism, starts into the world fortified by a foreword by Bishop Murray and a preface by Bishop Darst. It is worthy of both the foreword and the preface. Mr. Palmer sounds a ringing call for more lay participation in the business of spreading the Kingdom, and provides a lot of practical and helpful suggestions out of his own experience.

* * *

BUDDHISM AND BUDDHISTS IN JAPAN, *Robert C. Armstrong, Ph.D. Macmillan*; $1.25.

Buddhism came to Japan about the year 550 A. D. The hundred and forty pages of this book give a fascinating account of what has happened since. The early history of its spread, its internal dissentions and its sects, its theology, and its present effort to adapt itself to new conditions. The story is complete and at the same time condensed, and is written by a man who has lived in Japan and knows whereof he writes.

* * *

JESUS TEACHING FOR YOUNG PEOPLE, *by Sidney A. Weston, Ph.D. Pilgrim Press; Cloth, 65 cents; Paper, 40 cents.*

This book provides outlines for thirteen discussions on the social principles of Jesus, and their application to problems today. There are chapters on "The Place of Pleasure in Life," "What is Success," the Race Problem, War, and Immortality. A lot of good illustrative material is included, and the book should provide a really valuable text book for a class of young people.

Clerical Changes

GREENWOOD, Rev. Wilfred L., rector of the Ascension, Brooklyn, N. Y., to be the rector of Grace Church, Windsor, Connecticut.

GRAMBS, Rev. George L., accepted appointment as assistant at St. Stephen's Church, Washington, D. C.

JACOBS, Rev. Allen, resigns as rector at Logan, Utah, to accept the deanship of Trinity Cathedral, Reno, Nevada.

PARKER, Rev. Waldo D., resigns as rector of Christ Church, North Brookfield, Mass., to accept rectorship of the Transfiguration, Ironwood, Michigan.

MACFARLANE, Rev. John R., resigns as priest in charge of Emmanuel Church, Ashland, Me., to accept rectorship of St. Peter's, Cazenovia, N. Y.

WARD, Rev. Malcolm, student at Cambridge and in charge of St. George's, Maynard, Mass., accepts appointment as assistant at Christ Church, Winnetka, Illinois.

WICKS, Rev. Jesse S., resigns as rector of Emmanuel Church, Petoskey, Michigan.

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THE REVISED ENGLISH PRAYER BOOK

Bishop of Truro Makes a Speech

Edited by

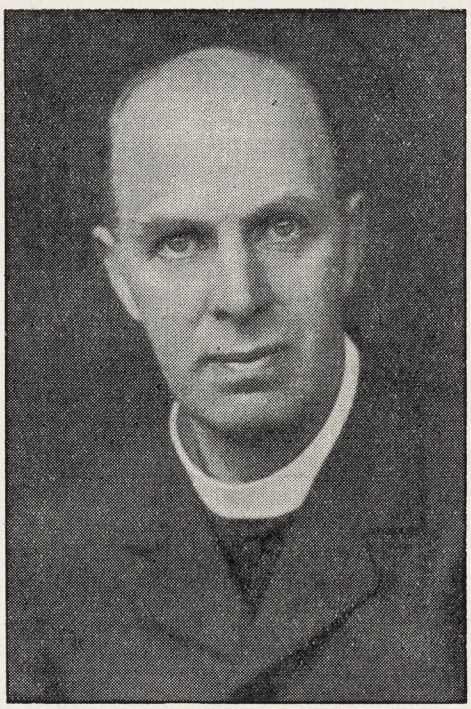
A MANBY LLOYD

BY 327 votes to 16, the Conventry Diocesan Conference declared itself in favour of the proposed Revised Prayer Book. The debate produced a lively "scene," in which the Rural Dean of Kenilworth figured prominently, and at times the atmosphere was electric.

The Bishop of Truro (Dr. Frere) opened the discussion in a speech characterized by great wit and persuasive argument. Although a leader of the Anglo-Catholic party, so impartial was his analysis of the proposals, that he was complimented by all shades of thought on the moderation which he had shown on approaching a most complicated subject. When he resumed his seat after a model and brilliant speech lasting an hour a long and sustained outburst of applause bespoke the gratitude of the Conference.

Dr. Frere said there was nothing so conservative as religion, and it was one of those good things of which they could have too much. Of their religion nothing was so conservative as the devotional part, especially in regard to public worship. People got into regular lines; it was soothing. This was good in a way, but not altogether good; one really did not go to church to be soothed. Of all the people who were conservative about their religion were the people who did not go to church often. (Laughter.) There was very good reason for that. His lordship did not mean this as a jibe: on the contrary. It was their link, and for that reason they were very sensitive about any change whatever. Therefore, they deserved a great deal of consideration. It was very much the same feeling in regard to one's old school. The same old sentiment was awakened; one hadn't been there much, but one was fond of it, and for that reason one did not like it changed. If anything happened in the chapel it was an outrage! It was the same depth of feeling which possessed the man who comparatively rarely went to church. He was indignant to hear that things were going to be changed; he didn't know why they were going to be changed, but that didn't matter. (Laughter.) After 20 years people were beginning to find out what was happening.

Everything had been done to meet the conservative side, if there was going to be any sort of change at all. The bulwarks of conservation were



REV. A. MANBY LLOYD

extraordinarily strong. The parish priest who did not wish to have anything to do with the Revised Book need not have anything to do with it. In reality he was a petty Pope. (Laughter.) He could defy his parochial church council and his Bishop, and if that was not a papal position he (Dr. Frere) did not know what was. (Laughter.) Any parish could claim to have the old book "and nothing but the old book," and provision was made that without the good-will of the parochial church councils the innovations could not be made.

"I often wonder whether the conservative voice really means all it says," proceeded Dr. Frere. "I think they have forgotten what is in the old book and what is not. People think they are whole-hearted supporters of the old book, and I would ask them to read it through again, and ask themselves whether it is really what they want? We are legislating for the young rather than the old—(applause)—and the young have views of their own. They are the people we must not lose, and we are losing them largely. When you come to think of it, it is only by an act of toleration that we can have a children's service; it is only by an unauthorized revision of the Prayer Book that we have saved the situation as regards the children so far.

"There is another class to consider—the people who have already revised the Prayer Book to their own satisfaction. (Laughter.) It is an enormous class, and the difficulty is to find anybody who has not done it. There are those who would like revision which gets rid of controversy, but the difficulty is to get a definition of what is controversy and what is not. Take the Baptismal service and the marriage service—well, you know! (Laughter.) There you are! (Loud laughter.)

* * *

The Cambridge Union Society, by a vote of 310 to 184, has rejected a motion "That Spiritualism exists only in the Imagination" after listening to a lively debate between Sir Arthur Conan Doyle and Mr. J. B. S. Haldane, the well-known scientist. Spiritualism is rapidly becoming as unintelligible as metaphysics, the study of which has been likened to groping about in a dark room for a black hat which is not there. The phenomena of Spiritualism form a very mixed bag. They are partly physical and partly psychological. Professor Haldane was heartily sceptical of the former because they were so "fakeable." The production of small objects easily concealed on the person does not satisfy him—an elephant or a kangaroo, he admitted, suddenly produced at a seance, with or without Sir Arthur's red light, might secure his reluctant conversion.

* * *

The Bishop of London has given his approval to a scheme for preparing business men for ordination. Norman Stevens, secretary, says he interviewed the Bishop and four Surffragans on the matter. Already a large number of applications have come in. Two lectures will be given each night on three nights a week. This will be followed later by a period in residence for devotional training.

* * *

Dr. Darwell Stone, who has become the real leader of the Anglo-Catholics, has stated that over one thousand priests had written to tell him that they were going to "reserve" at all costs and will pay no attention to any prohibitions from bishops, assembly or House of Commons.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE Rev. H. Percy Silver, rector of the Incarnation, New York, elected Bishop of Wyoming on the second ballot to succeed Bishop Thomas, resigned; the Rev. Thomas Casady, rector of All Saints, Omaha, elected Bishop of Oklahoma, on the second ballot, to succeed Bishop Thurston. That briefly is the news of the meeting of the House of Bishops, when about half of the members gathered in New York June 1st and 2nd. Thirteen candidates were nominated for Wyoming and eleven for Oklahoma which make the elections on the second ballots in both instances significant.

A resolution was adopted on the Chinese situation; "Regarding the conditions in China, it is impossible at present to make any statement other than to record our conviction that there should be no thought of lessening the work in China, and to express our gratitude to God for the splendid fidelity and bravery manifested by our clergy and lay workers and our native Christians." A tribute was paid Bishop Creighton of Mexico when the House passed a resolution recording the high appreciation of the Bishops for the "distinguished and effective service rendered by the Bishop of Mexico, the Rt. Rev. Frank W. Creighton, during the troubled conditions prevailing in that republic."

In resigning as Bishop of Wyoming, which came as a surprise, Bishop Thomas stated that he wanted to take up the "work nearest to his heart" in connection with the Philadelphia Divinity School.

* * *

The ninth annual Synod of the Province of the Pacific, held at Trinity Church, Seattle, May 18 to 21, was remarkable for three things.

First, the remarkably efficient local organization, under which, by general consent, all the arrangements and proceedings worked out smoothly to an unusual degree.

Secondly, the ratifying of the following resolutions adopted at the previous synod:

Resolved, That the resignation of a Bishop within a Province be made to the House of Bishops of said Province, such resignation, if accepted, to become effective when approved by the Presiding Bishop of the Church.

Resolved, That if it so desire, the Synod of the Province within which a Missionary Bishopric has become



BISHOP THOMAS
Resigns from Wyoming

vacant, may nominate to the House of Bishops one candidate for such vacancy. The method by which the nominee shall be chosen by the Provincial Synod should be determined by each Synod for itself.

Resolved, That if the Synod of a Province desires to take over the administration of any given field of missionary or educational work within the Province, the Province shall raise the funds for such work and receive credit upon the quotas assigned to the Province up to the amount appropriated on the Budget adopted by General Convention for the maintenance of said field.

Thirdly, the adoption of a resolution requesting the National Council of the Church to allow the diocesan bishops to submit a joint budget of asking similar to that presented by the missionary bishops. This last resolution was only passed after long and earnest debate, and was materially helped by the discussion of the subject in the House of Deputies, under the chairmanship of the Rev. E. F. Gee.

The presence and speeches of the Presiding Bishop of the Church were a great inspiration. Bishop Murray won all the western hearts by his courtesy and sympathy. Great regret was expressed, however, at his inability to remain for the mass meeting on the Friday evening attended by two thousand persons, with the music led by the combined vested choirs of the city and neighborhood and the combined orchestras of the leading high schools of the city. The Archbishop of British Columbia made a great speech at this meeting.

The president of the synod, elected for six years, is the Right Rev. Louis Childs Sanford, Bishop of San Joaquin, and the bishop of the diocese of Olympia in which the synod was held is the Right Rev. S. Arthur Huston. The secretary of the synod from its beginning has been the Rev. Alfred Lockwood, and the rector of the parish entertaining the synod is the Rev. Charles Stanley Mook.

The Women's organizations held most successful meetings as did also the Young People's Fellowship amongst whom Bishop Moulton of Utah was in great demand.

A pleasant trip to Tacoma by boat and a visit to the beautiful Annie Wright Seminary in that city were also greatly enjoyed.

* * *

The Rev. Frederick C. Grant, professor at the Berkeley Divinity School, has accepted election as the dean of the Western Theological Seminary, Chicago. Previous to going to Berkeley a year ago Dr. Grant was the dean of Bexley Hall, the Theological Seminary of Kenyon College. The Western has now been closed for several years, but plans to open shortly in new buildings close to Northwestern University, Evanston.

* * *

The Woman's Auxiliary, diocese of Western North Carolina, meeting in annual convention in Hickory, adopted a budget which shows a considerable increase over previous years, with generous sums voted for the support of various projects. The Rev. Louis G. Wood of the Field Department of the National Council was the guest speaker.

* * *

How would you like to listen to thirty sermons at one service? A lot of folks did at a service held recently at the Church of the Heavenly Rest, New York, when thirty young men, members of the Church Army from England, each spoke for a few moments. On Ascension Day, following a service at the Cathedral,

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they split into groups and started on evangelistic treks that will take them pretty much over New England and New York this summer.

* * *

On the faculty at the Evergreen (Colorado) conferences: Rev. Don Frank Fenn of Minneapolis; Miss Vera Noyes of Chicago; Miss Dorothea Coe of the social service department, New York; Miss Edna Beardsley, department of mission, New York; Miss Hazel Hardacre, Y. W. C. A., Detroit; Rev. McMurdo Brown, Grand Junction, Colorado; Professor Jared S. Moore, Western Reserve University, Cleveland; Bishop Johnson of Colorado and Canon Douglas of Evergreen. Bishop Ingley is to be the chaplain.

* * *

Commencement at Seabury Divinity School on May 19th; sermon by the Rev. Elmer N. Schmuck; degrees conferred by Bishop McElwain of Minnesota, president of the board of trustees.

* * *

Addressing the women at the recent convention of the diocese of Montana, Bishop Faber said: "I know that you ladies are good housekeepers, and I ask you to carry this spirit of housekeeping into your church. When a glass is broken in your home you do not repair it with a piece of pasteboard, but sometimes this is done in church. Linen used on the altar should be the cleanest and the best available, and the vessels should shine. Strangers looking into our churches and seeing dead flies and dirt would surely get the opinion that our homes must be worse when we are so neglectful of God's House. Also let us have nothing cheap or tawdry in the furnishings. And let the outdoor setting be attractive, so that they will be eloquent of our affection. I ask you also to be careful in the way you get money to carry on God's work. Let not the Church lose respect. Let everything be consistent with good taste. Do not lower standards nor ideals."

* * *

Work of ministering to isolated Church people has been started in the diocese of Duluth by the Rev. Donald G. Smith.

* * *

The annual Indian convention in the diocese of Duluth is being held this week at Cass Lake. The clergy are to meet in conference at the same place from June 20th to 24th.

* * *

Rev. Van Winder Shields, rector emeritus of St. John's, Jacksonville, Florida, died on May 13th, the 50th anniversary of his ordination to the priesthood. He was rector of St. John's from 1889 to 1924, during which time he increased the number of communicants from 350 to over a thousand, and saw the construction of a plant now worth $500,000.

* * *

Every clergyman has a library. I ask of them this question: what three books would you retain were you to be deprived of all others? Just one rule in this game—do not include the Bible or the Prayer Book—we will assume that you cannot get along, at least indefinitely, without them. Here are my three: "My Religion," by Tolstoi; "George Bernard Shaw," a biography by Archibald Henderson, and "The Way of All Flesh," by Samuel Butler.

* * *

Here is a passage from Henderson's book, a letter written by Shaw

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to Tolstoi many years ago, which seems to indicate that the "young people problem" is not particularly modern: "It has always been clear to me that the ordinary methods of inculcating honorable conduct are not mere failures, but still worse—they actually drive generous and imaginative persons into a dare-devil defiance of them. We are ashamed to be good boys at school, ashamed to be gentle and sympathetic instead of violent and revengeful, ashamed to confess that we are very timid animals instead of reckless idiots, in short, ashamed of everything that ought to be the basis of our self-respect. All this is the fault of the teaching which tells men to be good without giving them any better reason for it than the opinion of men who are neither attractive to them, not respectful to them, and who, being much older, are to a great extent not only incomprehensible to them, but ridiculous—I think the root reason why we do not do as our fathers advise us to do is that we, none of us, want to be like our fathers, the intention of the Universe being that we should be like God."

* * *

The unused rectory, Shippensburg, Pa., has been made into the Episcopal Home for the Aged; opened last Sunday with an endowment, the gift of two church people. Aged persons in the diocese of Harrisburg are cared for, preference being given to Episcopalians. They figure on building eventually.

* * *

New parish house is being built at Trinity, Shamokin, Pa., Rev. P. H. Ashton-Martin, rector. It will cost $40,000, exclusive of equipment. Work has also been started on a new parish house for St. John's, Marietta, Pa., Rev. C. E. Berghaus, rector.

* * *

The Bishop of Mexico has much difficulty and expense in connection with paying duty on packages sent to him. Recently he paid several times the value of the contents of a package on which there was not only duty but a fine because it had been sent first-class and not declared. It is best not to send packages. Money, which is always useful, is best sent as a United States check and *not* a postal money order.

* * *

Preachers at Trinity Church, New York, during the summer; June, the rector, the Rev. Caleb B. Stetson; July, Rev. William B. Kinkaid, of the Trinity Staff; August, Rev. Julius A. Schaad, Augusta, Ga.; September, Rev. Samuel A. B. Mercer, Toronto, Canada.

* * *

The Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, will be the preacher at the 11 o'clock Sunday morning service at the Church of the Incarnation, Madison Avenue and 35th Street, New York City, of which the Rev. Dr. H. Percy Silver is Rector on June 12th, 19th and 26th.

* * *

Immanuel Church, Ansonia, Connecticut, the Rev. T. J. Shannon, rector, is raising $100,000 with which to build a new church.

* * *

The first Anglo-Catholic Congress of the Anglican Church in Japan is to be held in Tokyo next month.

* * *

St. Paul's, Norwalk, Connecticut, is to build a new Gothic Church, to cost when complete $140,000. Rev. Louis B. Howell is rector.

* * *

The new St. Stephen's, Boston, was consecrated on Whitsunday, June 5th. The week of services will include sermons by Bishop Brent, Rev. Remsen Ogilby, now president of Trinity College, Rev. Samuel S. Drury, rector of St. Paul's School, all former rectors.

* * *

Mr. Charles Lemuel Dibble, Kalamazoo lawyer, was the commencement speaker at St. Alban's School, Sycamore, Illinois.

* * *

The diocese of Florida also is giving time to the student work. At the recent convention provision was made for the purchase of additional land at Gainesville, where the state university is located, and a committee was appointed to secure funds for buildings. The Rev. Melville E. Johnson is in charge of the work with students. A committee, composed of whites and Negroes, was appointed by Bishop Juhan to study the work among the colored people. The Bishop also asked that increased salaries be given to rural pastors.

* * *

Speaking at the convention of the diocese of Minnesota, Bishop Murray, presiding bishop, said: "Our Church was never in better condition than it is now. I am looking forward to a

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great revival which I expect will, in the near future, bring many new members into the Church, and which will bring back former members into this fold. Professing members will become practicing members."

The convention, attended by 300 clerical and lay delegates, was made the occasion of the fifteenth anniversary of the consecration of Bishop McElwain, and the tenth anniversary of his election as Bishop of Minnesota.

* * *

Sheriff P. R. Brown of Graves County, Kentucky, who last year saved a Negro from mob violence, has been awarded a medal by the Southern Interracial commission.

* * *

Bishop Mann recently confirmed a class of 45 at the Church of the Good Shepherd, Pittsburgh, the Rev. William Harvey Moore, rector. It was made up largely of adults and contained representatives of seven other churches.

* * *

A subscriber in Chicago wrote me a letter on asbestos in which he bawled out our government for the way the flood situation has been handled. "The United States can spend millions to protect the banana crop in Nicaragua, and send a half dozen flocks of marines to China to protect "missionaries" (?), but when millions of people who are raising the crops that feed America have life and property destroyed by a flood, the only thing the government is able to do is to panhandle through the Red Cross. It is a good thing the Red Cross is on the job, but for the life of me I do not see why the govment could not take care of the situation."

* * *

Bishop Brent is to preach the sermon at the service commemorating the centennial of St. Paul's Church, Angelica, New York, on June 12th. Following this service the Rev. Walter E. Bentley will conduct a week's mission in the parish.

* * *

Recent speakers before the missionary society of the General Seminary: Rev. Henry Sloane Coffin, president of Union; Bishop Henry St. George Tucker of Virginia; Rev. Norman Nash of Cambridge Seminary; Rev. Elmore McKee of Yale University.

* * *

"There is a dissension in the Royal Family," writes our arch-cynic, Mr. George Bernard Shaw, whom the Royal Academy have refused to "hang" much to the regret of his enemies. "Prince Henry's proclamation that every artist should be a sportsman was promptly countered by the Prince of Wales' refusal, public and pointed, to attend the great bull fight in Spain. I think that Prince Henry must have meant that every sportsman should be an artist. He was probably nervous and put the boot on the wrong foot. Certainly the artist who paints the bird in its living colors, or stalks the living elephant or rhinoceros in its native liberty with a movie-camera, is a thousand times a better sportsman than the malignant idiot who shoots them and gets photographed sitting on the corpse."

* * *

More than 50,000 pennies were collected by the societies of St. John's, Lowell, Mass., during a recent "mile of pennies" drive toward church expenses.

* * *

The Rev. Frederick W. Clayton, president of Tabor College, conducted a successful mission at St. Paul's, Chillicothe, Ohio, recently. The rector of the parish, the Rev.



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Thomas Donaldson, writes: "Never before in the history of the parish has so much enthusiasm and interest been shown in the things which pertain to the Kingdom of God. Dr. Clayton made a profound impression and won the hearts of all."

* * *

The 137th annual convention of the diocese of Vermont was held on May 18th. The business was entirely routine, except for the announcement of the launching of a drive for a $30,000 retreat house.

* * *

The Rev. Frederick L. Flinchbaugh, rector of St. Stephen's, Wilkes-Barre, Penna., is to celebrate the 25th anniversary of his ordination, which comes this summer, by spending ten months abroad.

* * *

Eastern Oregon's distinguished Churchman, Capt. Charles A. Schetky, U.S.N. (retired), celebrated his 100th birthday in March. He lives in Hood River. The officer in charge of the naval recruiting station in Portland was appointed special aide to Capt. Schetky for the day and brought a letter from Secretary Wilbur. Capt. Schetky remembers Bishop White, first presiding bishop of the American Church. As a lay reader the Captain has conducted many services and since his sight has failed he has stood by the lectern in his own church and recited long passages from the Bible. After adventurous years on sea and land, Capt. Schetky is known today as "a man of reverence, deep faith and consecrated spiritual insight."

* * *

The New York Charity Organization Society Committee on the Church (it takes so much language to discuss social work), under the chairmanship of Mrs. John M. Glenn, arranged a series of lectures for the C. O. S. staff during the spring, on the general subject of "Religious Backgrounds," to be given by various clergy, including a Paulist Father who talked about the Roman Catholic Church, Dr. Gavin of the General Theological Seminary, on the Eastern Orthodox Churches, a Methodist, a Presbyterian, and Dr. Richard Cabot of Harvard, who talked on the interrelations of social work and the spiritual life. An idea for other

Ask Me Another

The material for this column this week is furnished by the Rev. James R. Sharp, Nashville, Tennessee, to whom a copy of *Cushioned Pews*, by Bishop Johnson, has been sent. Next?

1. For what are these dates noted in American Church history: 1784, 1821, 1835, 1877, 1919?
2. Of what province is each of the following Bishops president: Burton, Sanford, Gray, Davies, Moore?
3. Which of the provinces include extra-continental missionary districts?
4. What have John Gardner Murray, Randall Thomas Davidson, and Alfred George Edwards in common?
5. What day of the Church Year is called in the Prayer Book "Holy Thursday," and where?
6. On how many days, approximately, in the year is each of the four principal ecclesiastical colors used?
7. What is the only article of clerical vesture mentioned by name in the Prayer Book?
8. What have Benjamin F. Finney, Bernard I. Bell, and William F. Pierce in common?
9. In what diocese or missionary district is Sagada? Sewanee? Tanana? Albuquerque? Racine?
10. Who was Thomas John Claggett?

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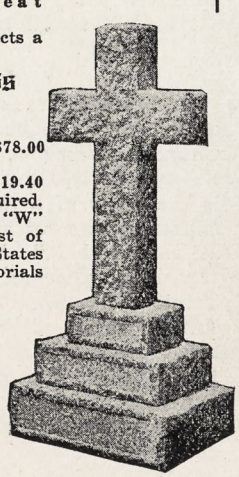

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CONFERENCE—
The Social Justice Conference of the Society of the Companions of the Holy Cross will be held at Adelynrood, South Byfield, Mass., on Friday evening, June 17th and ending on Sunday, June 19th after a Day of Devotion led by the Rev. Charles W. Lathrop, Executive Secretary of the Dept. of Christian Social Service of the Nat'l. Council.
Reservations for rooms can be made by applying to Miss Jessie R. Towne, Adelynrood South Byfield, Mass. For further information please write to Mrs. H. O. Wittpenn, No. 1 Newark Street, Hoboken, New Jersey.

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Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
1424 N. Dearborn Parkway
Sunday, 8, 9:30; 11 and 4:30.
Tuesday, 10; Thursday, 8 P. 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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

There is space here for two
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* * *

A gentleman who signs himself "Candidus," writing in an English journal, has this to say of hymns. Read, and then write in your selections. "In answer to many requests to say which are the 'twenty hymns that are not rubbish,' I give the following:

"A Safe Stronghold Is Our God (Luther's chorale).
"Now Thank We All Our God.
"O Come, All Ye Faithful (Adeste Fideles).
"Onward, Christian Soldiers.
"O God, Our Help in Ages Past.
"Nearer, My God, to Thee.
"God Save the King.
"God Save the People (Ebenezer Elliott, the Chartist's hymn).
"The Old Hundredth.
"Eternal Father, Strong to Save.
"These have high quality both in words and music and are free from the besetting sin of sentimentality which spoils most hymns. The others I may mention when I have found my lost hymn-book."

* * *

Leon C. Palmer, in his new little book on "The Ministry of Laymen," says that some Christians are like the little girl in the following rhyme:

"I gave a little party
This afternoon at three;
'Twas very small; three guests in all,
Just I, myself, and me.
Myself ate up the sandwiches,
While I drank up the tea;
'Twas also I who ate the pie,
And passed the cake to me."

And here is a paraphrase, written by the Rev. Frank Wilson, and printed in his interesting parish monthly:

"I took three friends to church one day,
As happy as could be;
We parked our feet beneath a seat—
Just I, myself, and me.
I wore my nicest dress that day,
So everyone could see;
'Twas also I who sang so high,
And said my prayers for me.
Aren't we well satisfied with ourselves?"

* * *

One often reads with gratitude, about large bequests made to the Church, Missions, Hospitals and Schools by wealthy Churchmen. This is the story of a man of humble occupation, who "of his penurty cast in all that he had." William E. Lyons, for many years a communicant of Trinity Church, Greeley, Colorado (Rev. Samuel E. West, Rector) entered into Paradise Tuesday May 3rd, 1927. "Billy" was a janitor by occupation. On account of his work, the only service that he could regularly attend was the early Communion on Sunday morning. But he was always

Services

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Sundays, 8, 10, 11, and 4.

Trinity Church, New York.
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Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

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

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there, except when ill, and it was his invariable custom to "take up the collection," a task which he dignified. He was somewhat crippled in body and never robust, but he always did his work cheerfully, and was seldom known to complain. Billy had no immediate family, and lived very simply. It was known that he had been able to save, although he had always supported the work of the parish very generously. When his will was opened, it developed that he had left the sum of $2,500 to Trinity Church, and all of the residue to charitable objects. Among those included were the Odd Fellows Home, the City Hospital, the Lodge of Rebeccas, and the Greeley Community Chest. Of the amount left in trust to the parish, the income only will be available for a period of ten years, after which the entire amount is to be paid to the Church. On the Fourth Sunday after Easter, a memorial service was held in the parish Church, attended by members of the Odd Fellows and Rebecca lodges, officials of the bank in which he worked as caretaker, and friends. The people of the parish hope to install a bell as a memorial to Billy Lyons, to summon the people to the service which he loved, and which he attended so faithfully.

Answers

1. Consecration of Bishop Seabury; organization of the Domestic and Foreign Missionary Society; consecration of Bishop Kemper; beginning of the Church School Lenten Offering; organization of the Presiding Bishop and Council.
2. Sewanee (4); Pacific (8); Mid-West (5); New England (1); Southwest (7).
3. Second (Porto Rico), Fourth (Canal Zone), and Eighth (Alaska, Honolulu, and Philippines).
4. They are spiritual heads of National Churches in the Anglican Communion: American, English, and Welsh, respectively.
5. Ascension Day; in the Table of Fasts, page xxiv.
6. Green 180, violet 95, white 70, red 20.
7. The Bishop's rochet (rubric, page 595).
8. They are heads of Church colleges in the United States.
9. The Philippines; Tennessee; Alaska; New Mexico; Milwaukee.
10. First Bishop of Maryland, and the first Bishop of the Anglican Communion to be consecrated in the United States.

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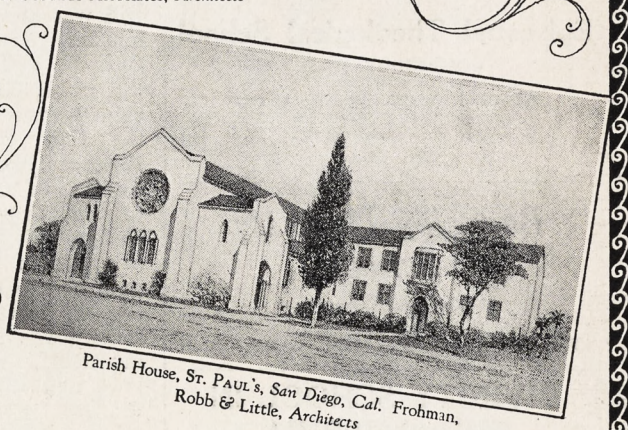

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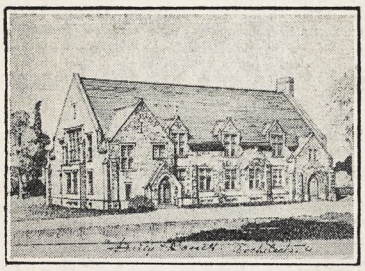

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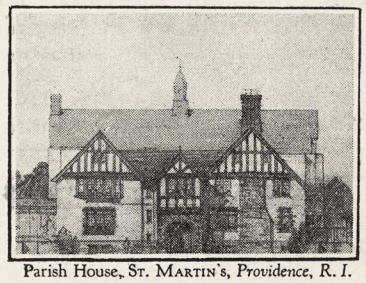

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BLEACHER CRITICS — Bishop Johnson

The WITNESS

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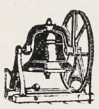

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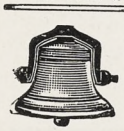

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BLEACHER CRITICS

Don't Be A Pop-Bottle Thrower

BY BISHOP JOHNSON

THE religious situation in the United States is in a curious state.

It is as though one had an orchestra in which each player was trying sincerely to make music, but more concerned with impressing the public with the tones of his own instrument than intent on blending his instrument with those of other performers.

The mantle of the Pharisees seems to have fallen upon the descendants of the Puritans, with the result that each group of Christians is convinced that it is right and despises those who differ from them.

The result upon those without is that they esteem Christ and His religion greatly but look askance at the ecclesiastical performances of His disciples.

We have confused blare of instruments rather than a harmonious symphony and a great deal of buck passing as to where the responsibility for the discord may lie.

In order to get any head or tail to the controversy one must define terms. The confused chatter of religious controversy usually proceeds from a vague conception of the primary elements in the discussion. So let us lay down certain very fundamental assertions for consideration.

Fixing Responsibility

First, who is responsible for religion, good, bad and indifferent though it may be?

I think that the only rational answer to this question is that I am. In the world in which I live I am responsible for what I do and don't do; for what I believe or don't believe; for what I do or leave undone.

There is no individual or collection of individuals upon whose shoulders I can place the responsibility for my commissions or omissions. I cannot exonerate myself from responsibility because some one else has failed to carry out an ideal that he may have been pledged to carry out.

It is not rational to say that the Church has misrepresented the ideals of Christ and therefore I may ignore any share which I may have in doing that which the Church ought to do.

"The Church" is a bogey which may not be invoked to become the scapegoat of my own inertia.

To say that you accept religion but not the Church is like saying that you are for steam but not for engines, because engines waste 85 per cent of the steam that is delivered to them.

Steam is a very valuable thing if you use engines, but it is just a fog bank if you discard the instruments through which it acts.

It is quite the fashion to confuse ideals with performances. The ideals of Christ may be set down as one hundred per cent; the performances of Church members may be set down as fifteen per cent; the performances of those who refuse to act because the last percentage is no greater may be set down as no per cent.

It is very easy to sit in the bleachers and criticize the team but it is impossible to sit in the bleachers and win the game. It is the functon of the cheer-leader to intoxicate the bleacherites so that they may aid the team to win by encouragement, but there his function ceases. He cannot win the game with his expert criticism.

Sin of Inertia

Second, who is responsible for the failures of the Church wherever that failures is demonstrated?

The chief factor in the failure is the inertia, stubbornness of all human nature. But insofar as I am concerned in the problem it is my inertia and my stubbornness that should be given my attention and not the inertia and stubbornness of others.

Why on earth should a critic, like Sinclair Lewis, for instance, assume that some one else ought to be doing something because he is not a church member, while he himself is not lifting one little finger to help on the very curious ground that he does not belong.

Who exonerates him from discharging the responsibilities that he claims that the Church member avoids? Does becoming a Church member suddenly fix a single responsibility on the shoulders of any human which he did not have before? One gets sick and tired of these bellowing calves, who have grown beyond the heifer stage, who call out reproachfully to the other heifers to give milk when they have a duty in that direction themselves to perform. Does a heifer assume responsibility to give milk only when she has been registered?

The failure of the Church is due to every able bodied man who misrepresents its ideals, if within it; and who merely criticizes its ideals if he is on the outside.

Failure of Ministers

Third, who is to blame for the inefficiency of ministers?

We are confronted in the Mississippi Valley with an epochal flood which baffles the skill of engineers. Are the engineers individually to blame? Or is it fair to assume that where all the engineers fail we are confronted with a problem which is,

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at least for the present, beyond their powers?

In every profession there is a limit marked by the limitation of the human mind.

I have known freaks who said that there was no such word as "can't," but I have always noticed that what other people can't do they seldom attempt.

I am inclined to believe that a general inability of mortals to meet a situation adequately is rather due to the limitations of human power than to the deliberate hypocrisies of human pretense.

Ministers have the hardest stuff to handle of any professional men. They handle human critics, each of whom is persuaded that he himself is right and despises those who would attempt to show him that he is wrong.

My knowledge of ministers convinces me that they are as a whole equal, or nearly equal, in average mentality, morality and motivation to other groups of men. And you can no more generalize about them than you can about bankers, grocers or novelists. I also know that those ministers who do make a success of their ministry could command three times the salary and four times the adulation that they now receive if they had passed the buck of going into the ministry to some of their Pharisaical critics.

Cheerful Confidences

RETROSPECTION

By Rev. George P. Atwater

THERE is an experience common to us all that we call retrospection, or the practice of looking back. Too much retrospection is detrimental to the spirit of progress. But a little retrospection is soothing.

I am rather of the opinion that many of us enjoy certain books, or pictures, or phrases, or songs, not because they have any special appeal in themselves, but because they recall early happy associations and experiences.

Take reading the Bible for example. If, as a child, one became familiar with the Bible, and it became associated with pleasant experiences, with fascinating Sunday School socials, with enjoyable groups, or with home and mother, then in mature years the hearing of the Bible, or the reading of it, is accompanied by a genial reminiscent glow that is thoroughly agreeable.

If, as a lad, you studied the story of David with the fair-haired girl beside you, whom you thought to be an angel from heaven, and whose parents you thought to be thrice blessed because they could enjoy her company three times a day at meals, then in later years you listen to that story with an interest which would not be aroused if you heard it in manhood for the first time.

I am quite sure that Henry Ford is rehabilitating the school house to which Mary's lamb followed her, not because of any exceptional interest in education, or to help to reconstruct the scenes of the past, but because the process of rebuilding that school revives early associations of those days on the farm, when he first heard those words, days when, with his neighbors, the MacDonalds and the MacFarlands, he enjoyed the simple pleasures of rural obscurity.

If you want to get a real thrill visit a school room today, and hear the alert teacher instructing the children in the very subjects which you labored over when young. I am always tempted to enter a schoolhouse when I happen to be near one, for the sake of the romantic association.

Consider the point of view of the traveler. I once met in Europe, a group of students on their way, in a Ford car, to visit a village in which had been laid the scene of a story they had read, in German, in college. What were they doing? They were trying to revive the glow of college associations.

I can never pick up my college textbook containing Homer in the original, without thinking at once of the bare pleasant classroom, in which I sat on wintry mornings, with the park outside mantled in snow, pondering over the Greek words with the thought in my mind that I was half owner of a bobsled, and that in the afternoon I should be gliding down the historic hills of our classic grove. I sometimes pick up that Homer, not to read the Greek, but to recall the sensation of coasting.

He who visits London or Paris without some happy associations connected with the very words, has lost an experience that is very alluring.

All of which leads up to a perfectly obvious lesson. It is this. Let your reveries become auxiliary power to move forward, not brakes to impede progress.

On the Cover

THE photograph on the cover is of a statue of the Madonna and Child that is in the Dix Memorial Chapel, Trinity Church, New York, and is considered one of the most beautiful of the priceless art objects that are to be seen in this historic parish. It was modeled in the studios of Irving & Casson—A. H. Davenport Co., of New York and Boston. The Chapel is a Memorial to the Rev. Morgan Dix for many years the rector of Trinity Church, and one of the outstanding clergymen of the Church in America.

Young Peoples Column

By Rev. W. A. Jonnard

WHILE preparing for camps and summer conferences, although I know that most programs are already arranged, I should like to suggest a special feature which may recommend itself to those in charge. I refer to the very popular "indoor sport" or pastime, "Ask Me Another," which this summer has taken the place of the Treasure Hunt fad of last year.

Of course, the "Question Box" has been used before. That is really what it amounts to, called by a new name. It has seemed to prove popular in church school classes and young people's organizations. In my Bible class of high school girls and post graduates, and in my Friday morning Woman's Bible class, this feature has proven of great interest, as well as affording considerable opportunity for information and instruction.

"What are the questions young people would ask?" you might inquire. You'd be surprised—just try! In any group of young people in camp or conference I have encouraged this Question Box feature, and I have always felt that the results justified its place upon the program of such gatherings.

Here are some of the questions that have come from young people at Sewanee, Racine, Sioux Falls, Kentucky, and other places, and they range from the simplest to the most abstruse:

"What does 'social' mean in Social Service?"

"What does the 'Kingdom of God' mean?"

"Explain about Jesus' brothers and sisters."

"Why did our Lord choose Judas if He knew he was going to betray Him?"

"What is meant by 'The Body' in the term 'Resurrection of the Body'?"

"Where did Cain get his wife?"

"Why do we use candles on the Altar?" (and once):

"Why don't we use candles on the Altar?"

"What is the difference between High Church and Low Church?"

"Why don't the Baptists baptise babies?"

"Why does one parish do a thing one way and another just the opposite—even say just the opposite things?"

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"What did our Lord mean when He said, 'Greater miracles than these shall ye do'?"

(And one girl breezily asked):

"Explain the Book of Revelation."

All these questions and many more have been asked, and I have given above the exact words of the young people themselves. Of course, Jonah and the whale, and the age of Methuselah, and such questions as "How old was Adam when he died?" as well as evolution, and the Holy Spirit come in for their share. One boy wanted to know what "ghost" meant in "Holy Ghost," and the next question that followed was, of course, "Do you believe in ghosts?" which gave a wonderful opportunity to swing the discussion into a talk on the spiritual values in life.

Other questions, such as Resurrection, life after death, heaven and hell, and a variety ranging in between all these gave opportunity for discussion and teaching that proved most helpful.

Needless to say, a great deal depends on the natural ability and common sense of the person selected to answer the questions, but almost any priest of the church can do it to a tremendous advantage for the church.

THE PLACE OF THE BIBLE

In the Christian Religion

BY CANON JAMES ADDERLEY

I THINK what kept me off from finding a use for religion for a long time was thinking that the Bible was no good. To begin with I never understood half of what we were taught in school at the Scripture lesson.

I have already mentioned that the curate used to come in and teach us sometimes, and though I did not take it all in at the time, I came to see later on that he had made us learn a good deal that was useful. But that was when I went to a church school. When I was about 13, my parents sent me to the Council School, and there the religion they taught us was not very interesting. I have since been told that the teachers are not allowed to do more than teach the Bible as a book, and that they must not say anything to the children about going to church or saying the creed or the catechism. Well, of course some of the Bible stories are rather jolly, but I knew as a boy that there were lots of other stories which interested me more. I could not see why it was any good learning all about the kings of Israel, and in fact I never liked the Jews much, and did not want to know about them. Then, as I grew a little older, I used to go and listen to the lecturers in the park, for I should say that when I left school I went up to London to an office. It was rather a good place which the squire got for me.

Balaam's Ass

On Sunday afternoons I used to go to the park and listen to a chap who, as I thought, demolished the Bible altogether. By the way, I very seldom went to church in those days. I was too old for Sunday School, at least I thought I was. The consequence was that when I heard this chap saying that the world could not possibly have been created in six days, and that Balaam's ass could not talk, I thought that was an end of all religion. I never became an Atheist. I just settled down to a sort of comfortable attitude like sitting in an armchair over the fire. I was not going to bother myself about religion. The Bible was no good, and that was the end of it. It was not until I met a young padre in the war, the one who lent me a prayer book, that I began to think about the bible again. He was not the only padre who helped me. I met two or three others, and they all had something to say which has given me a use for religion. But it was this one especially who explained to me what the Bible is. In the first place he made me quite happy about Balaam's ass and all the things the chap in the park said. He told me that the Bible was not one book but a number of books written at different times over a long period, and that it never professed anywhere to teach us science. The story of the creation was a very old story giving an explanation of what the writer thought was the beginning of all things. The object of the Bible was to teach us about God and goodness and spiritual truth, not to anticipate the great scientific discoveries of later times. He told me that the book of Genesis helps us to understand that God is the source of all goodness, and that He wanted the world to be beautiful and man to be good, but that through our sins, especially our pride and our selfishness, we have undone God's work and brought a lot of misery into the world. If we loved God and loved our neighbors, as the Bible tells us to do over and over again, there would be no wars or quarrels, and probably not half so much disease as there is.

The New Testament

Then he showed me that the New Testament was much the most important part of the Bible because it tells us all about Jesus Christ Who gave men a new idea of God. The Old Testament was good, too, because it told us the story of a nation that really believed in God, though it often forgot Him and disobeyed Him. It showed us what a religious nation could be. He also explained to me that the Old Testament gives us different ideas of God at different times. Things attributed to "God" were really things that people thought God did, just as nowadays people say that God brought on the war which, of course, He did not do at all. I took to reading the Bible after this, and I found all sorts of good things in it which I had never thought of before.

I am still studying the teaching of Jesus Christ in the Sermon on the Mount and His wonderful parables. If that was carried out by everybody in the church the world would change. Then I like reading about the disciples and what they did when Jesus went away, how they believed His Spirit was with them still, and how they started the church. Then there is St. Paul who seems to me to have been the greatest of them all. If we had a few more like him the church religion would begin to hum.

The Very Top

Yes, the Bible is a splendid book, the greatest book in the world. A man who sees no good in it seems to me like a man who takes upon himself to say that Shakespeare was not a great man. A very large part of the human race has agreed to put the Bible at the top of all the literature in the world. I got the Koran out of the Free Library the other day, but I could not read it as I can read the Bible. You see I know now the difference between one part of the Bible and another. I still don't care much about the kings of Israel, but I don't think that matters. I can get poetry, of which I am very fond, in the Psalms. I can get a sort of drama in the Book of Job. I can read the Prophets with much greater interest now because I am not always looking out for prophecies of future events which, perhaps, did not come true. I see that men like Isaiah and Amos had a kind of vision of a world that had come to believe in a righteous God. They were not afraid to

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tell the Jews that they were selfish and brutal to the poor, and the words they used are words that might be applied to the oppressors and selfish people of the present day. The Bible seems to me quite a modern book. Parts of it might have been written yesterday. For all this I should not really have found a use for the Bible if I had not at the same time found a use for the church. The church has accumulated all the wisdom of centuries, and can explain the Bible to us.

BIBLE AND CHURCH

There is a friend of mine who believes in the Bible but not in the church. He says he can get all the religion he wants out of the Bible by himself. The consequence is he belongs to a little sect which seems to consist of himself, his wife and family. They have little meetings on Sunday in their parlor. It is much more reasonable to use the Bible and the Church together. The church had been going on for about 200 years before the New Testament was put together. They seemed to have got on all right so long as the apostles and their successors were alive. Then, when the Bible was put together, Christians always had it to refer to and see if they were carrying out Christ's commands and observing the old customs. So now, while I can get much good from reading the Bible by myself, it is much better to have the church and the clergy who study and meditate on the Bible to help us to live the Christian life together. Yes, the church teaches us the Christian religion, and the Bible proves to us that what the church teaches has been handed down from Christ and the first disciples. Now that I go to church I can see how splendidly the Prayer Book arranges that we should hear some of the Bible read every Sunday in the lessons and the Epistles and Gospels.

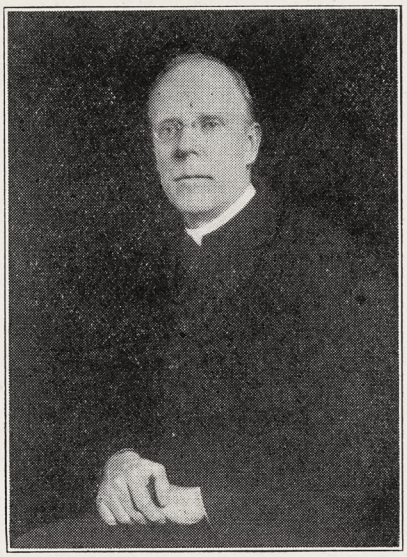
Then the sermon explains the Bible to us. But I shall have more to say about that later on.

(Reprinted by arrangement from the Torch, organ of the Industrial Christian Fellowship.)

About Books

THE IMITATION OF CHRIST *translated and edited from a newly discovered manuscript by Albert Hyma. Century Co.* $2.50.

This new edition testifies to the lasting helpfulness and popularity of the *Imitation.* It is distinguished by an introduction which gives an account of the life and the times of Thomas à Kempis, and of the authorship of the book itself. Dr. Hyma believes that the *Imitation* is made up of a collection of writings by "The Brethren of the Common Life," and



REV. ARTHUR B. BUDD
Canon of Washington Cathedral

that Thomas' part was little more than editorial.

C. L. S.

* * *

THE SON OF MAN AND OTHER POEMS AND ESSAYS *by John Bernard Kelly. Doran Company.* $1.50

In this book of poems and essays Father Kelly shows himself a worthy member of that ever inspiring group of poets who belong to the Roman Catholic Church and give expression to its spirit. But perhaps the most interesting thing in the book is the essay on Joyce Kilmer, poet and martyr. An altogether charming saint he shows him, and to have known him as Father Kelly knew him must have been a rare privilege.

C. L. S.

* * *

MESSIAH OR BASTARD: WHICH? *by Herbert W. Magoun, Ph. D. Hamilton Brothers, Boston.* $2.50.

In Hyde Park, London, are frequently encountered men on soap boxes debating the merits and demerits of religion. The speakers are deadly in earnest, but the gaping crowd is more interested in the forensic ability of the debaters than in the subject debated. No one is particularly enlightened or convinced. It is a futile method!

This book of Dr. Magoun's with its arresting and infelicitous title has much of the Hyde Park spirit, and leaves one with the same feeling of futility. Ostensibly, it is written as a defence of the Virgin Birth; in reality, it is intended to vanquish what the author describes as a "godless" book, "The Man Nobody Knows." There is a great parade of learning, but no contribution to scholarship. The same streak of coarseness evident in the title runs through the entire book. One would desire a more reverent handling of this most delicate theme.

I. Goddard.

Ask Me Another

The questions and answers this week have been written by Mr. Wright B. Haff, of New York City, to whom a copy of *Cushioned Pews*, by Bishop Johnson, has been sent. Send in your list; they will be printed in the order received, and we will call a halt when we are flooded.

1. Over what missionary districts or diocese do the following Bishops have jurisdiction: Bishop Bennett, Bishop Barnwell, Bishop Dallas, Bishop Juhan, Bishop Stevens?
2. Who are the Bishops in charge of the following missionary districts: Panama Canal Zone, Honolulu, Anking, Haiti, Liberia?
3. Name two Japanese Bishops of the Anglican Communion?
4. Where is the next General Convention to be held?
5. Name two dioceses of the Episcopal Church that are building Cathedrals at the present time?
6. What is "The Church at Work"?
7. What have the following men in common: John W. Wood, Charles B. Lathrop, R. Bland Mitchell, G. Warfield Hobbs, Lewis B. Franklin?
8. Give the next line after "O happy band of pilgrims."
9. Who wrote "The World Call to the Church," and "The Search for Peace"?
10. How many provinces are there in the Protestant Episcopal Church?

Let's Know

DEACONESSES—NOW

By Rev. Frank E. Wilson

IN THESE days when social service is proving so very attractive to many of our best young women, the opportunities offered to a Deaconess ought to be more powerfully emphasized than ever. Secular social service workers are realizing more clearly every year the need of a spiritual impulse in their work. Such a combination is happily effected in the office of a Deaconess.

At the present time there are four Deaconess Training Schools in the Church—one each in New York, Philadelphia, Chicago, and Berkeley, Cal. There are more than two hundred Deaconesses in active service.

The Order of Deaconesses is the

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only sphere of professional women's work formally recognized by the canons of the Church. Canon 24 provides that— "A woman of devout character and approved fitness, unmarried or widowed, may be admitted a Deaconess by any Bishop having jurisdiction in this Church. Her office is vacated by marriage." She is required to take no vow of celibacy, but in the event of her marriage she relinquishes her official position.

Her duties are "to teach the unlearned, to instruct youth, to care for the sick, to comfort the afflicted, to supply the wants of the poor and needy, and to labor in all ways for the extension of the Church of Christ." She must be at least twenty-five years of age and must have passed satisfactory examinations in Holy Scripture, Church History, Christian Missions, Doctrine, Ministration, Religious Education, and Social Service. She must have had at least nine months of field work under competent supervision or the equivalent.

The field of the Deaconess' activities in varied. She may serve in some diocesan capacity under appointment of the bishop; she may be a parish worker under appointment of the rector; she may do settlement or other institutional work or may be appointed on a City Mission staff; she may work in a diocese or in the mission field, domestic or foreign; there are a few deaconess communities, but for the most part they live wherever their work may happen to be.

A deaconess passes through two years of preparation as a candidate and is then formally admitted to her office by the bishop. At the last General Convention an authorized service for such admission was introduced for inclusion in the revised Prayer Book, but was referred back to the committee for certain changes.

Here is a field of service rich in opportunities for the ability of any young churchwoman. If she has a penchant for social service, she can find any variety of it; if she is interested in teaching, she can do that; if she wants institutional work, it can be found; if she wants missionary service, the door is open. Our deaconesses are becoming more and more recognized in social service circles as expert case workers and specialists in their various lines. They have the support of the Church behind them though much of their work extends beyond the limits of our own constituency. They do come, and ought to come, from all ranks of churchmanship and they are working in parishes of all types. No young woman with a desire to expend her energies in service for others need look beyond the Church for an opening. It is no holiday diversion. It is hard work. One cannot become affluent in it but one can make a living. And it is all done in the name of Christ, who alone gives currency to our charitable instincts.

Preacher, Pulpit and Pew

By E. P. Jots

There were two Browns in the village, both fishermen. One lost his wife and the other lost his boat at about the same time.

The vicar's wife called, as she supposed, on the widower, but really upon the Brown whose boat had gone down.

"I am sorry to hear of your great loss," she said.

"Oh, it ain't much matter," was the philosophical reply; "she wasn't up to much."

"Indeed!"

"Yes," continued Brown, "she was a rickety old thing. I offered her to my mate, but he wouldn't have her. I've had my eye on another for some time."

And then the outraged woman fled.

* * *

Here is another ASK ME ANOTHER. "What is a dry dock?" Answer: "A physician who doesn't write prescriptions."

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as such, needs no supporting argument. Insurance on your life is as accepted a necessity as insurance on your house. The problem is the cost and its effect upon the amount of insurance you can maintain on your life.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

GREAT doings in Montgomery, Alabama, recently when opening services were held in the newly completed Church of the Ascension, pictured above. The services were continued through an entire week, with Bishop McDowell, the Rev. Oscar de Wolf Randolph, the Rev. Charles A. Stakely, local Baptist pastor, and other visiting preachers. The first unit of the church, the nave, was finished in 1910. In 1922, under the direction of the present rector, the Rev. Peerce N. McDonald, the second unit was completed, and the remainder of the construction was terminated last month.

The church is unquestionably a distinct contribution to ecclesiastical architecture in the South. The building was designed by Mr. Ralph Adams Cram and built entirely of Indiana Limestone, even the chancel having been finished in this finely pointed stone. The chancel is furnished in beautifully hand-carved oak, executed in the workshops of Irving & Casson—A. H. Davenport Company of New York and Boston. The organ, an exceptionally fine instrument, was made by the Moller Organ Company.

Last Sunday a stained glass window, pictured elsewhere, was dedicated. The details of ornament for this window were taken from the famous stained glass at Chartres Cathedral, the figure drawing being typical of the 12th century; the colors being rich reds and blues, with lighter tones running through the window. The window is in three panels, the subject of the central panel being the Ascension; in the left panel are the figures of St. Paul and St. Peter, done in conventional style of treatment, and in the other panel are the figures of Magdalene and St. Veronica. The work was designed and executed at the George Hardy Payne Studios at Paterson, New Jersey. The Rev. Mr. McDonald took charge of the parish in 1919 and under his leadership it has grown greatly spiritually and numerically. He has quietly led his people to the completion of this church, meanwhile not allowing any neglect of diocesan or National Church obligation.

* * *

The annual convocation of the district of North Dakota is always an inspiring event, due to the splendid leadership of Bishop Tyler, who never allows it to become merely an occasion for routine business. This year rural work was emphasized, with the Rev. H. W. Forman in charge of rural work for the National Council leading the conferences. There were also conferences on foreign born work, religious education and field work, the conferences being led by Miss Frances Withers, Mr. Percy Knapp, both of "281," and the Rev. Harwood Sturtevant of Racine, Wisconsin.

* * *

Three thousand children from a large proportion of the parishes and missions of Long Island were present at the Cathedral at Garden City for the annual festival held recently. Held on Saturday and *not* on Sunday,

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which perhaps partly explains the throng, for there were running races and ball games and a picnic luncheon as well as processions, banners and bishops; the idea apparently of the Rev. Charles H. Ricker of Manhasset, in charge of arrangements. If so he should be reappointed.

* * *

St. Mark's, Jackson Heights, Long Island, which is eventually to be one of the finest churches in the east, is to lay the cornerstone for the new church on Sunday next. The Rev. Raymond Scofield is rector.

* * *

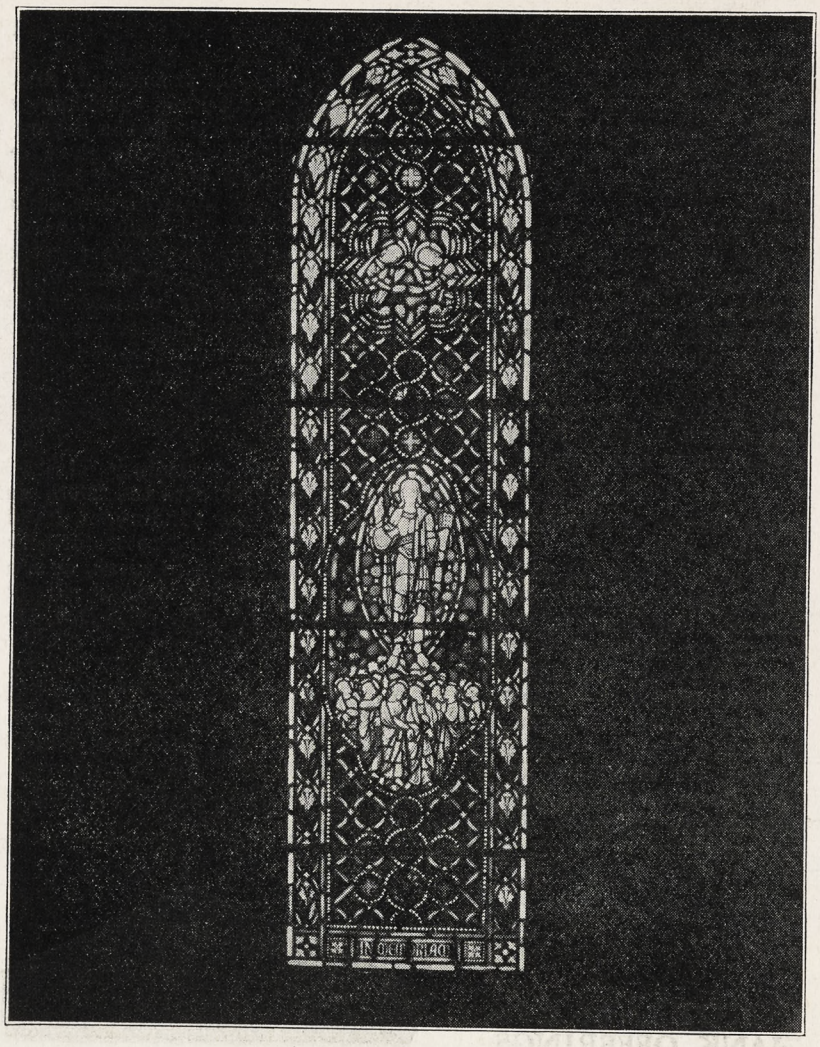
Even a flood can accomplish some good. Recently there was held at Alexandria, Louisiana, a thanksgiving mass meeting for escape from the flood, which brought together Romanists, Jews, Baptists, Presbyterians, Methodists, B'nai Brith, Ku Klux Klan, Knights of Columbus, and if the report that I have received is reliable, Episcopalians.

* * *

DuBose School, Monteagle, Tennessee, has just received from the will of J. D. and S. B. Patten of Cleveland, Tennessee, the sum of $2000 toward the endowment. The school recently received $50,000 for a new building.

* * *

The Wellesley Conference is to be held from June 27th to July 7th. On the faculty; Dean Wells of Sewanee; Dr. Richardson of Burlington, Vermont, chaplain; Miss Florence Newbold of the Girls Friendly; Miss Grace Lindley, Woman's Auxiliary; Professor Hodgson, General Seminary; Rev. N. B. Groton of Whitemarsh, Pa., on Young People; Rev. Gardiner L. Tucker, of religious education fame in the South; Professor Montgomery of the Philadelphia Divinity School; Professor Easton of General; Mrs. Wright B. Haff, secretary of the Woman's Auxiliary, New York; Professor Yerkes of Philadelphia Divinity; Mr. John C. B. Kwei and Mr. Alfred K. Chiu, both librarians, who will lecture on China. In the department of religious education we have Miss Elizabeth L. Hopkins of the province of New England; Rev. Vernon Losee of Christ Church, Springfield, Mass.; Rev. Charles Lancaster of Reading, Mass.; Miss Evelyn Withers of St. Peter's, New York; Miss Mildred Brown, pageantry expert; Professor Boynton of General; and Miss Laura Boyer, expert of the discussion method. In Social Service: Miss Dorothy Coe of "281"; Bishop Booth of Vermont and Professor Vida Scudder of Wellesley, who is to give a special course of the Social Gospel according to St. Francis. The department of Church music is in charge of Messrs. Thompson Stone of the Advent, Boston; Walter Williams of St. Stephen's, Providence, and Winfred Douglas and Wallace Goodrich of the commission on Church Music.



A Memorial Window
In The Ascension, Montgomery

* * *

The Racine School of Religion will begin its third year on July 12th and end on August 2nd, 1927. In the summer of 1926 men and women came for the purpose of studying theology. Within the group there were wide differences of conviction and custom in religious thinking and living. Seventeen dioceses were represented within the membership of twenty-five, and almost as many schools of thought as dioceses, but this is normal in the Episcopal Church, and in no way prevented a strong feeling of fellowship.

The School does not exhibit a stiffly academic atmosphere nor a rigorously conventional one. The students come for the purpose of work, and the three weeks are well spent. In addition to the intellectual and spiritual opportunities, the Racine Campus is a perfect place in mid-summer, and it could be considered as a sort of a vacation.

A vital part of the School is the intimate personal contact with the faculty. There is always a time and a place for personal interviews, for recreation and friendly conversation. Every day is full of activity without a too exhaustive program. One has the happy privilege of choice for the whole afternoon, and the student body chooses plenty of time for serious reading and study, in response to its inspiring leaders.

* * *

In the West Des Moines High School the students have from time to time a Character Conference, with sessions on three days, at which commissions meet, discuss previously determined questions, and later report their findings to the whole group. On some commissions there are both girls and boys, and some have boys alone or girls alone.

A recent conference took for its theme Character Building, with Commissions on Leisure Time, Social Life, Honesty, Loyalty. Among the findings are:

That one should desire to spend from three to five hours at home each

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day in an effort to know better the entire family, as the years which one can spend with them are few.

That petting makes the finest relationships between boys and girls impossible, and leads to such serious consequences that it should not be indulged in.

That dating with a bunch eliminates the desire to pet.

That the ideal girl to go with (this from the boys' conference) is charming, unselfish, a good mixer, well mannered, sincere, and self-respecting.

That both the parents and the student should more earnestly strive for sympathetic understanding.

* * *

Bishop Bratton of Mississippi, writing on May 20th, says:

"It is quite impossible to estimate accurately the losses sustained in the flood area. For example, I was in Yazoo City on Sunday last where we held our service in the Elks Club; I took a skiff, landed on the top step of the Church which had been flooded more than a foot in water but was then about six inches out of water, and the floors had been pretty thoroughly cleaned (as must be done because the mud, hardening, sticks like putty), the furniture of the nave cleaned and in process of drying. Just what cracking, buckling and splitting will result in the drying no one can tell. We saw enough to know that a thousand dollars at least will be needed even if no further damage results. What the walls will do as the plaster dries we cannot yet tell. This one sample is sufficient to illustrate the difficulty of making estimates which may require another ten-day period, depending on the weather. I am quite sure that we shall need some outside help."

* * *

Christ Church, Quincy, Massachusetts, is to celebrate the 200th anniversary of the building of its first church this week. Pastors of several local churches are to speak, as is also the bishop of the diocese, Rt. Rev. Charles L. Slattery. The Rev. H. K. Bartow is rector.

* * *

A total of $546,642 for the 1927 Lenten Offering was announced at the service in Philadelphia, June 5th, marking the Fiftieth Anniversary since the first Lenten Offering was taken.

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Professor Percy V. Norwood.

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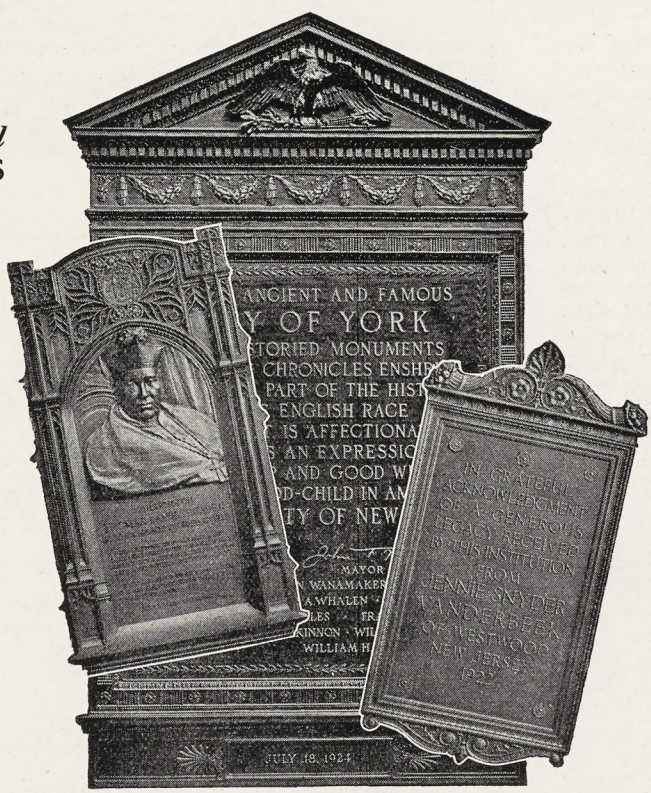

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Reports were read, either by diocesan representatives or by Miss Withers, from every home diocese and district except Southern Virginia, and from every district overseas except China, Japan and Brazil. Mexico, $705, and Liberia, $500, were among the striking reports. Pennsylvania was well in the lead with $79,000. The total is roughly an eleven per cent increase over last year.

The Academy of Music was filled for the inspiring service and as a large proportion of the congregation were children, their voices in the many hymns were delightful. An altar-like table on the stage held a cross and two jars of peonies of a splendid Whitsuntide red.

On the stage were twelve or more bishops, a number of clergy, and several choirs, aided by the Fireman's Band in the orchestra pit. Dr. Patton's Negro singers from Fort Valley and Lawrenceville were a credit to themselves and their schools. Members of the Pennsylvania Brotherhood of St. Andrew served as ushers. Bishop Garland welcomed the gathering to the diocese in which the offering was originated by John Marston. Bishop Murray made the principal address, emphasizing the personal responsibility of us all to carry forward what had been begun and carried on so well. Bishop Overs brought to mind the little Liberian children who earned their offerings by shooing the birds all day long off the rice fields, and told many stories illustrating not only the need, but the great possibilities of the total offering.

* * *

The Acolytes Festival with 297 acolytes in line, 45 priests, and a congregation of a thousand, was held at the Atonement, Chicago, last Sunday evening. The Rev. Alfred Newbery is to be instituted rector of the parish next Sunday.

* * *

Bishop Darst, chairman of the national Commission on Evangelism, informed the House of Bishops at its meeting in New York on June 2nd that it would be impossible for him to accept the proposition which had been made by the Commission that he continue actively in charge of the follow-up campaign of the Bishops' Crusade during a period of four years. Bishop Darst said that he was inclined at first to give favorable consideration to the plan, but that after consulting with members of the House of Bishops and with the leaders among the clergy and laity of his diocese, he found that the work of his diocese absolutely precluded the possibility of his separating himself from it for so long a period. The Bishop has consented, however, to

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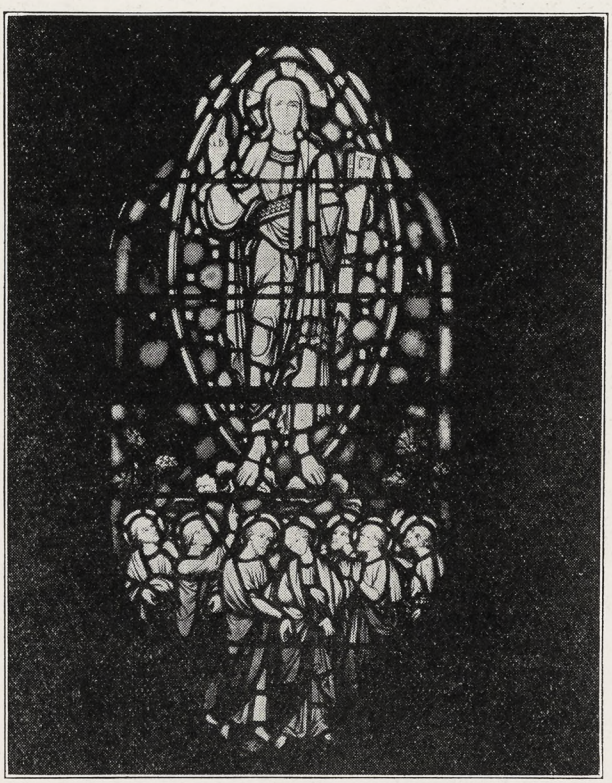

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continue actively in charge until the meeting of the next General Convention in October, 1928, and following that, to give as much of his time and counsel as he finds possible. The Executive Committee of the Commission in the meantime will endeavor to work out their plans in accordance with this decision.

* * *

Another acolytes service was held the same week at St. Luke's, Kalamazoo, Michigan, for the diocese of Western Michigan. The Rev. Hiram K. Douglas, rector of the Messiah, Detroit, was the preacher.

* * *

Four men were graduated from St. John's, Greeley, Colorado, in St. Chad's Chapel, May 30th. During the past year thirty-four men have been enrolled in the school, taught by a faculty of five resident professors. The school is now raising an endowment.

* * *

The Rev. Charles N. Lathrop, executive secretary of the department of social service of the National Council, was one of the speakers at a meeting held in a public school in New York City on June 9th. About a year ago a number of organizations styling themselves "patriotic" protested against the schools being used for any meetings held under the auspices of the American Civil Liberties Union. This was the first meeting to be held under their auspices since the matter was fought out before the Board of Education. Dean Lathrop spoke on "Population and Housing." Other speakers were Congressman La Guardia and Professor Harry F. Ward of Union Seminary.

* * *

Nothing like having a cheerful and optimistic treasurer like Mr. Franklin. We are $64,000 behind last year but he says: "Everything's going to be all right." Here's his letter to you: "No records broken this year up to June 1st, but nothing to be ashamed of. The total to June 1st last year, $1,102,814.30. The total to June 1st, this year, $1,038,500.34 Decrease, $64,313.96. Last year 44 dioceses and districts had paid the full proportion of their budget quotas to date; this year 42 are on the honor column.

"With this good start let us make special efforts to educate our people as to the necessity of taking care of their church obligations during the summer. Some parish treasurers need a reminder also.

"A good summer to you all."

* * *

Every summer the district of Eastern Oregon brings out young men from the theological seminaries to assist in the missionary work of the district. This year Mr. Norman Schwab of Virginia and a graduate of Yale is to give his summer to this important and needy field.

* * *

Commencement at the Divinity School in Philadelphia was held for the first time in its new and beautiful chapel on June 2nd. The sermon was preached by the Rev. Dr. Flinchbaugh, rector of St. Stephen's Church, Wilkes-Barre, Pa. The commencement was marked by a number of important announcements; the endowment of six stalls each providing for the education of one student; the endowment of two professor's stalls, announced by Dr. Flinchbaugh. One of these is the gift of Mr. F. M. Kirby of Wilkes-Barre, who sent his check for $100,000; the other to be raised in Bethlehem by popular subscription under the guidance of Dr. Flinchbaugh, and is to be called the Ethelbert Talbot Chair of Biblical Learning. Vacancies in the governing board of the school were filled

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by the election of Bishop Thomas as an overseer, and Mr. F. M. Kirby and Mr. Monell Sayre as trustees.

* * *

An active bit of flood relief work was done in the south by the women of St. Andrew's, Jackson, Mississippi. They were organized into a relief group by the rector, the Rev. Walter B. Capers, at the first cry for help, and have been on the job doing all sorts of necessary work ever since. The fact that during the past week the group has received hardly any calls for help is taken as a sure sign that the flood is at an end.

* * *

Perhaps the most interesting announcement at the commencement at Philadelphia was of the acceptance by Bishop Thomas of the position as canon of the chapel of the school. Before going to Wyoming Bishop Thomas has for years been an instructor. When it became known, a month ago, that he was to resign as Bishop of Wyoming his friends in Philadelphia at once determined to ask him to give his interest and his gifts to the work of the school. A tentative proposal was made to him, which, after his resignations was accepted by the House of Bishops last week, he accepted. He will take up residence on the campus of the school in October.

* * *

A class of 27, of whom 14 were men, was confirmed by Bishop Lloyd at the Messiah, Rhinebeck, N. Y., the Rev. Gabriel Farrell, rector. There were four women in the class, the oldest of whom is seventy-nine.

* * *

M. Briand's proposal for the outlawry of war between France and the United States was heartily endorsed by the Administrative committee of the Federal Council of Churches at their last meeting. A great deal said in their resolution about the good will created by the flight of Lindbergh. A great lad, that; extraordinarily sane. But keep on with your prayers; he needs them now quite as badly as he did when flying over the Atlantic. A high commission in the army, a military uniform, and the adoration of pretty women is quite as much a strain on the character of a man as 2,500 miles of open sea. It is Lucky Lindy, smiling boyishly in plain civilians, whom the world adores. It will be a shame if they ruin it all by insisting that he dress up in braids and feathers.

* * *

The Rev. H. R. Hole, rector and missionary in charge of the seven parishes and missions composing the Northern Field of the Diocese of Michigan, will have three assistants during the summer. Miss Ethel Elliot is the efficient year-round worker among the women, children, and young people of the mission congregations. Mr. Charles Hawtrey, a student at Nashotah House, is working out a scholarship provided by the National Division for Rural Work by actual experience in this field during his seminary vacation, in preparation for the rural ministry. The Rev. Frederick C. Grant of Western Seminary has accepted the appointment of assistant minister in Trinity Parish, Mackinac Island, for the summer.

* * *

Annual meeting of the Guild of the Ascension was held in Trinity Chapel, New York, May 31st. The aim of the guild is to encourage system in the devotional life, which was

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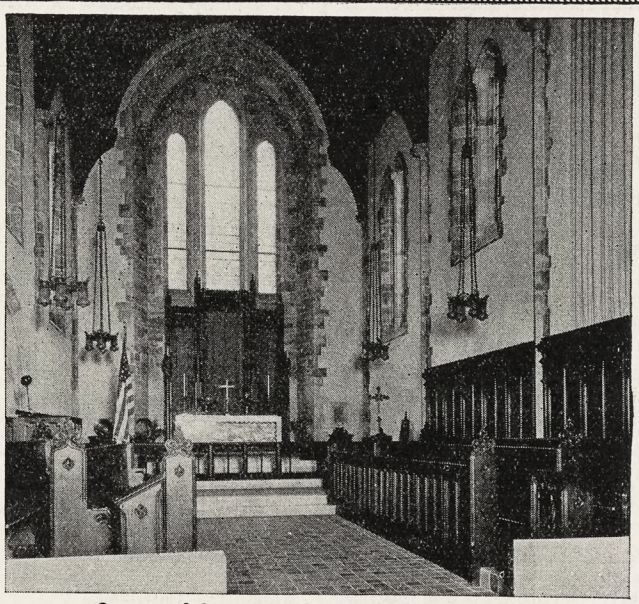

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made the subject of the address given by Rev. J. Wilson Sutton. The Rev. Charles E. Hill of Buffalo was re-elected head of the guild.

* * *

Annual meeting of the Woman's Auxiliary of Long Island was held at Richmond Hill, May 31st. Bishop Stires preached. In the afternoon the Rev. Mr. Murakami of Japan told of his work in Japan. The attendance was close to five hundred.

* * *

St. John's, Oakland, California, the Rev. John Barrett, rector, is to celebrate its diamond jubilee this week. It is the oldest parish in the city.

* * *

There is to be a summer school in Arizona this year for the first time, to be held at the Mesa Ranch School. Miss Mabel Lee Cooper, Archdeasons Porter and Jenkins, the Rev. E. L. Freeland and Mr. E. C. Clark are among the leaders.

Answers

1. Duluth, Idaho, New Hampshire, Florida, Los Angeles.
2. Bishop Morris, Bishop La Mothe, Bishop Huntington, Bishop Carson, Bishop Campbell.
3. Bishop Motoda and Bishop Naide.
4. In Washington, D. C.
5. New York, Washington.
6. An official publication of the National Council, published four times a year.
7. These men are Executive Secretaries of the various departments of the National Council.
8. "If onward ye will tread."
9. Miss Laura F. Boyer, Assistant Educational Secretary of the Woman's Auxiliary to the National Council.
10. Eight.

Clerical Changes

BAILEY, Rev. Charles, rector of St. Paul's, Gainesville, Texas, has accepted a call to St. Matthew's, Enid, Oklahoma.

BURRILL, Rev. Harold St. George, Grace Chapel, New York City, has accepted the rectorship of Emmanuel, Newport, R. I., where he succeeds Mr. Rudd, now canon of Washington Cathedral.

DOUGLAS, Rev. Richard M., assistant at St. Mark's, Shreveport, La., accepted rectorship of Holy Cross, Harrisburg, Texas.

FERGUSON, Rev. Lawrence C., rector of St. Simon's, Chicago, has accepted election as assistant at St. Luke's, Evanston, Illinois.

JOHNSON, Rev. Frank M. Jr., Christ Church, Eagle Lake, Texas, has accepted a call to St. Andrew's, Houston, Texas.

KNAUFF, Rev. Grant, of Pensacola, Florida, has accepted appointment as priest-in-charge of St. Andrew's, Carbondale, Ill., and associated work in the diocese of Springfield.

LOVETT, Rev. Benjamin B., assistant at Emmanuel, Baltimore, has been called to the rectorship of Memorial Church, Baltimore.

PAGE, Rev. Herman R., assistant at St. Paul's Cathedral, Boston, has accepted a call to be the rector of St. Paul's, Oakwood, Ohio.

SPRENGER, Mr. Lester R., graduate of Garrett Biblical Institute, candidate for Orders, has accepted appointment as lay assistant at St. Luke's, Evanston.

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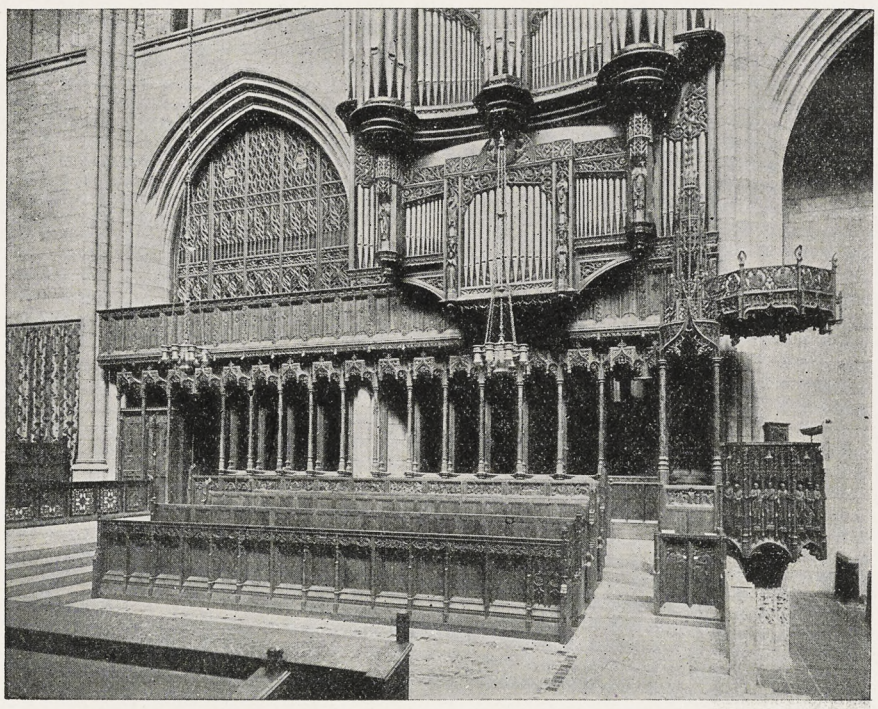

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The WITNESS

CHICAGO, JUNE 23, 1927

What Is Success?

by

G. A. Studdert-Kennedy

Are Women Fit Companions for Men?

The opinions of

LADY ASQUITH
ST. JOHN ERVINE
BERNARD SHAW
LADY RHONDDA

Marriage and Divorce

by

Bishop Johnson

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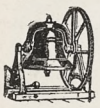

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MARRIAGE AND DIVORCE

The Position of the Church

BY BISHOP JOHNSON

THERE seems to be much confusion in the minds of Churchmen in regard to the question of marriage and divorce and remarriage after divorce.

Holy Matrimony is a sacramental relationship between man and wife which implies fidelity to the marriage vow on the part of both parties. There is no ecclesiastical law, however, compelling two parties to live together should they decide to separate.

There have been cases in Church history in which the parties agreed to separate and each has entered a monastic institution. There have been cases in which Christians have been divorced by the state, each party, after divorce, keeping the law of chastity; or in which one of the parties has refrained on principle from remarriage. Under such circumstances the Church has never censured the party so interpreting the law.

The State

Marriage is also a matter of which the state takes cognizance. The state looks upon marriage as a civil contract which may be dissolved by the state and the parties set free to enter into new contracts. The law of the state does not nullify the law of the Church, but leaves to individual Christians the right to regard themselves as inhibited from marrying again, though the state permits it.

The Church may be said to frown upon divorce, but not to the extent of placing the divorced under any ecclesiastical censure.

St. Paul seems to have summed up the case in the conditions which maintained in the Roman Empire and which were very similar to those in the United States today. The Romans esteemed the marriage contract very lightly. "If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases. God has called us to peace." In other words St. Paul realized the impossibility of sacrificing peace to a bond in which there could be no peace.

But the Church did not permit remarriage even under such circumstances. In short divorce in itself is merely a separation, authorized by the state and has no different implication from a sacramental standpoint than separation by private agreement.

The legalizing of the separation by the state has certain temporal consequences as to finance and inheritance but has in itself no further moral significance than actual separation. It merely makes a *de facto* act to be also *de jure*.

The Church however refuses to remarry Christians who have been divorced, excepting only in the case of adultery, and even here the spirit of the Gospel is against it.

The sin lies in remarriage after divorce, not in separation, whether by personal agreement or legal sanction.

The Church would depose a priest who would remarry after a divorce, but it does not censure a priest for securing a divorce where it is manifest that such divorce is merely a legal sanction of a separation. In other words, the securing of a divorce, on grounds such as St. Paul refers to, is a secular act confirming an unavoidable situation.

Serious Question

The whole question of marriage and divorce is one which confronts the Church today in a very serious way. In the first place probably fifty per cent of the American people, so far as the Christian religion is concerned, have the status of pagans. It is difficult to apply ecclesiastical law to those without the jurisdiction of the Church.

If a missionary were to go to a pagan country he would be confronted with polygamy. It would be a hardship to enforce the ecclesiastical law upon those who had never heard of the Church and were ignorant of its laws. He would find it difficult to refuse baptism to polygamists.

It is difficult to see how unbaptized persons can receive the sacrament of Holy Matrimony, for until one is baptized one is incapable of entering into any other sacramental relations.

Bishop's Responsibility

What is one to do when confronted with a couple who have never been baptized or instructed in the law of Christ? Of course the Church puts the whole question up to the bishop and he is responsible for two things:

First: To see that the standards of the faith are kept by those within;

Second: To see that the mercy of Christ is extended to those without.

There are those who are so constituted that they can lay down a hard and fast rule; shake their heads and say "Nothing doing."

I envy them the comfort of their position but do not admire their solution. Life is not so simple that it can respond to a yard stick regime. It is far easier to take refuge in a law than to administer equity.

Under what principle of justice do we place pagans under the rule of the Church before they are members thereof?

I believe in the strictest application of the Church's law upon those who have taken the baptismal vows and assumed the responsibilities of discipleship. But does the canon law of the Church apply to pagans? I

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have been asked time and again whether people who are divorced and remarried can be baptized and confirmed and I invariably answer certainly, if their baptism and confirmation involves an acceptance of the Christian law of matrimony. You cannot stretch ecclesiastical law to cover a secular pagan world.

THE ROMAN POSITION

The Roman Catholic Church has no doubt on this question but at once rules that the marriage contracted outside of the Church, and by those who were not sacramentally united to Christ in a valid baptism, does not hold for the administration of the Church's sacraments. This is their doctrine of "Ne temere" which they apply even to those baptized and confirmed in the Anglican Church, quite contrary to papal ruling in the past.

The time has come when the Church ought to recognize a situation in which grave injustice is done to pagans in the interest of legalistic consistency.

We cannot shut the door to those who are without in order to satisfy the demands of ecclesiastical order. The Church should revise its code.

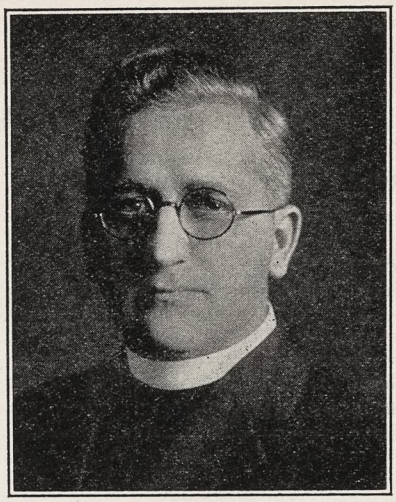
First, it should not sacramentally join together two persons either of whom is unbaptized. The marriage service is for Christians.

Second, it should enforce on Christians thus married the requirement that neither of them shall remarry while the other is still living.

Third, it should adopt a policy to meet the needs of those who have contracted non-sacramental marriages, whereby it will admit them into the communion of the Church on their acceptance of the Church's discipline, regardless of their previous record. The Church is not public property. It is the Body of Christ. And there is one law for those within and another for those without. The firmness of discipline is best maintained where fairness is combined with firmness; mercy is yoked with severity, and each case is decided by the bishop regardless of public opinion upon the merits of that particular case.

Nor is morale improved when ecclesiastics call that sin which is no sin except to those who think vaguely, criticize severely, and do not face the obligation to be just and merciful.

Watch out for a gentleman who goes by the name of the Rev. Anthony J. Romzra, who claims to be a Russian priest. He is loaded with all the official paraphernalia, and also official letters from some of our clergy who have been his victims. He begs cash; instead of giving it to him, spend the money on a telegram to Rev. Thomas Burgess, Secretary Foreign Born Americans.



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Let's Know

SYNESIUS

By Rev. Frank E. Wilson

HE IS not very well known but he is an interesting person and cut quite a figure in his day. His home was in Cyrene, North Africa, where he was born into an ancient family toward the end of the fourth century. Keen of intellect, he was an ardent disciple of the romantic but unfortunate Hypatia who taught a school of Neo-Platonism in Alexandria.

Synesius lived in the spineless days of the emperor Arcadius when incompetent officials were failing in their imperial duties all over the empire. In theory no one but the soldiers were permitted to carry weapons but Synesius found it necessary to disregard such regulations. He owned considerable property himself and suffered from the buccaneering proclivities of the tribesmen round about Cyrene. He organized a defense for himself and his neighbors which was so effective that the Cyrenians looked to him with growing confidence as their natural guardian. When the time came to elect a new bishop, the people insisted that he should accept the office. The idea was not particularly congenial to him and he wrote some letters reciting his own deficiencies and listing the reasons why he was not a fit person for the episcopate. In the light of later events, it seems that he probably painted himself much blacker than he really deserved. At any rate, he was consecrated and undertook his duties with a serious determination to make good.

His intrepid character is well illustrated by an incident which occurred before his consecration. The condition of the Cyrenians was most unhappy by reasons of excessive taxation as well the constant perils of marauders. Synesius undertook a trip to Constantinople to lay the matter before the emperor in person. It took him three years to gain an audience but when his chance came, he used it to the limit. The oration he delivered at that time "On Kingship" got into print and became something of a classic. He bluntly told Arcadius that it was high time he abandoned the luxuries of his royal court to give a little personal attention to the needs of his empire and particularly to lead the Roman army where it was most needed. On his way home from Constantinople he visited Athens, not because he was eager to see Athens, he said, but because he wanted to escape the condescending remarks of those who had been there.

Arcadius, of course, did nothing about it and Synesius continued to be the defender of his people after he became bishop. Once a governor was sent to Cyrene whose conception of his office was to use it merely as a means of extracting more tax-money. Synesius went after him, threatening him with excommunication as an open sinner. He devoted himself faithfully to his many duties and became a real power in North Africa. His later years were saddened by the death of his three sons at the hands of the turbulent neighboring tribes. Just before his death he wrote a hymn as a swan song, in which he commended himself to Christ, praying that "his sins may be forgiven and that he may behold the glory of the Saviour."

It was such men as Synesius who saw the Church through the troubled days of those first few centuries. He deserves to be better known.

About Books

THE APOCALYPSE OF JESUS CHRIST: A REAPPEARANCE *by William J. McKnight, D. D. Hamilton Brothers, Boston.* $3.00

This is an exposition of the Letters to the Seven Churches from the ultra-fundamentalist point of view. We can imagine the author to be a hard, angular, unsmiling type of Christian, whose goodness is more repellent than attractive. He devotes pages of turgid rhetoric to Jezebel and contemplates with grim delight "The head of Ahab's sons jostled into baskets and piled in heaps in the very gates of Jezreel, that they might gaze from their hollow sockets on Naboth's vineyard." We have a guilty feeling that the author secretly desires a similar fate for all Modernists. This is a perfectly safe book for students in seminaries of the anti-evolutionist type and for the layman whose religion, instead of being a source of inspiration and joy, has soured him for life.

I. Goddard.

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WHAT IS SUCCESS?

Here Are A Few Essentials

BY REV. G. A. STUDDERT-KENNEDY

THE secret of success depends upon what you mean to succeed at. There is truth in the saying that only the second-rate succeeds; first-rate men and things are always failures.

That low man seeks a little thing to do,
Sees it and does it.
This high man with a great thing to pursue,
Dies ere he knows it.
That low man goes on adding one to one,
His hundred's soon hit.
This high man, aiming at a million,
Misses a unit.

If you aim at a gooseberry-bush, you will probably hit it and feel proud of yourself—for a while. If you aim at the moon you will miss it; but you will hit something higher than the gooseberry-bush. If you want to make dead certain of success aim low, and you will be rewarded—and the reward will turn to dust or dirt as soon as you touch it.

Aiming at Nothing

Lord Beaverbrook has said that there is no success without egotism, but he never said what he meant by success, nor did he define egotism. In the long run an egotist—a self-centred man or woman—can never succeed, because he is aiming neither at the moon nor at the gooseberry-bush, but at a ghost. He is seeking something which is not there, and never can be anywhere but in his own imagination.

The self-centred man wants a world built for himself and according to his desires, and there is no such world, and he is, therefore, doomed to failure, however great and lasting his success may seem to be. Napoleon was the supreme egotist. He battered, bludgeoned, beat: he slaughtered, schemed and tortured men to force the world into the shape he wanted it to be. And because his natural gifts were so great and his genius so trancendent he almost succeeded; but in the end the world broke him, and he had to stand and listen to the judgment of the sea as it moaned against the cliffs of St. Helena.

So it must be with all self-centred people sooner or later—sooner if they are little people, later if they are big ones.

Honesty First

The first essential of real success is honesty, square facing of the facts, the absolute and utter refusal to pretend that you are not what you are, or that you are what you are not. That is why Christ was so down on hypocrites or actors. There is no hope of getting anywhere for the man who deceives himself. You must find out what you want, and why you want it, and then go for it baldheaded.

Conquest of Fear

The second essential of success is the conquest of fear. The one thing I have never failed to mark in every really fine personality I have ever met is that they feared nothing and nobody except dishonour. Fear is a paralysing thing and we are cursed by it. If you could eliminate imaginary fears you would cut out half the failures and miseries of men and women.

Fear of poverty, fear of disease, fear of what men will say or think of you, fear of losing what you have if you try to gain more and risk it—all those cripple and cramp their victims, driving them to failure. A certain recklessness is necessary if a man is to succeed in being a man indeed.

Safety first is all right as a rule of the road, but it is rotten as a rule of life. "A bird in the hand is worth two in the bush" is a proverb only fit for fools and failures. The two birds in the bush are worth twenty in the hand; they represent hope, and hope is the one thing in the world we cannot live without.

Need Hope

Life without hope is only living death, and hope must rest on faith; both are essential to success. Faith, at its root, is just the capacity for concentrated desire, the power to want one thing and to keep on wanting it so badly that you cannot help striving to attain it. The cause of most failures is that we do not want one thing steadily and without wavering, our desires are dissipated and divided. We don't know what we want and won't be happy till we get it.

The great thing is to find out what we want, and to keep on wanting it, so that want makes us work and keep on working. It is always want that makes work, and work, hard and persevering work, is the road by which we must walk to success of any kind.

Genius has been defined as an infinite capacity for taking pains, but it really is the capacity for counting something so tremendously that nothing is pain which brings you nearer to it. The brilliant pianist whose hands fly over the keys so easily and with such certainty of touch has probably had to practise eleven hours a day; but what did he care? He wanted music and he was going to get it; the hours seemed like minutes, and the years like days.

Real Genius

That is genius, that power of passionate desire, and all are not gifted with it; but all of us have some of it, and to cultivate it, and foster it, to concentrate our desires and hold them to the point is the very meaning of success in anything at all, high or low.

Success, like happiness, never comes to those who seek it directly. People can never be happy by desiring happiness, nor can they succeed by desiring success. Men are happy if they know what they want and are on the way to win it, and so it is with success. The successful man is the man whose heart is set on something so firmly that he never turns aside but walks on steadily, however rough the road may be, because the desire of his heart makes all the hardness he endures seem well worth while.

Many such men may seem to fail because they aim too high, but their failure is the highest success, and in their heart of hearts they know it. They neither need nor ask for pity, and they do not care for praise. These of course, are the great ones of the earth; but in them lies the secret of success, and no one can succeed unless there is in them some measure of this greatness which consists of singleness of heart.

If you want to be a successful grocer you must set your heart on the perfect grocer's shop. You must dream of it, work for it, sacrifice every pleasure for it. You must, in short, go for it all out. You may not get the perfect shop, but you will be a successful grocer.

The question: "What is the secret of success?" was put to the Master once in another form. "What is the great Commandment?" someone asked him, and that just means: "What is the secret of a successful life?"

You know the answer. The first and great Commandment is: "Thou shalt Love the Lord Thy God"—and your God is what you want and what you live for—with all thy heart, with all thy mind, with all thy soul, and with all thy strength.

Find out what you want and go all out for it. But watch what you want. It may be a fraud and not worth wanting—and then you will succeed, but the moment of your tri-

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umph will be the moment when you realize how completely you have failed. What you want to succeed at is more important than success.

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Young Peoples Column

By Rev. W. A. Jonnard

ONE Young People's Society had a very interesting program which consisted of a double topic. The boys discussed the subject "What Qualities I Like Best in a Girl," and the girls responded with "What Qualities I Like Best in a Boy."

The following qualities were listed by the Observant Reporter as qualities girls liked in boys in the order of their choice:

1. Dependability.
2. Frankness.
3. Good Sport.
4. Neatness.
5. "Sensibleness."
6. Athletic.
7. Common sense.
8. Strength of Character.
9. A good loser.
10. A good winner.
11. Courteousness.
12. A good "spender," which being interpreted meant, possibly, generousness.

The boys said they liked the following qualities in girls:

1. Intelligence.
2. Fair countenance.
3. Physical beauty.
4. Good sport.
5. Good dancer.
6. Athletic.
7. Good Loser.
8. Good winner.
9. Frankness.
10. Naturalness.
11. "That School Girl Complexion."
12. Dimple in chin.
13. Wobbly eyes, which being interpreted meant, probably, "that come hither look."

* * *

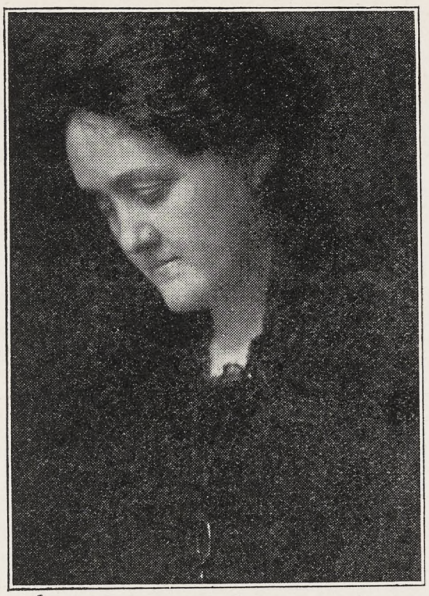
The following short rules, if observed, will help any organization such as a Young People's Society:

PARLIAMENTARY LAW

1. Be definite.
2. Considerate.
3. Obtain order.
4. Be Alert.
5. Know how.
6. Don't overdo.
7. Address chair.
8. Second motions.
9. Be calm.
10. Think twice before opposing.

POINTS ON PUBLIC SPEAKING

1. Be natural.
2. Be concise.
3. Use simplicity.
4. Be humorous.
5. Be sympathetic.
6. Enunciate clearly.
7. Be prepared.
8. Have purpose.
9. Know subject.
10. Drift definitely.



MRS. JOHN GLENN
Speaks at Industrial Conference

Preacher, Pulpit and Pew

By E. P. Jots

A party of clergymen were attending a Presbyterian Conference in old Scotland. Having a spare afternoon, several of them set off to explore the district.

Presently they came to a river, spanned by a temporary bridge. Not observing a notice that the structure was unsafe, they started to cross it. Thereupon the bridgekeeper ran after them in protest.

"It's all right," declared the spokesman, "we're Presbyterians."

"I'm no caring about that," was the reply, "but if ye dinna get off the bridge you'll all be Baptists."

* * *

One of our subscribers writes us about an epitaph he discovered as he was going through an old cemetery in Boston. It reads: "Hezekiah Buttersfield, born November 20, 1608, died September 10, 1682; age 74 years, 9 months, 20 days. *We had just learned to love him when the angels took him home.*"

* * *

"What kind of a man is he—good, bad or indifferent?"

"Well, that depends a good deal on who is on the other end of the plank with him."

"What do you mean?"

"Well, if you size him up with Judas Iscariot he looms up middlin' fair; but when you come to set him down between such fellows as you an' me, he does dwindle terrible surprisin', he does, for a fact."

* * *

A fussy little woman, who delighted in asking questions, once asked one of our Bishops, "What is your opinion about Hell? Is it a condition or a place?"

"That all depends," said the Bishop. To a man with a bad attack of indigestion Hell is certainly a condition. But to the woman who has to live with him it might better be called a place."—"Common Sense Religion," by Rev. Frank E. Wilson.

* * *

A friend was showing a Scotsman around his cutlery works at Sheffield. "Here's a souvenir for you, Mac," he said, when the visit was over, and handed him a pocket knife. "But," he added, "you'll have to give me a half-penny for it, so that it cannot cut our friendship."

With some reluctance the Scot searched his pockets and at last produced a penny. "Hae ye got change?" he asked, anxiously.

"Sorry," replied his friend, "I'm afraid I haven't."

Mac thought a minute. "Then ye can just gie me another knife!" he said.

Ask Me Another

The questions this week are supplied by the Rev. Martin Tate of Memphis, Tennessee. Biblical references are given for answers; look them up if you do not know them.

1. What does the word apostle mean?
2. How many apostles did Christ appoint?
3. Who is mentioned first in the list?
4. What prophecy did Christ make about Simon?
5. Who formed the inner circle of the apostles?
6. To what three places did Jesus permit these three men to accompany Him?
7. Who were the two sons of Zebedee?
8. Who is called the Beloved Disciple?
9. Who was the doubting disciple?
10. Did he finally believe in the resurrection of the Lord?

Two churches consecrated in the diocese of Los Angeles: S.S. Simon and Jude at Alhambra, and St. Mark's, Pasadena. The former is the chapel of the diocesan home for the aged, also serving as a neighborhood church. St. Mark's is one of the strong established parishes of Pasadena.

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ARE WOMEN FIT COMPANIONS FOR MEN?

Opinions of Lady Asquith, Shaw, Lady Rhondda, St. John Ervine

Reported by

A. MANBY LLOYD

SOME amusing views exchanged at the School of Economics, when Lady Rhondda and Mr. St. John Ervine, with Miss Edith Evans as their not too impartial chairman, argued the point, "Are women fit companions for men?" The debate was one of the lectures and counter-lectures arranged in aid of the King Edward's Hospital Fund. Mr. Ervine, who boldly assumed the role of challenger, declared that ever since women had been enfranchised men's manners had gone to pieces. Until women began to smoke no man ever dreamed of smoking in a theatre. Another disgusting habit entirely due to women was the cocktail habit. In his view cocktails were only for women and Americans. The great days of the English theatre were those when women were allowed neither in the auditorium nor on the stage. The moment women were admitted indecency became rampant. The Restoration drama coincided with the advent of women on the stage, and when they were first seen there they were hissed by the indignant and virtuous men. When women went into the audience tragedy was abolished from the stage. The simple reason was that women wanted to see something at which they could giggle. When Shakespeare was produced at the Old Vic and elsewhere the men predominated in the queues, but when a lecherous play was given anywhere it was the women who thronged there. What men were entitled to demand of women was comradeship. They must no longer trade on their sex, which was what they always did, but what men never did—and they must be prepared to take their stand with men on terms of real friendship and equality. It was a foul lie to say that women were finer and more beautiful creatures than men. Let them go to the zoo, and there they would see that the male was always the more beautiful animal of the species. Women had to realize that in beauty of mind, body and character men were their superiors. Man was a creature full of romance and with a burning desire for adventure. He aspired to contend with danger and death, and it was the women who lured him into the cities, which he hated, because she herself loved life and gaiety. What she said was, "Come and be comfortable." It was because women liked crowds and doing the same things as other women did in such a convention-ridden way that the world was getting into such a pitiful plight.

Lady Rhondda, far from taking a defensive standpoint, retorted with the question, "Are Men Fit Companions for Women?" Like all men, Mr. Ervine blamed women for everything. Perhaps his most amazing suggestion was that the decadence of the drama was due to them. In theatrical matters the tastes of nine men out of ten was simply deplorable. Whenever women tried to get theatre parties together they always said: "We shall have to go to a musical comedy; the men will be bored if we go to anything else." As to the statement that the abolition of tragedy was due to women she had often thought that perhaps the reason why there was such an enormous number of murders and suicides in Shakespeare was because he had to appeal to the bloodthirsty tastes of his masculine audiences. To say that no man ever traded on his sex was a magnificent impertinence. The truth of the matter was that the subject of the debate had been worded wrongly. Seeing that we were now living under a democracy, the basic fact of which was that one had to abide by the majority rule, it was a gross impertinence for the men, as the minority, to ask whether the majority were fit to be their companions. She admitted that men did succeed "fairly well" in their endeavors to be fit companions, but their one noticeable and serious drawback, especially in Englishmen, was that they could not talk or listen to a woman's "shop." On the other hand one of the salient qualities of women was their ability to take an inteiligent and sympathetic interest in men's "shop." Men could often be stimulating and amusing, but they had different types of humour, and thus they had to study their market, or in other words, first choose the woman to whom their humour appealed.

* * *

"My character-drawing of women —which has enchanted the whole world—has brought me many queries, such as 'How did you *know* we were like that'?"

This was only one of the exhilarating remarks of Mr. George Bernard Shaw at a meeting at the King's Theatre, Hammersmith, to provide funds for the Cecil Houses, the new Women's Public Lodging-House Fund.

Two thousand pounds was contributed, which, by a cheque for £100, Mr. Shaw converted into guineas. ("I shall be completely ruined if it gets out that I gave anything,' remarked Mr. Shaw, fountain pen in hand.)

Mr. Shaw let his audience into the secret of how he acquired his knowledge of women.

"I'm afraid," he said, "they have attributed me with a very disreputable past, but the secret is that I have always presumed that a woman was a person exactly like myself.

"In the Victorian age men succeeded in one of the most grotesque enterprises ever tried by mankind.

"They were romantic people. They insisted on something to adore and worship. So they took the women, denied they were human beings, dressed them up in an extraordinary manner, and set up a convention that women were angels.

"This was very nice for men. But seeing that women could only be angels up to a certain point, it was not altogether pleasant for the women. We, therefore, had dosshouses and everything else arranged for man: women continued as angels."

Advising his audience on how to gain admission to a night shelter, Mr. Shaw warned them against always insisting on their respectability.

"I will tell you what I would say to the Church Army if I wanted a bed for the night. I'd say: 'I don't want to go straight. I'm one of the worst characters in London. The Salvation Army have kicked me out and no one will have anything more to do with me.' And I am positive the Church Army would fight to get me in and rescue me from myself!

"I am sure you will find in these places women of spotless virtue who have got in by pretending to be abandoned creatures!"

* * *

Lady Asquith, better known as "Margot," has been discoursing on the modern girl. Having lived at Downing St. from August, 1914, to December, 1916, and seeing the horrors and workings of war at close quarters, her heart went out to the younger generation. The war, she thought, would create a new type of young person overwhelmed by a sense of responsibility due to the anguish that darkened their youth. On the contrary they have made more foolish, reckless and loveless mar-

(*Continued on page* 15)

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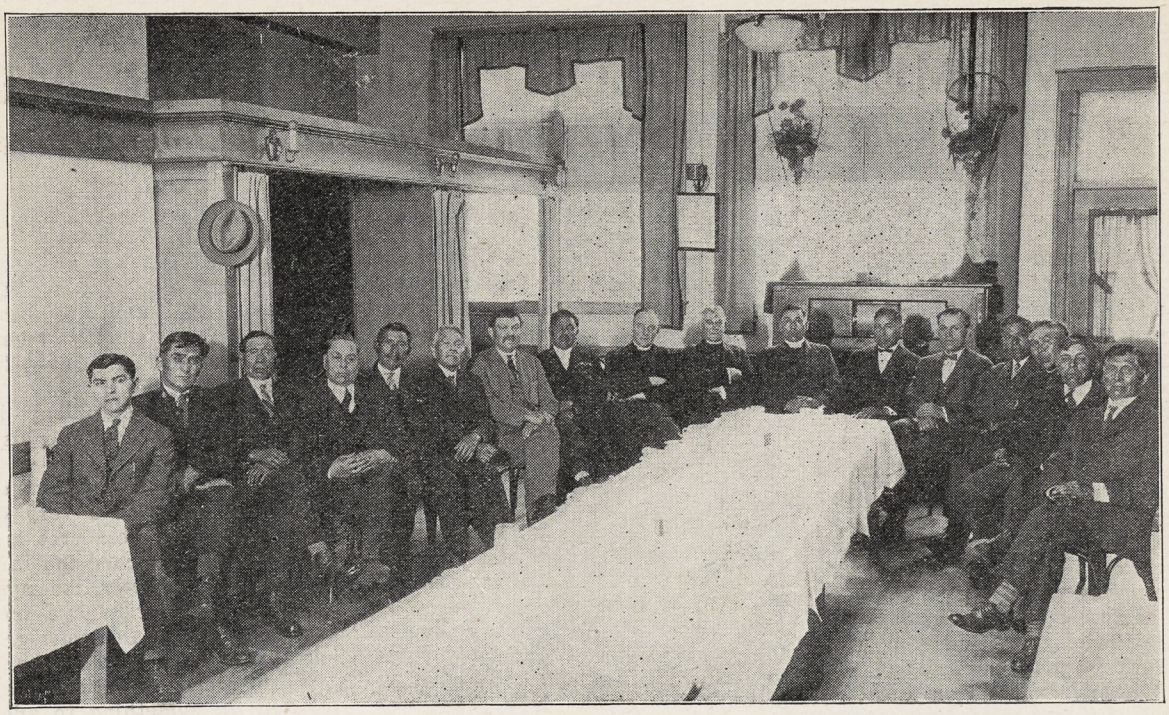

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE other evening while over the coffee cups with a group of people who qualify as intellectuals I was given a "ride" for my selection of three books to be retained if all others were to be everlastingly denied me. Perhaps you will recall the selection in the issue of June 9th: Tolstoi's "My Religion," Henderson's "Life of Bernard Shaw," Butler's "The Way of All Flesh." One lady was kind enough to agree that Tolstoi's work belonged, but I was politely razzed as a lowbrow for the selection of the other two. I do not this moment recall all of their selections, but they included "The Ring and the Book," Plato's "Republic," Carpenter's "Toward Democracy" and, I believe, Tawney's "The Acquisitive Society." The humorist in the bunch thought to beat the game by selecting The Encyclopaedia Brittanica but the choice was ruled out on the ground that it was a couple of dozen books and not one, or even three.

It was the selection of Butler's book that got me in particularly bad. I shall not defend the choice except to ask you to present a more penetrating sentence than that in which he describes a group of people at worship as being those who "would have been equally horrified at hearing the Christian religion doubted, and at seeing it practiced."

* * *

One of our clergy in the South says the following incident in his experience is strictly true. The names are assumed.

"The other day I met my old friend Nick Abenadarkis, who told me that he was back in town to stay. He asked me to call upon his wife who before their marriage was Martha Johnson and lived about eight miles back in the hills. During the time that they had been away, Martha, so Nick said, had become 'Episcopal.'

"I found their house down near the railroad tracks in a somewhat poor neighborhood. The house, however, had been freshly painted. Martha, who was not expecting me, greeted me in a modish blue gown. She was in all respects immaculate, her hair marcelled. Her five-year-old boy had clean face and hands, his hair neatly brushed. Through the doorway into a back room I saw an attractive crib. Soon the baby fretted and Martha brought him out, also immaculate. Martha had dropped the vernacular twang and spoke in the tones of a cultivated foreigner.

"Yet Nick was merely a Greek restaurant employee. If Martha had married a 'hundred per cent American,' of similar status (I have some such parishioners) I should have found her a slattern, in a cluttered and disorderly house, with dirty and unkempt children; all deadly dull and unattractive. Cannot we Hellenize some more of our native American stock?"

* * *

The program of the ninth summer conference at Asilomar, California, announces national leaders, including Miss Cooper and Miss Tillotson of "281"; Bishop Mitchell of Arizona; Dean Beal of Los Angeles; Dean Powell of San Francisco; the Rev. Harold Brewster and other clergymen of the Pacific Coast.

* * *

Editors of religious journals came together this past week in Washington, under the auspices of the Federal Council of Churches, to discuss the trade. The minutes will eventually arrive and will be passed on if they contain anything of interest to you; that is, anything except methods of inveigling folks to subscribe and firms to advertise. If there was a lively discussion of the ethics of the business I rather imagine things were said which might make copy. Our chief difficulty in that field, it seems to me, is lack of sufficient

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financial strength to be free; that and the idea that nothing nasty should be said about anyone or anything no matter how true. We are continually suppressing stories simply because there is a villain to deal with, and since every worthwhile story has a villain we, in the name of a holy ethics, feed the waste paper basket the tales which the editor of a secular paper would run in the headlines. Nice juicy bits—who is there to deny that pleasure is found therein. I am quite sure that there comes to this office each week material for three or four paragraphs dealing strictly with Church affairs which, if presented regularly over a period of six months, would double the circulation of the paper. Also if we were careful to get all the facts before passing them on I rather believe the Church would profit by the policy in the long run. "Out in the open" is the only sane policy for a large institution. It is the policy of successful business, where the "buck passer" has to eat his own words at the conference table. But in the Church, too often, hypocrisy and even dishonesty goes by the name of charity; a deadly sin is made a virtue with the inevitable result.

* * *

Please, it will help a lot if you will note this in a book, those of you who are kind enough to send in news: from now until further notice, probably September first, all mail should be addressed to the Chicago office, 6140 Cottage Grove Avenue. I'm clearing out of New York.

* * *

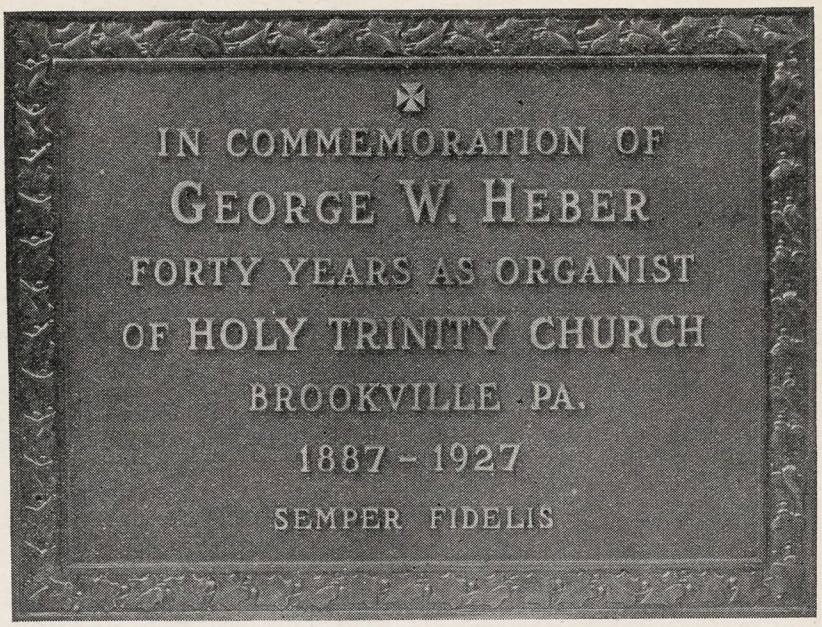
The Rt. Rev. Samuel Booth, Bishop Coadjutor of Vermont delivered the baccalaureate sermon at the commencement at St. Stephen's College on June 12th. The commencement address was given by the president of the college, Dr. Bernard Iddings Bell, on the subject "What Constitutes a College Education?" There were eighteen men graduated, four of whom are to teach, five go into the ministry, two into graduate work, four into business, one into law.

* * *

The Rev. Charles Clingman, rector of the Advent, Birmingham, Alabama, has declined the election as Bishop Coadjutor of the diocese of Lexington. No further action will be taken in the diocese on the matter until the regular convention in February.

* * *

Paul James Mather, a Tsimpshean Indian was ordained deacon by Bishop Rowe of Alaska on May 29th at St. John's Church, Ketchikan, Alaska. Mr. Mather is to have charge of St. Elizabeth's Mission, under the direction of the Rev. Henry R. Sanborn of St. John's. Following the ordination Mr. Mather gave a dinner for the Bishop and Mr. Sanford, attended by the vestry committee of the new mission. In the picture, Bishop Rowe is in the centre, Mr. Sanford and Mr. Mather or either side of him. St. John's, the mother parish, is the only parish in our nothern territory, and it now has the distinction of having presented the first native Alaskan for Orders.



TABLET TO STILL ACTIVE ORGANIST

* * *

Episcopal clergymen from Nebraska, Texas, Oklahoma, Missouri and Kansas were present at the rural conference held at Kansas State Agricultural College, June 6-10. Among the Churchmen on the program were Bishop Wise of Kansas, Archdeacon Coles of Salina, Rev. H. P. J. Selinger of Western Nebraska and Archdeacon Pierce of North Texas. Archdeacon Christian of Kansas was host to the Episcopal group.

* * *

Bishop Stires of Long Island last week ordained his son deacon in the Chapel of the seminary at Alexandria where he himself was ordained a deacon. Bishop Stires also presided at a luncheon in honor of the Rev. Dr. Berryman Green's completion of 25 years as professor and dean.

* * *

St. Gabriel's parish house, Hollis, Long Island, was opened last Wednesday evening. It is a beautiful building, built at a cost of $70,000, exclusive of furnishings.

* * *

Some weeks ago, possibly some of you will recall, reference was made to the notable service by Mr. George W. Heber, who has been organist at Holy Trinity, Brookville, Pa., for forty years, and is still at the job every Sunday. There is pictured above a tablet erected in his honor; designed and executed by the Fiske Iron Works of New York.

* * *

Five men were ordained to the diaconate at the Cathedral of St. John the Divine, New York City, on June 12th, and five others were advanced to the priesthood; Deacons: Paul D. Wilbur, Harvey A. Simmonds, Clarence Van Buchanan, Leopold Kroll, Theodore M. Burleson. Priests: Thomas S. Bradley, Charles A. Wilson, Francis S. Danzell, Frederic R. Meyers, John Varian Daly. Dean Robbins preached the sermon.

* * *

A conference on Social Justice was held last week at Adelynrood, the retreat house of the Society of the Companions of the Holy Cross. The special topic was the Church and Labor. Among the speakers were Mrs. Otto Wittpenn, Miss Caroline B. LaMonte, Mrs. Irving Bruce, Miss Sophie Brown, Miss Vida Scudder, Miss Edith Williams, Miss Helena Dudley, Miss Rose Schneiderman, president of the Woman's Trade Union League, Mrs. John M. Glenn of the Church Mission of Help, Miss Adelaide Landon of Grace Church, New York. Dean Charles N. Lathrop of the department of social service led a day of devotions on Sunday.

* * *

The Rev. Gordon Reese, rector at Vicksburg, Mississippi, and leader of young people, is on the faculty of several summer conferences.

* * *

A picturesque procession took place in Hackensack, New Jersey, on the afternoon of Trinity Sunday, June 12, directed by the Italian Church of St. Anthony of Padua, St. Anthony's Day being June 13. This

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was formerly an independent Italian congregation which at its own request has for the past eighteen months been under the guidance of the Bishop of Newark, the Rev. Joseph Anastasi, priest in charge.

* * *

Here is a letter from the rector at Greenville, Mississippi, the Rev. P. G. Davidson. Any donations sent to THE WITNESS will be forwarded to the Bishop of Mississippi. "The flood conditions in the Mississippi Delta have been greatly aggravated by a second rise which is now pouring through the gap at Mounds Landing. There is no prospect of relief from flood water before the early part of or the middle of July so that planting operations will have to be abandoned in a large part of this territory. The water is still standing in certain parts of the city of Greenville and the other towns in the southern part of the Delta are still largely inundated. In Washington County, of which Greenville is the seat, the Red Cross is still feeding 43,000 of the 52,000 population even after many people have left. The matter of feeding the people and caring for them in most instances will continue for at least twelve months on account of the almost absolute prostration of business and agriculture. The church has suffered very severely in that capacity of its members to maintain the support of parish and missionary work. Much of the church property has been injured. At Yazoo City several thousand dollars will be required to restore church edifice which was flooded to the depth of two or more feet. The church property at Greenville suffered less damage. Probably $1500.00 will be sufficient for the restoration of St. James' property and the property of the colored congregation of the Redeemer. At Mayersville, Rolling Fork and Hollandale there has also been a limited amount of damage not yet estimated because of the flood waters in those places. The rector of St. James' Church of Greenville desires to express his gratitude to all who have sent gifts for the relief of flood sufferers."

* * *

A committee consisting of prominent rectors and laymen of New York has been appointed by Bishop Manning to devise ways and means for bringing about a larger interest in the diocese of New York in St. Stephen's College. The Rev. Henry Darlington, rector of the Heavenly Rest, is the chairman.

* * *

As is done yearly the people of Nashville, Columbia, and nearby towns in Tennessee made their pilgrimage on June 5th to the grave of the first bishop of their diocese, in St. John's churchyard, near Columbia. This is the second oldest church in the state and it was at his own request that Bishop Otey was buried there.

* * *

St. James, Knoxville, Tennessee, was formally opened on Whitsunday. Bishop Maxon was the preacher.

* * *

Bishop Gilman's arrival in Shanghai is reported by cable June 10th.

* * *

I doubt if we have to worry any more about Lindbergh. He apparently refused their military uniform and braids. Maybe he absorbed the idealism of his father, a man who was courageously for peace in a day when it was not too easy. Anyhow the bit of a look that I had of him as he passed the Diocesan House, New York, convinced me that he was an unspoiled boy, finding it difficult to understand this honor and very much embarrassed by it. He blushes naturally, which is always a sign of mental health.

* * *

Speaking at the commencement of the Berkeley Divinity School, Mr. Henry Goddard Leach, editor of *The Forum*, said:

"America has come a long way on the road to tolerance. One who studies the sermons of the estimable Cottons and other homespun princes of the Massachusetts Theocracy, or reads about the festivities attending

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CONFERENCES: The Rector will be glad to make appointments at various centers during the summer. A visit to the school would be of value. The Chicago Office is Room 1411, Tower Building, Wednesdays, 10 a. m. to 1 p. m. Address the School for literature and information.

ENROLLMENT: Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.

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the hanging of four God-loving Quakers on Boston Common, must have borne in upon his mind the reassuring conviction that compared with the intolerence of that day, the schools of H. L. Mencken and John Roach Straton and even the most hooded rites of the Ku Klux Klan are as smiling humility and brotherly love. After all, fewer citizens are languishing in prison for their strange political views during the administraton of Calvin Coolidge, the efficient, than during that of Woodrow Wilson, the idealist."

* * *

Commencement exercises for the boys of the Choristers' School of Grace Church, New York, were held June 11, the address being given by the Rev. Thomas Guthrie Speers, Presbyterian. Two boys of the twenty-three in the school graduated and applications for their places will be received by Mr. Ernest Mitchell, choirmaster. It is a rare opportunity; a school that ranks in every way with the better preparatory schools of the country, with the added training in voice, all without cost to the two boys who qualify.

* * *

A recent cable from Bishop Roots informs us that Boone University and St. Hilda's School were occupied for one day by soldiers but are now vacated. The Bishop reports the damage small.

That the Church General Hospital is caring for Chinese soldiers wounded in the fighting in the Province of Honan. The Rockefeller Foundation through its resident Vice-president in China, Mr. Roger S. Greene, has kindly provided the salary of an additional physician for six months in order to assist in this emergency.

That great political uneasiness exists in the Hankow area, but that officials are friendly.

* * *

Progress on the new building at Easter School, Baguio, is a constant source of inspiration. Sixth-grade Evangeline says, "It is very lovely." Seventh-grade Angeline replies, "Not only lovely but magnificent." The latest fascination is the paint and the painters, who, instead of using ladders, very cleverly make a framework of bamboo poles tied with strong vines.

* * *

Bishop Cross of Spokane writes thus of the summer school of his district: "We are planning the best summer school in the history of the district, our minimum aim is one adult and one junior representative from each parish and mission. We believe the summer school has done more than anything else to develop our sense of inter-dependence and family life. Let us turn our faces now toward Coeur d'Alene that so through this association we may gain the strength and the knowledge with which to carry on our perennial Crusade."

* * *

All day celebration of the 90th anniversary of St. Paul's, Greenville, Ohio, recently. The Rev. Charles H. Lee of St. Simon's Island, Georgia, a former rector, was the preacher. The visitors of the diocese were present, with other distinguished guests.

* * *

An interesting meeting of the Los Angeles Clericus recently when the speaker was Father Conaty, Roman Catholic, head worker at the Newman Club, University of California. The meeting was held in Trinity Church after which many of the clergy were guests at Newman House where Father Conaty explained his work.

* * *

A member of the Church in the Diocese of New York has established with the Foreign and Domestic Missionary Society a trust fund of $30,000. The income is to be used for the support of St. Margaret's Home, Kusatsu, Japan. The home itself was given a few years ago by the same donor for the care of the untainted children of leper parents. It is a part of the merciful and self-sacrificing work carried on among the lepers by Miss Mary Cornwall-Legh, under the auspices of our Church in the Diocese of North Tokyo.

* * *

The corner stone of the new St. Andrew's Church, Main Street near Highgate Ave., Buffalo, N. Y., was laid June 10th by the Rt. Rev. Charles H. Brent, Bishop of Western New York. It was particularly fitting that the corner stone should be laid by Bishop Brent for it was in St. Andrew's Mission, then on Spruce Street, that he began his ministry as a deacon in 1887. The parish is erecting

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the present building as a Thank-Offering to Almighty God for his life and work.

* * *

The oldest living officer of the Civil War living in Cincinnati died on June 6th when Major Frank J. Jones, for many years senior warden of Christ Church, died at his home, age 89 years. He was always prominent in the affairs of the diocese.

* * *

Conference on Religious Education was recently conducted at St. Mark's, Portland, Oregon, with Miss Mabel Lee Cooper, of the National Council department, Rev. Hoyt E. Henriques of Salt Lake City and Rev. Thomas Jenkins, missionary in Oregon, as the leaders.

* * *

Christ Church, Springfield, Illinois, which is rapidly becoming a downtown church, is raising an endowment to meet the situation.

* * *

A service for outgoing missionaries was held on June 12th at St. James' Church, New York City. The rector, the Rev. Frank Warfield Crowder preached the sermon.

* * *

Most of the sermons preached in New York pulpits on June 12th were on Charles Lindbergh. Dr. Darlington, rector of the Heavenly Rest said:

"The religion of Christ can not be carried to the world through armed forces," declared Dr. Darlington, "but by conviction. You can not overcome evil with evil; you can overcome evil with good. Christ himself could have annihilated His enemies by force, but He would not use force.

"The case of Charles A. Lindbergh is a delightful instance of how a representative of a people can accomplish much, through his own conduct and inward convictions. It has been glorious to see how Lindbergh has conducted himself.

"Lindbergh could not have done what he did, had he not had an inner conviction that it could be done; had he not been willing to risk all, and place himself in God's hands."

* * *

The Commencement exercises of the Church Schools of the five Missions under the care of the Rev. Robert Y. Barber, being those at Centralia, Nashville, Salem, Mt. Vernon and Carlyle, Illinois, was on Trinity Sunday. The Rev. Mr. Barber is an expert in Christian nurture lessons and is most fortunate in having as his assistant, Miss Nellie Smith, who lives at Centralia, and who is the director of religious education of the diocese. St. John's Church, Centralia, won the Bishop's Banner for having the largest per capita Lenten Offering.

* * *

Dean Charles R. Brown of Yale Divinity School preached his last sermon on Sunday as the pastor of the Church of Christ in Yale. He is succeeded, after sixteen years in the office, by the Rev. Elmore McKee.

* * *

On Wednesday, June 8th, St. Mary's Church, Beaver Falls, Pa., had a really great parish event. In the afternoon a marble stone of large dimensions, the gift of Westminster Abbey, London, on which before shipping to America, they had inscribed the dates 1290-1926, was unveiled by a brief service, the Bishop of the diocese, the Rt. Rev. Alexander Mann, and the Rector of the parish, the Rev. Amos Bannister, officiating. The spe-

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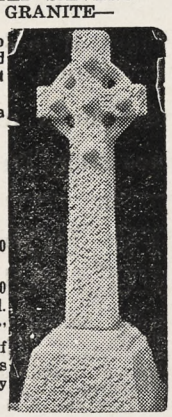

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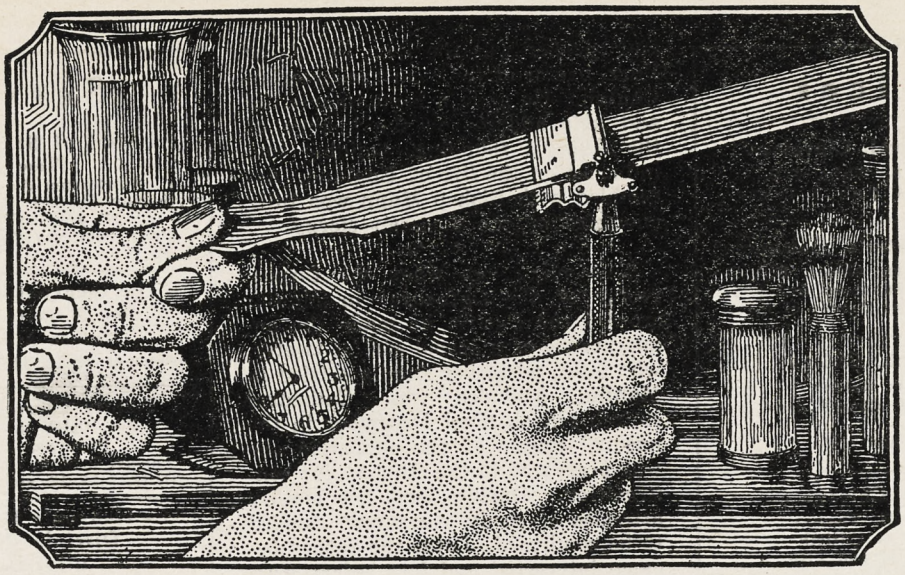

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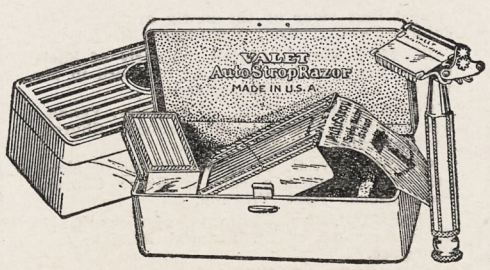

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Services

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

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

There is space here for two
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cial speaker was the Rev. Dr. Floyd Barr, pastor of the local Presbyterian Church. He gave a most interesting and able address on the history of the Abbey's founding, building and influence on the life of England. Assembled with Bishop Mann was fully one-third of the diocesan clergy.

* * *

Two years ago when the former rector of the Cathedral in Manila crossed the Pacific he made the acquaintance of a school girl of twelve, who later, when her family settled in Manila, attended the Cathedral church school. Last December in the natural course of her education she was presented to the Bishop for confirmation. During Lent her mother attended a study class and decided to be confirmed. Later the father became interested and just before Easter he decided to join his wife in her new Church allegiance. So the church gained three new members, but—the day after Easter the entire family sailed from Manila for Boston. Thus the church at home gains through the efforts of the Church in this outpost. Were the clergy at home more jealous for the progress of their own parishes they would more earnestly urge the support of the work in this District of the Philippine Islands.

* * *

The rector of a parish in the Diocese of Massachusetts reports that of the last 144 persons confirmed in his Church, sixty-six "have moved away to other neighborhoods." The Cathedral Parish of St. Mary and St. John 103 candidates presented for confirmation, eighty-five have moved away, eighteen only being still in the Parish. Of the 345 baptisms recorded in the register now in use, thirty-nine only are still in the parish. Yet this parish is self-sustaining and last year overpaid its quota.

* * *

The summer parish of St. Anne's Church, Episcopal, Kennebunkport,

Clerical Changes

BEAVIN, Rev. A. H. of Baltimore, Maryland, has accepted a call to be the rector of St. Paul's, Winter Haven, Florida.

CROWELL, Rev. J. W., of the diocese of Long Island, has accepted appointment as assistant at St. Luke's Chapel, Trinity Parish, New York.

COTTER, Rev. Francis J., formerly rector of St. Andrew's, Wuchang, China, has been elected first vicar of the newly organized St. John's Pro-Cathedral, Providence, R. I.

DWYER, Rev. J. Linton, formerly of Shelburne, Vermont, has taken up his work in St. Luke's, Fall River, Massachusetts.

GENTLE, REV. R. E., of Sunbury, Penna., has accepted a call to St. Francis' Church, Rutherfordton, N. C.

OLSEN, Rev. O. G., of the diocese of Newark, has accepted a call to Grace Church, Ravenswood, West Virginia.

WERLEIN, Rev. Philip P., of Newark, N. J. to be vicar of St. Francis' Mission, San Francisco.

WELLS, Rev. S. W., of Queenstown, Maryland, has accepted a call to be rector of Trinity, Swedesboro, New Jersey.

Services

Cathedral of St. John the Divine, New York.
Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily Services: 7:30 and 10:00 A. M. 5 P. M.,

The Incarnation, New York.
Rev. H. Percy Silver, S.T.D.
Madison Ave. at 35th St.
Sundays, 8, 10, 11, and 4.

Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
Knapp & Marshall Streets
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Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee.
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* * *

The Rev. Paul Favour, Trinity, New Rochelle, N. Y., is to be one of the interchange preachers of the British and American committee on friendship. He will preach in Westminster Abbey, City Temple and several of the Cathedrals. Mr. Favour was formerly a Congregational minister.

Answers

1. One sent forth; one commissioned.
2. Matthew 10:2.
3. Matthew 10:2.
4. John 1:42.
5. St. Peter, St. James and St. John.
6. Luke 8:51; Mark 9:2; Matthew 26:29.
7. Matthew 4:21.
8. John 12:23; 19:26; 20:2.
9. John 20:24-25.
10. John 20:29.

Manby Lloyd's Article

(*Continued from page* 7)

riages than ever. She goes on to say:

"The most conspicuous change that I see in the modern girl is her lack of reverence, appreciation, and intellectual temperament. Even young women educated at the universities will sit next to men of eminence only opening their lips to put in their food. I can truthfully say from the earliest age I and my companions never missed an opportunity of making friends with men like Mr. Gladstone, Lord Salisbury, Lord Balfour, Lord Wolseley, Lord Milner, Mr. Birrell, Mr. Jowett; as well as artists and writers of distinction.

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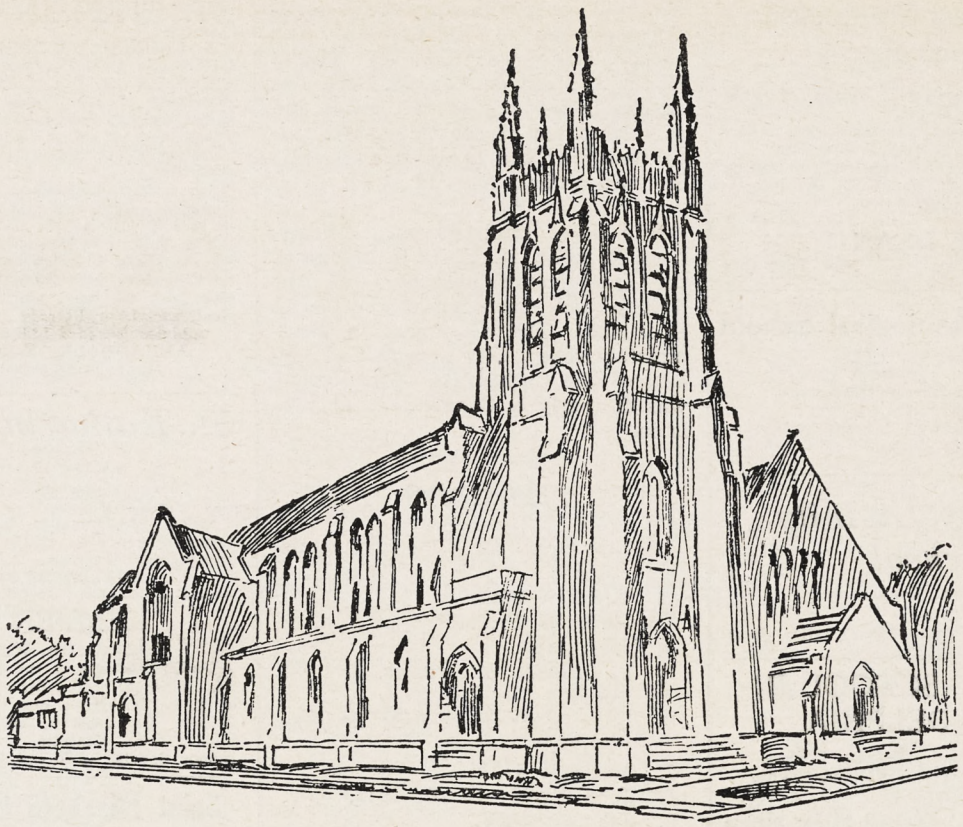

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The WITNESS

CHICAGO, JUNE 30, 1927



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THE WITNESS

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CHRISTIANITY AND CHINA

An Article By An Authority

BY STANLEY HIGH

THE Chinese Christians, almost overnight, have become Christianity in China. Missionaries have been evacuated. Mission programs have been handed over—with a brief last-minute explanation—to Chinese workers. Of mission buildings, a few have been looted, a few more have been occupied by Chinese soldiers, but most have been given, suddenly, into the trusteeship of the Chinese. Mission funds, for the most part, are transmitted to Chinese treasurers and administered by Chinese finance committees. And in the long run the state of Christianity is bound up, neither in the fate of the missionaries nor in the buildings which they have erected, but rather in those thousands of Chinese Christians.

What, therefore, of these Christians who in many cases are now the sole custodians of the Gospel which we, through a century, have preached to them?

Christians and the Nationalists

Their unanimity of support for the movement represented in the Kuomintang is hardly debatable. In the many cities of China where I have interviewed Chinese Christians I have met but one who did not look with hope upon the Kuomintang as the agency for (1) bringing a united China; (2) establishing Chinese autonomy over her own affairs; and (3) lifting China's status to one of equality in her international relationships.

On the question of membership in the party there is a division of opinion. A minority have joined the party. Some of them have reached places of influence in its councils. A majority, however, while wholeheartedly supporting the party and standing for the principles of Sun Yat Sen, have not joined it. They have maintained that, at present, Christians can exert their most helpful influence by working from the outside. At the same time there seems to be a general agreement that a time will come when membership will be necessary and a Christian obligation.

When that time comes, it is with the moderate wing, as opposed to the communist left, that the Christians will unite. It is, I believe, a safe statement that if ninety-eight per cent of the Christian leaders of China are pro-Nationalist, ninety-six per cent of those are aggressively of the moderate wing.

So far as acts of violence are concerned, educated Chinese are altogether too familiar with similar events which have accompanied wars and revolutions in the West to condemn too hastily their own movement because of such affairs—however much they honestly deplore them. I have had chapter and verse of our own Civil War—with particular reference to Sherman's March to the Sea—cited as reference on that point. And when the history of the present war is written it is possible that one of its most striking facts will be, not the violence to foreigners, but the general absence of such violence.

To underestimate the strength of the radical wing, however, seems a general tendency among the Chinese at present; just as, in the West, it has been popular to assail the whole movement as Bolshevistic. Chinese with whom I have talked spoke confidently of the day of reckoning—after the Nationalists controlled the country—when, with one swoop, the Communists would be eliminated. Recent developments have somewhat modified this excessive optimism. I think there is ground for the belief that the extremists will be driven from their present places of influence. But I do not believe that end will be accomplished easily or within a short space of time.

The Faith of the Chinese Christians

More important than the relation of the Chinese Christians to the Nationalist Movement is their loyalty to the faith they have owned. The depth of that loyalty, as revealed in the present situation, takes one back to First Century Christianity. When the data are all assembled I doubt if any period of Christian history—certainly not any modern period—will be more inspiring. The story is a succession of incidents. Here I can set down only a few.

In West China, according to Mr. Lewis Havermale: "the preachers have organized themselves into a 'Flying Squadron' whereby they can report immediately at any point where the pastor is becoming overwhelmed by anti-Christian propaganda—by means of interviews, public meetings, and tracts or posters, encouraging Christians and effecting reconciliations. They have taxed themselves to provide for the budget."

At a recent meeting in Chungking, when salary cuts were imminent, many said: "If we were in the employ of some other institution, the Post Office for example, we would now call a strike. We have talked the matter over. We have decided not to strike. The job of preaching the Gospel is not that of the missionaries but of us Chinese Christians. We will, therefore, return to our tasks even though we scarcely have enough on which to live. We will do our utmost, God helping us."

Bishop Roots

In Hankow, Bishop Logan H. Roots tells many incidents of the devotion

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of the Christians. Here are two:

A pastor in a city near Hankow was taken by the Reds, bound, beaten and carried in disgrace through the streets of the city. He was placed upon a platform before a jeering crowd. "If you will renounce this Jesus," said the tormenters, "we will let you go." "I am a Christian," said the pastor. "You may kill me, but until death I cannot cease to preach. And if I am killed my spirit will remain in this place as a witness to my Lord." In the face of such courage and such a testimony he was released.

Two other pastors of the diocese were imprisoned, after having been badly beaten. Release, they were told, would come when they renounced their faith. It happened that the day on which they were imprisoned was, in the Episcopal Church calendar, sacred to the memory of St. Stephen. So the two Chinese pastors stood up in the midst of their fellow-prisoners and preached the story of Stephen.

"This is a day of spiritual rebirth in China," said Bishop Roots.

The most striking of all these examples of Christian devotion come from Nanking. During the entire day of terrors, when escape for the missionaries seemed unlikely, little groups of Chinese boys and girls and preachers and laymen—between frantic efforts to save their foreign friends—slipped into hiding places and held impromptu prayer meetings for the safety of the missionaries.

With little question, few of the missionaries could have escaped but for the sacrifices of the Chinese Christians—who have been forced to remain to pay the price of their devotion. When the soldiers came to kill Miss Lulu Golisch, the girls of her school made a circle, three-deep about her, and then told the soldiers: "If you kill her you must first kill us." The dean of this school, a Chinese, all day remained at his post, suffering the abuse of the soldiers. He refused to leave even when his own home was looted and his wife and children driven away.

One of the pastors of Nanking took his accumulated savings in order to buy soap, towels, toothbrushes, etc., for the missionaries in hiding near his home. When they left he gave to each a bar of chocolate "in case you are delayed." The Ginling College girls were dispersed, but organized little groups and spend the day in the backs of shops or hidden in the cemeteries, in continual prayer. When Dr. Price, an aged missionary, was told he must pay several hundred or forfeit his life it was a group of Chinese Christians who banded together and raised the sum, an almost impossible one for Chinese.

Dr. H. F. Rowe, head of the Theological School, was beaten and dragged through the streets of the city. When I saw him he was still wearing Chinese clothes provided by his Christian rescuers. He said:

"It was worth the price of admission. Now we know, as never before, the reality of the faith which our Chinese Christians have professed."

THE FUTURE

I have here a letter from an experienced missionary who asks: "What about our return to the station? I have already told our leaders that when we return we return as their helpers, not as administrators. That job is now in their hands and we thank God for it. We do not propose to take it out of their hands again. There is plenty we can do. The greatest thing we can do is to give all the help possible that they may succeed in their task."

Another widely-known missionary writes: "It has taken the present political upheaval to refit ecclesiastical policies to the new era of Christian work in China . . . These are days of great promise for Christianity in China."

The test that is involved in this day of the inauguration of Chinese Christianity will be less severe, I believe, upon the missionaries than upon their boards, and supporters at home. A healthy number of those who have consecrated themselves to advancing Christ's program in China are prepared to return as guests of the Chinese on terms which the Chinese themselves will lay down. Whether or not the Church at home—and particularly its administering agencies—will see the vast opportunity involved in Christian work which is with, rather than for, the Chinese is a serious question.

It remains for us to determine, in answering that question, whether in going to China our primary purpose was to propagate our own peculiar institutions and interpretations or to propagate the Gospel of Christ. If the former is the case our money will be withdrawn when our names disappear from the inscriptions above our mission compound gates. If the latter is the case we will continue, even though anonymously so far as control is concerned, to sacrifice on behalf of those Christians who are now called upon to endure persecution and to face death because in them there is the faith that was in Christ.

On the Cover

BISHOPS, priests and laymen have been pictured on the cover of THE WITNESS, but never before one of the great army of youngsters who serve the Church as choristers. Donald Wentzel is the name of the fair-haired boy whose picture is on the cover this week, and in paying tribute to him for his service to the Church we wish to honor thus all choir boys. Donald is a member of the choir of Grace Church, Allentown, Pa., directed by Mr. Frank W. Sanders. The Rev. S. Franklin Custard is the rector of the parish.

Let's Know

CONNECTICUT

By Rev. Frank E. Wilson

IN 1722 there were only a few Churchmen in Connecticut and not a single established congregation. This was due, of course, to the inveterate hostility of the Puritans to the Church of England. But in that year things began to happen.

Yale College had been founded in 1701 as a Puritan institution. After 21 years its faculty consisted of two Puritan ministers and some 35 students. These two ministers, together with five pastors of leading Puritan congregations nearby, made a concerted study of Church history and polity with the result that they all became convinced that they ought not to continue their ministry without Episcopal ordination. At the college commencement, in 1722, they presented a communication to the trustees saying that "some of us doubt the validity, and the rest of us are fully persuaded of the invalidity, of Presbyterian ordination in opposition to Episcopal." To the Puritan mind of that colony such a statement came as a thunder-clap. The college promptly fortified itself by demanding a declaration from all future instructors in which they were "particularly to give satisfaction of the soundness of their faith in opposition to Arminian and prelatical corruptions."

Four of the seven signers of the above communication went to England to be ordained. One of them died before his return but the other three came back to enter zealously into their new ministry. The name of one of these three ought to be written indelibly in the hearts of all Connecticut Churchmen. Samuel Johnson took up his work in Stratford where he completed the first edifice for the Church of England in that colony. For thirty-one years he was rector of that parish, during which time he admitted 442 persons to Holy Communion and sent fourteen men to England for ordination to the priesthood. Neither was his activity restricted to Stratford. He branched out into neighboring towns until his energy carried him pretty much all over Connecticut. Parishes sprang up here and there until, after twenty years,

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there were fourteen Church buildings served by seven clergymen. About this time the Rev. Samuel Seabury came over from the Puritan ministry, went to England for ordination, and eventually gave his son as the first bishop in the United States.

Samuel Johnson relinquished his work in Connecticut only under urgent pleas to come to New York and undertake the arduous task of creating a Church College there. Yale was the most accessible collegiate institution for the people of New York but Churchmen at Yale were allowed to attend an Episcopal Church only on "Sacrament Sundays," which were not very numerous, and were obliged to make frequent recitation of the Westminster Confession of Faith as part of the curriculum. And other students were subject to fine if they presumed to attend an Episcopal Church service. So Dr. Johnson established King's College in New York, under the auspices of the Church. It is now known as Columbia University.

It was not easy to be a Churchman in Connecticut in those days. It was still harder to be a priest of the Church. And it took nothing short of heroism for a man to follow his convictions out of the Puritan ministry into that of the Anglican communion. These seven names ought to be better known:— Timothy Cutler, John Hart, Samuel Whittlesey, Jared Eliot, James Wetmore, Samuel Johnson, and Daniel Brown.

WRITE YOUR OWN HEADLINE

"There Is No God" or "I Believe"

BY IRWIN ST. JOHN TUCKER

WHEN one says "I BELIEVE," he adds an element of personality to a proposition of faith. No two men *can* believe exactly the same thing in the same way, as no two persons can look at the same object—say a book, or a statue—from the same angle at the same time. We regard any article of faith from the background of our own experience; and a creed is the result of the synthesis of many minds dwelling on the common denominator of their varied experiences.

A doctor, or an educator, or a farmer, looks at life and consequently at God from his own point of view. So does a newspaper man. And in speaking of this matter of restating Creeds, I want to outline a parallel process, the evolution of a philosophy of history, as a method of considering a creed, which is a philosophy of Life.

Writing News

Take the means whereby news is written. Something occurs worthy of note; the smooth current of life is interrupted by an event so out of the ordinary that all will want to know of it. "Smooth current of life" is a euphemism. Life as it appears from a newspaper is a whirling convulsion of mad eddies, waves and troughs of flying foam, dashing through hideously jagged rocks; beaten upon by stormy winds from above, and by boiling-hot fountains that jet continually up from the channel below.

No one person sees all of any event. Testimony of many witnesses is sought, to determine what happened; and never does the story of any two of them coincide exactly. The reporter has to strike the average and decide as best he may, what did occur. On a big story there may be from two to twenty reporters, each interviewing many persons on some special angle of the happening. These varying accounts are telephoned or brought in to the city editor, who turns them over to a rewrite man. The rewrite man's task is to weave all these accounts, in which anywhere from ten to a hundred witnesses may have collaborated, into one story.

From the City Editor, this rewrite man's account goes to the News Editor, whose task it is to assign to each story in the day's news,— telegraph, local, society, sport—its measure of display. He decides whether the "big play" shall be on the war in China, the bandit outrage in Mexico, a society elopement, a murder in New York, or a fire in Chicago.

From the News Editor the story goes to the Copy Desk, with instructions as to space and style of head. The copy-desk is the balance-wheel of the whole institution. It consists usually of a horse-shoe shaped table, with the "head of the desk," or "slot-man," sitting in the middle, and his copy-readers sitting on the rim in a semicircle around him.

The task of the copy-readers is to compress this vast tangle of events, already filtered through witnesses, reporters, rewrite men and News Editor, into a headline. This is an art whose difficulty cannot be appreciated until it is tried. Headlines are arbitrary; they are composed of a certain number of letters or spaces, no more and no less; and the rules regarding their construction are myriad. Inasmuch as most people read only the headlines about practically all of the news, selecting for careful perusal only those few stories whose headlines have interested them, the art of the headline writer is vital to the opinion of the world.

My particular job is day head of the copy-desk. I keep a schedule of all the stories handled between 1 p. m., when I come on duty, to 8, when I relinquish the desk to my successor. It is necessary for me to remember, or keep track of, all the "slugs"— names given stories — the heads written upon them, the general length of each, who handled it, and what it was about.

In the roaring racket of a big room, in which reporters were telephoning, editors shouting, typewriters clattering, telegraph instruments rattling, signal bells ringing, air-tubes roaring, and copy-boys falling over chairs, these stories have to be read rapidly, cut down to the bare facts on all except special displays, heads written which will fit a certain shape and within certain very sharp limits, not only of numbers of letters and spaces but of rules and regulations of all sorts, varying on every paper—not only this, but they have to be remembered so that duplications can be detected and thrown out. Frequently local and telegraph departments have the same fact, handled from their respective fields. It is the job of the head of the copy-desk to remember all that telegraph sent over and all that local sent over and catch any repetition.

He must scan every story before he gives it to a copy-reader, sufficiently well to know whether the head he writes for it has brought out the best point in the story, and does not go outside the facts. And this he has to keep up, not only for eight hours at a time, but once in a while for sixteen hours, when his successor is ill, or is in an accident, and nobody else is around who knows how to swing the job.

No newspaper pretends to chronicle everything that happens. It only hits the high spots.

Recording Angel

I wonder what the book of the recording angel looks like. I am sure he must have a sort of copy-desk, with angelic copy-readers ranged

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round him in a horse-shoe, each one entrusted with the task of keeping up, let us say, with a certain division of humanity. To one he throws all the records about soldiers; to another, real estate men; to another, politicians, and to another, and let us hope the most merciful, newspaper men. The Recording Angel himself only keeps a sort of rough notation, indicating which of his assistants has a certain record in his care. I should like a look at his schedule, some time, to see if he, too, occasionally makes mistakes.

The job of writing headlines is no easy one. One must tell all the news, and yet not go beyond the facts. One must tell it interestingly, but avoid slang and trick words. One must compress the event in, say two lines of twelve and one-half letters and spaces each, or in a stream-line of thirty-one letters and spaces.

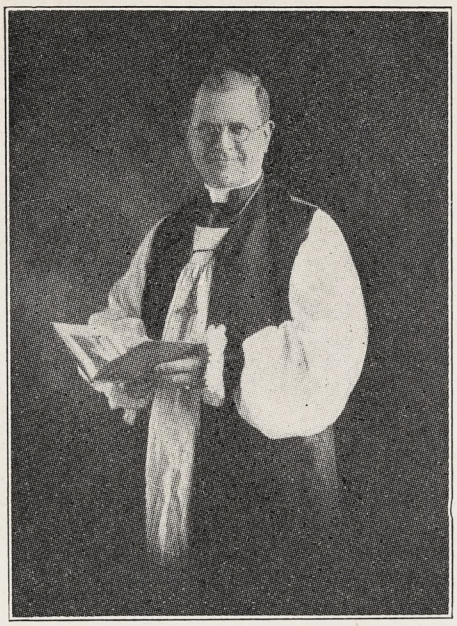
Thus the exact values of words count for a good deal. One must avoid libel or the shadow of libel. Statements likely to be disputed must be made on the authority of the person making them, not on that of the paper. One must avoid hurting national feelings or group feelings or society feelings. And one must do all this in a tearing hurry, with shouting and clamor on every side as deadlines near.

Making a Creed

With this background, I get a good deal of satisfaction out of the Ecumenical conferences. For the formation of the Creed was in effect an office conference on the proper headline to be written over the Gospel story. When Nicea was racked and torn with disputes between "homoousion" and "homoiousion," between the statement that the Word of God was of the same substance or of like substance with the Eternal Father, it was a dispute familiar to every copy-reader. Creeds are not the Gospel, any more than a headline is the news: but a wrong headline gives every reader an uneffaceably erroneous idea of the news: and a wrong creed has turned millions away in disgust from the sensational simplicity of the Gospel.

Final Job

Thus an item in a newspaper as it finally appears in the columns laid open before your eyes at breakfast time, may be the joint result of the labor of many men. Many witnesses, half a dozen reporters, rewrite men, city editors, news editors, and copy-readers united to chronicle the event and to give it its proper heading; not to mention the printers who gave it body and form, of whom there may have been fifteen, each with a separate task; copy-cutter, typesetter for the head, linotype man for the story —perhaps two or three linotype men,



Bishop Ingley
Chaplain at Evergreen

each setting a portion; then the proof-reader, correction man, make-up man, stereotypers, lockup men, press men, mailing room men, truck men, news handlers and delivery boy.

Any item of sufficient importance to obtain a place in a daily newspaper has thus been the object of the labor of twenty to thirty different men. Consider then the number of persons employed in producing the complete paper.

Each newspaper seems to have a personality of its own, due to differences in policy, appearance, general style and attitude.

Its object is to present the world with a picture of itself, as in a mirror. In general the features of the world's day are the same, but the view presented in each mirror varies with the dominant personality of the newspaper through which it is seen.

A weekly paper has to compress seven days' news into one. A monthly review must go still further in the way of condensation, and can give only general trends. News of the moment vanishes entirely; news of the month may bring into sharp relief a series of events which separately were of no particular moment, but which when taken together disclosed a glacial drift.

Now consider the yearly chronicles, which sum up at the end of every twelve months the main events of the year. Here all the small things have been obliterated; we see only peaks as of a mountain range. Forests, streams, cities, trees, grass, flowers, are obliterated in the great purple sweep of the majestic hills.

Look now at the histories, which compress into readable form the trends and rise and downfall of nations. Captions over these chapters read like this: Origin of Egypt; The Dynasties; Rise of Babylon: Cyrus, founder of the Persian Empire; Alexander; Rome; The Christian Church; The Folk-Wandering; The Dark Ages; The Crusades; The Middle Ages; Discovery of America; The Reformation; The New World; The World War. These titles are headlines written over epochs.

Now go still further. Take in the whole range of recorded time; the geological records; prehistoric man; psychology; physics; chemistry—and write over them your caption, your own headlines. How will you sum up the story of all life, of all creation? Begin with the furthest reach of illimitable aeons to which the eye of science can carry through the telescope, and the furthest infinitesimal littleness which the microscope can reveal. How will you sum up that story? What headlines will you write over them all? Will you write

THERE IS NO GOD

or

I BELIEVE?

Young Peoples Column

By Rev. W. A. Jonnard

ONE of the things that young people's societies over the country are beginning to take up is what is known as the "Gift of Life." It means simply to present to their own youth-membership the call to service either in the mission field of the Church, or in the various fields of work within the Church, and to enlist for this work.

The idea, I believe, was first suggested by the Women's Auxiliary, and young people are taking it up in scattered groups over the country. One diocese is seeking to have as objective for the coming year's work a quota of two "Gifts of Life," and another Young People's Society points with pride to three crosses already in its service flag.

The motto, "I want not yours but you," might be suggested and programs on such topics as life's service, preparation, and similar topics would be well worth while towards this end.

There are so many fields in which the young college graduate, and sometimes the young high school graduate with a business course, can be enlisted. There are secretarial positions without number—religious education, social service, parish secretaries, bishops' secretaries, and executive office workers; while certain professions such as those of nursing and teaching are needed everywhere in our Church's work.

Every young people's society ought to be a source of potential recruiting

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and the "Gift of Life" should be kept before the organization.

The following prayer is suggested:

PRAYER FOR THE GIFT OF LIFE

O most holy Christ, Who hast given eternal life to all those who see and know God in Thee; pour Thy Holy Spirit abundantly upon the hearts and minds of our young men and women, that they, loving Thee above all things, and lightened by Thy eternal light, may see the open door which Thou hast set before them; and being strengthened by Thy strength, may count all things as nothing in comparison with a life spent in and for Thee. Make them so deeply conscious of Thy abiding presence that all fears and doubts may be lost in the joy of this fellowship, and that they may go forth as Thy messengers to the uttermost parts of the earth. All of which we ask in Thy Name, our most blessed Lord and Saviour.—Amen.

Preacher, Pulpit and Pew

By E. P. Jots

Aunt Pauline is a dear old soul but she doesn't understand a thing about golf. The other day her nephew returned from the course, after giving a particularly poor exhibition.

"Did you have a good game?" asked Aunt Pauline.

"No," was the reply. "The seventh tee was sloppy and all the greens were in a terrible state."

Aunt Pauline shuddered.

"You mustn't lunch there any more, Gilbert. What a weird combination! And you know how easily you get indigestion." She shrugged her shoulders, thereby relieving herself of all responsibility. "I can understand how enjoyable a cup of tea and a sandwich must be after a game, but seven cups of tea and greens—"

* * *

Pieerepont: "I called at the DeKalbs' last night and found no one at home."

Montague: "No, Mrs. DeKalb is at Hollywood-by-the-Sea."

Pieerepont: "And her daughters are with her?"

Montague: "No, they are at Wumpus-by-the-Lake."

Pieerepont: "And their son?"

Montague: "He's fishing at Clearstream-by-the-Border."

Pieerepont: "And where is DeKalb?"

Montague: "He's at Swivel Chair-by-the-Desk."

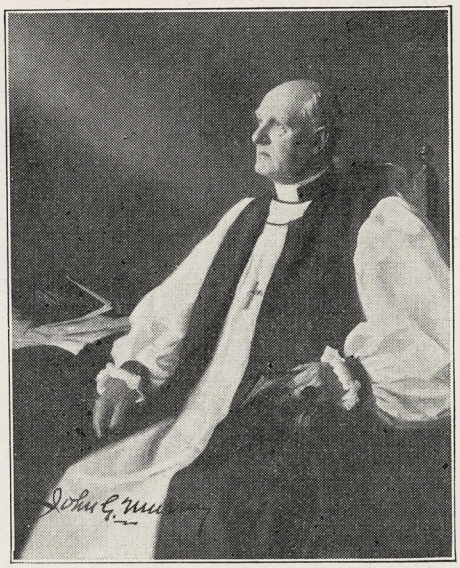
* * *

Methuselah ate what he found on his plate,
And never, as people do now,
Did he note the amount of the calorie count—
He ate it because it was chow.
He wasn't disturbed, as at dinner he sat,
Destroying a roast or a pie,
To think it was lacking in granular fat,
Or a couple of vitamines shy.
He cheerfully chewed every species of food,
Untroubled by worries or fears
Lest his health might be hurt by some fancy dessert,
And he lived over nine hundred years!

* * *

A fresh individual, wishing to demonstrate his familiarity with a church dignitary, walked up to a certain well-known bishop, slapped him on the back and said, "Where in H—have I seen you before?"

The bishop looked at him very seriously for a moment and then said, "I think you have the advantage of me. What particular part of H— do you come from?"



BISHOP MURRAY
Speaks at Church Congress

About Books

A HANDBOOK OF PRIVATE SCHOOLS. *Put out by Porter Sargent, 11 Beacon Street, Boston.* $6.00

This is a book of over a thousand pages giving information about 3,500 private schools and summer camps. It is a good book to know about if you have boys and girls whom you are thinking of sending to boarding school. There is a chapter on the significant events in education during the past year, and comments on books that have an educational bearing.

C. L. S.

Ask Me Another

The questions and answers this week are supplied by the Rev. W. McMurdo Brown, rector of Saint Matthew's, Grand Junction, Colorado.

1. Who was the first Roman Missionary to Britain and what did he report?
2. Did British Bishops attend any of the early Councils of the Church?
3. Who wrote the first History of the English Church?
4. In what famous legal document was the phrase, "The Church of England shall be free"?
5. Did William of Normandy pay Peter's Pence? Why?
6. By how many years did the Magna Charta precede the Reformation?
7. When did the Bishop of Rome acknowledge that he had no Papal jurisdiction in The Episcopal Church of England?
8. Where and when was the first P. B. Service read in the United States?
9. By how many years did the Episcopal Church precede the Pilgrim Fathers?
10. What English-speaking community built the first Church across the Rockies?

Last month, at an outdoor service held at the Cathedral of St. John the Divine, New York, the vans of the Church Army were blessed, and the thirty young Englishmen comprising the group split up into groups and started on their way. They will be at it all summer, holding missions throughout the east, with street meetings, Salvation Army style, as well. All of which is by way of explaining the picture which is on the following page.

Clerical Changes

BENNETT, Rev. E. R., head of Christ Institute, Buffalo, has accepted a call to be associate at the Church of St. John the Divine, Philadelphia, with charge of the Home for Boys.

COUTU, Rev. J. W., has resigned as curate at Grace, New Bedford, Mass., to take a fellowship at the University of Wisconsin.

CRUMB, Rev. Thomas E., deacon in charge of Grace mission, Longview, Washington, has accepted a curacy at Christ Church, Tacoma, Washington.

KETTERSON, Rev. Alexander, of the diocese of Long Island, for the past year and a half locum tenens of Calvary, Brooklyn, has accepted a call to the rectorship of St. Luke's, Paterson, N. J.

LAWRENCE, Rev. Frederick, assistant at St. Paul's Cathedral, Boston, has accepted a call to be the rector of St. Peter's, Cambridge, Mass.

PLENCKNER, Rev. Paul O., from the diocese of Washington, has been instituted rector of St. Luke's, Phillipsburg, N. J.

WEIR, Rev. Howard R., rector at Salem, Mass., has accepted a call to be the rector of St. Paul's, New Haven, Conn.

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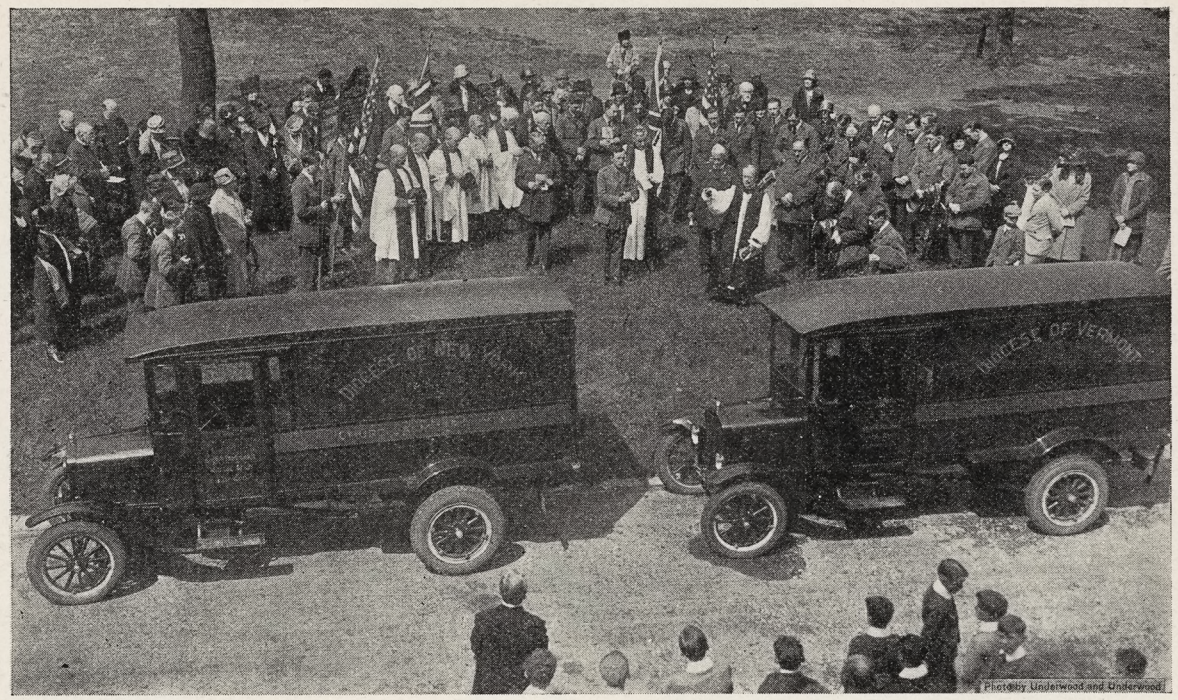

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited By

WILLIAM B. SPOFFORD

"IF TO sanctify unmarried unions would do away, as some urge it would, with promiscuity and the double standard, and better protect the children of legal marriage, then to keep on fussing with rules about divorce and the idea that all marriages are made in heaven is utter folly." It was that sentence which put the annual Church Congress, meeting in San Francisco, in the front page headlines. The author of it: the Rev. Henry Lewis, rector of St. Andrew's, Ann Arbor, Michigan, and student pastor at the University of Michigan.

Lewis declared the church might as well realize, whatever it "may think of such conduct," that young men and women of today are indulging in "sex experiments," and the church's message to them must be framed on the basis of that fact.

"To many young people," he said, "what used to be considered lapses from the moral code are now considered to be acts which are as natural as eating and drinking.

"Indeed, youth often decides on the basis of expediency or worthwhileness whether sex relations should be indulged in, never thinking of any after-effects because it believes there will be none. It sees no harm in it. Science will protect them—and science generally does.

"The introduction of science is the outstanding fact of our time and in morals science has created an entirely new moral situation. You have done away with that old but very effective weapon which deterred many a person from going beyond the accepted moral code—fear of consequence. When you introduced contraceptions you changed your moral situation.

"Even with those who do not go so far, the idea many of us had that such things as petting should be saved at least until the time of engagement if not until marriage, has disappeared. The youths of today, we know, are not appealed to by any such idea. Petting is, as they put it, 'all in the day's work'."

Admitting that "all of us are probably not willing to concede" the sanctification of unmarried unions, Lewis asserted, "but there are some scientific discoveries which the church should concede and urge."

"One of them," he said, "is sterilization of the mentally defective.

"Another is the intelligent use of birth control, at least in families where the economic situation is poor."

The speaker took the church to task for seeking to impose the rules and standards of the past on the present generation.

"We cannot," he said, "presuppose a fixed and invariable moral code by which the men of all ages and all degrees of civilization are to be tried and convicted or acquitted.

"Neither can we have that comfortable assurance that we have attained to an absolute knowledge of right and wrong which enables us to pass final judgment on the men of the present or the past, secure that we make no mistake when we measure them by our own moral yardstick.

"We know perfectly well that there is no such thing as an absolute moral code. Standards are always modified and adapted to what at the moment are regarded as the most beneficial to the individual or the social organization.

"You can no more try this age by the standards of the Victorian era than you can try Christian standards by the lives of the Old Testament patriarchs."

Ideals, rather than negative legislation, should comprise the message of the church, Lewis said.

Following Lewis' address the Rt. Rev. Gardner Murray, Presiding Bish-

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op of the Church, took the platform and said:

"There is one moral standard that can never change. It was established by God in the beginning and is as eternal as the ages themselves.

"There is nothing in young life or in old life, in science or philosophy, worthy of any consideration if it disturbs in any form or shape the sanctity of the home, for the home was established before the church. Anything that invades the sanctity of the home is not to be considered within the realm of civilization.

"We should make it our duty as clergymen to send men into the colleges who will neutralize the mental poison that is being instilled by some of these dons in our seats of learning."

The Bishop of California, Rt. Rev. Edward L. Parsons, later issued the following statement for the press:

"Mr. Lewis did not advocate loose views of marriage and sex relations. He was pleading only for dispassionate consideration of so-called modern views. No one who heard Lewis would feel that he is other than a clear thinking and devout priest, loyal to the finest Christian ideals."

* * *

The Congress showed a great deal of interest in the question of Faith Healing, due possibly to the proximity of the place of meeting to the health cult center of the United States. The Rev. George F. Weld, rector at Santa Barbara, said:

"When the presentation of a new faith has sufficient force to bring from 5,000 to 7,000 men and women under one roof every Sunday, it is a force to be reckoned with. It is worthy of the deepest study. Like Christian Science, the 'Four Square Gospel' with its healing services claims to be a distinct and independent religion."

The older churches have much to learn from the new cults, Dr. Weld asserted. Christian Science and similar faiths, he declared, already have forced the older churches to make important changes in their traditional teachings. Notably, he said, it has led the Episcopal denomination to make revisions of its offices for visiting the sick.

"The new cults have for many people made Christianity a 'workable religion' for the first time," said Dr. Weld. "They are trying to keep an even balance between body, mind and spirit, while the older churches often concentrate on two of these, and neglect the third.

"Nothing short of a complete restatement of our traditional dogma will carry the message of the established church. We are slowing up, while they are leaping ahead."

Dr. Weld characterized the gains of the new churches in membership as "the greatest revival of constructive faith the world has known for centuries."

Rev. Leslie Learned, rector of All Saints Church, Pasadena, the first speaker on the topic, took the opposite side.

"Oriental mysticism and the hocus-pocus of mind over matter can add nothing to Christianity as it was planned and lived by Christ," said Dr. Learned. "Science has nothing to add to our information about God, and Christ left nothing for us to weigh in the scales. His authority is perfect and final."

That the new religions have a tonic effect on the "somewhat formalized" older cults was Dr. Learned's only concession.

The third speaker, Mrs. Ethel E. Patterson of Los Angeles, charged that the Episcopal Church was over-organized, and that it could learn much from the simplicity and straightforward methods of Christian Science.

* * *

The Rev. William N. Guthrie, rector of St. Mark's, New York, got himself into the headlines by declaring, that "Christians are as Christ-

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Bernard I. Bell,
President.

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less as any people on earth. I do not believe in missions. They represent the spirit of conquest—the viewpoint of a Caesar, not the spirit of Christ. There is only one religion, whatever the name may be, although there are divers way of expressing it.

"The New Testament is a book written by a lot of chumps who were thick in the head. They were thick-heads, but their thickness served Christ, for He was a genius, and knew how to make them serve."

"We have made a mess of things in the name of Jesus by trying to cram our conventionalized religion down the throats of races whose own religions contain precious values that humanity cannot afford to lose. Our problem is to make religion vital, and to liberalize it by including the best of all other religions."

* * *

"The Relation of Christianity to Political and Industrial Democracy," with the Rev. J. Howard Melish of Brooklyn and Bishop Faber of Montana, proved to be one of the most stimulating sessions of the Congress, with much lively discussion following the able addresses, which, it is hoped, may be reported more fully here another week.

* * *

The Rev. H. Percy Silver, rector of the Incarnation, New York City, has declined the election to the bishopric of Wyoming. He states that he feels he can best serve the Church by remaining in New York.

* * *

An anonymous friend has given Bishop Davies of Western Massachusetts a sum of money sufficient for the support of a diocesan missioner for a year. The Rev. George W. Ferguson has accepted the appointment, and in October will commence holding missions, retreats and quiet days. He will also work with young people, particularly students.

* * *

"There are several especially delightful things about the carrying out of this plan," Bishop Davies writes. "In the first place I can hardly imagine a more effective way in which to follow up the Bishops' Crusade. Secondly, it provides a highly trained man. This is a great advantage, for most of us regular clergy have neither the time nor strength nor technical training desirable for the best performance of this work. Thirdly, it will enable parishes and missions and local organizations to obtain the fresh inspiration and impulse that they need. Fourthly, it is fine to have one of our own men, who has grown up among us and knows his way about."

* * *

Eleven and a half thousand dollars was presented at the annual thank offering service in the diocese of New Jersey, held the other Sunday at Christ Church, Hackensack. There were addresses by the Bishop of the diocese, Bishop Lines; the executive secretary, the Rev. C. E. McAllister; Mrs. John Reilly, Jr., of New York, who spoke on China; and the Rev. Paul Murakami, who gave an account of his work in Japan.

* * *

The annual meeting of the national council of the Guild of St. Barnabas for Nurses will be held in Cincinnati in October, guests of the chapter of Cincinnati, which is the largest in the country.

* * *

Comfort is found in the statement made by Bernard Shaw at the meeting of the Royal Society of Literature that forty million English languages are spoken, all of them wrong. A committee was appointed to take up the problems of the language. Mr. Henry S. Canby, a New York editor of note, said that the committee "should be composed of distinguished people who know their stuff." "In other words distinguished dead heads," chirped up Shaw.

One of the delegates asked: "Do you know any good English writer who misuses the words 'who' and 'whom'?" To which Professor J.

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CONFERENCES: The Rector will be glad to make appointments at various centers during the summer. A visit to the school would be of value. The Chicago Office is Room 1411, Tower Building, Wednesdays, 10 a. m. to 1 p. m. Address the School for literature and information.

ENROLLMENT: Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.

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Dover Wilson, an English authority, replied: "Yes, Shakespeare."

Under the circumstances possibly we may be pardoned for an occasional use of slang in these news notes.

* * *

The corner stone for the nurses' home of Christ Church Hospital, Jersey City, was laid recently.

* * *

During the past fifty-three years, Christ Hospital has treated more than 100,000 bed patients. In addition, over 200,000 people have directly been assisted in its free clinics, a total of over 300,000; nearly equal in number to the population of Jersey City. There were 1,703 surgical operations performed in Christ Hospital last year. The total number of patient days during the year were 43,288. There is no "closed season" at Christ Hospital. It is open every minute, night and day, from dawn of one New Year to the next.

* * *

The 110th anniversary of the incorporation of St. Thomas's, Mamaroneck, New York, and the 41st anniversary of the consecration of the present church, was celebrated on June 9th. Bishop Manning was the preacher. Many of the clergy of the diocese were present.

* * *

The ordination of two men is a real event for a country parish. Bishop Acheson of Connecticut, on Trinity Sunday, ordained Mr. Percy Goddard and Mr. Corwin C. Roach to the dioconate in Trinity Church, Seymour, Connecticut. The sermon was preached by the rector of the parish, the Rev. W. O. Roome, Jr. During the past three years five persons from this parish have offered themselves to the service of the Church; two ministers, two deaconesses and one in training as a nurse for the foreign field. What city parish can equal it?

* * *

A Mothers and Daughters dinner on one evening, and a Fathers and Sons a week or so later—that at St. Paul's, Newark, with about a hundred present at each.

* * *

Repairs and improvements on the parish house of St. John's, Passaic, N. J., have been completed at a cost of $38,000. Work is under way on the new rectory which will be completed by the end of the summer. Recently church furnishings, the gift of St. Bartholomew's, New York, were installed. The rector of St. John's, the Rev. Albert Wilson, was formerly an assistant at St. Bartholomew's.

* * *

Bishop Huston recently confirmed fifty-seven persons at Trinity Church, Hoquiam, Washington. When the Rev. George Ware took charge a few years ago it was a mission of ninety communicants; it is now a parish of over 300.

* * *

The Rev. Dr. John Roach Straton, Baptist, known to newspaper readers in New York, told his congregation last Sunday that the reception given to Charles Lindbergh was nothing in comparison to that which Christ will receive at His second coming. Motorcycle cops, tin horns, paper showers, hot-dogs and lemonade.

* * *

President Ogilby of Trinity College, tried a Lindbergh the other day. He preached at five in the afternoon at the commencement at Harvard, took a plane for Hartford in order to attend the Trinity baccalaureate at 7:45. Good idea, except that fog forced him down at Worcester, where he boarded a local which arrived in Hartford shortly before midnight.

* * *

Thirty-five thousand dollars of the million and a half which is sought by the Berkeley Divinity School for the move to New Haven has been pledged, it was stated at the recent commencement.

* * *

There are two records in this bit of news; on the afternoon of June 5th the Rev. Royal Tucker, rector of St. Mark's, Brunswick, Ga., baptized twenty-eight children at St. Jude's Mission, which is in his charge. That's one record. The other: outside under a nice shade tree was a thermometer which registered 101 degrees. St. Jude's, not so long ago, was a flourishing parish. Various reasons contributed to its decline and services were discontinued. It has been brought back to life by a group of laymen of St. Mark's. They are also promoting two other missions, St. Paul's, a work

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established among the workers in the turpentine distillery, and St. Andrew's on the outskirts of the city.

* * *

The oldtimers were given their innings at the meeting of the Round Table of the diocese of Chicago, the last meeting of the season. Reminiscences were given by the oldest clergymen of the diocese: Rev. Messrs. J. H. Edwards, F. J. Hall, W. C. DeWitt, P. C. Wolcott, H. L. Cawthorne, N. B. Clinch, J. S. Stone, C. A. Cummings, E. J. Randall and J. H. Hopkins.

* * *

The sum of $160,000 has been raised in the five dioceses of Pennsylvania for St. Andrew's, the students' center at the State College.

* * *

Oh, here is a letter from my friend W. McMurdo Brown, the rector at St. Matthew's, Grand Junction, Colorado; you will notice that he is responsible for the ASK ME ANOTHER column this week, upon which I get the ranking of fifteen per cent. He picks the three books that he will retain if all others are to be taken from him: "People's Life of Christ" by J. Patterson Smythe, "Catholic Principles" by Wescott, and "Cushioned Pews" by Bishop Johnson. He backs his choice too, "They present the nucleus in a clergyman's library of the three essentials,—The divine personality, the divine institution, and the humor and humanity necessary to interpret and present them to men." What three books are you going to retain? Better help me out, news of the churches is a bit scarce during the trout season.

* * *

Friend Brown also says that he uses this paper in his adult class as basis for discussion. "It is liked, it is topical and it is provocative, which are the three essentials of interest." Maybe that contains an idea for some of you.

* * *

The Brotherhood men of Richmond and Norfolk again led the Laymen's Pilgrimage to Jamestown and Williamsburg June 11th and 12th, 125 laymen of the three dioceses in Virginia taking part. The pilgrimage has grown from twenty-four men in 1922 to its present proportions.

* * *

A school for layreaders is to be open in the diocese of Long Island in the fall, with sessions twice a week at the Church of the Incarnation, Brooklyn. A capable faculty has been selected to train picked laymen, who, after completing their course, will be placed in charge of missions.

* * *

Mrs. Helen L. Patten, wife of Z. C. Patten, Jr., of Chattanooga, prominent Churchman and member of the National Council, died on June 15th after a brief illness.

* * *

The University of the South, at Sewanee, has just held one of the best Commencements in its history. The Bishop-Coadjutor of North Carolina preached the Commencement sermon and another alumnus, Frank Hoyt Gailor, of Memphis, son of Bishop Gailor, by invitation of the Board of Regents, delivered the University oration to the graduates and trustees. This was the first time that a son of one of the Bishops on the Board had this honor conferred. Mr. Gailor's subject was a plea for a liberal education as against the utilitarian tendency of the time—for culture against technical specialization.

The trustees were enthusiastic over

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the report of the managers of the two million dollar "Expansion Campaign" which showed that the alumni have gone over the top in their contributions.

* * *

The band of eight Church Army lads (that is what they call themselves) began their tour of the diocese of Albany on June 18th with services at the Cathedral.

* * *

A fine lot of clergymen gathered at the College of Preachers, Washington Cathedral, last week; representatives from eighteen states. Professor Baldwin of Columbia was a star lecturer, giving the course on sermon construction. "There are 1000 approaches for a sermon but only one principle. And that is to begin where they are and land them where you are." Courses were also given by Professor Hodgson of the General Seminary, Bishop Darst of East Carolina and the Rev. W. C. Woods of Kent School. Bishop Rhinelander, canon of the Cathedral, was director. Bishops, rectors of famous parishes, professors of theological seminaries and a half dozen chaplains of American universities attended.

* * *

A most remarkable faculty of superlative distinction has been gathered for the Gearhart, Oregon, Summer School, which meets from June 21 to July 1. Among the members are the Bishop of the Diocese, who takes charge of conference recreation; Dr. Gowen and Dean Ramsey, scholars of more than national reputation on Oriental and Biblical subjects respectively; the Rev. Edwin V. O'Hara, head of the Roman Church's national Commission on Rural Work and a unique person; Miss Grace Holmes, director of the Bureau of Clinics and Surveys for the Oregon Tuberculosis Association, who gives a course on public health; Miss Cornelia Marvin, librarian of the Oregon State Library, nationally known among library people, and the Rev. Kenneth L. A. Viall, S. S. J. E. of San Francisco, who is carrying on the prison work which was started when Dean Lathrop was rector of the Church of the Advent in San Francisco.

* * *

The April-May issue of *The Liberian Churchman* reports a visit of Bishop Campbell through the interior of the country, a fourteen-day walk from Cape Mount to Mosambolahun where he found the work of the Holy Cross Mission in a very encouraging condition, and confirmed fifty. At Pandemai, the Bishop confirmed sixteen. Here the Rev. James Dwalu was recovering from the shock of a stroke of lightning which fell out of a perfectly clear sky and shattered a flag pole twelve feet from where he was sitting.

During the Bishop's trip in the Gbande and Buzzi sections, he con-

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Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

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firmed about 100 in all. As far as can be known this is the first time that a bishop of the Church has been in this country so far from the coast.

* * *

On Whit-Tuesday the village of Glendale, Ohio, was all agog. Three sisters of the Community of the Transfiguration were welcomed by the children and sisters from Bethany Home on their return safe and sound from Wuhu, China, which they had been compelled to leave by the war-like conditions existing there and the anti-foreign disturbances.

Sisters Constance, Helen and Ruth, the returning missionaries, were glad to get home after many worrying experiences, but greatly regretted leaving their work and the two Chinese sisters, members of the order in Wuhu. The loyalty of the Chinese Christians and friends was wonderful. The bells were rung for the home-coming and a solemn Te Deum sung in the chapel, where Chaplain Lewis offered thanksgivings.

The same evening the Commencement Exercises of the Bethany Home school were held and three girls graduated. The good news was received that the school had been given a first class rating by the State Board of Education, an honor of which both teachers and pupils may well feel proud. Work on the new buildings needed so badly by the Community has begun, the first to be erected being a cottage for the girls.

* * *

Almost every foreign field was represented in the fourth annual conference of outgoing missionaries held at the Church Missions House, June 11 to 14. This informal gathering is of definite value in the preparation of the outgoing missionaries, while the missionaries on furlough and the Missions House staff are mutually benefited by the chance to exchange points of view. The situation as a whole, the "call of the world," the missionaries' relation to native people and to fellow workers, special points about their methods and their physical, mental and spiritual equipment were presented and discussed by returned workers. The functioning of the home departments of the Church and their relation to the missionary staff were outlined by executive secretaries.

The discussion about China was naturally of great interest as the returned China group was large. No new appointees for that country were present as no appointments are now being made, nor, unfortunately, were there any for Liberia. Miss Louise Hammond arrived from Nanking just in time for the final session and held the conference fairly breathless with an account of her experience in Nanking during the recent serious outbreak there. She spoke in high praise

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Daily, 7:15, 12, and 4:45.

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Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

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Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11, and 8.
Daily, 8 and Noon. Holy Days and Thursdays, 11.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

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

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of the Chinese clergy and people. Miss Hammond is a distinguished person in her knowledge of Chinese art and music. She exhibited some Chinese paintings of New Testament scenes, and recited Chinese poems in the Chinese manner.

Another unusual contribution was a brief address by Mr. James L. Sibley of the Education Commission representing seven mission boards, including our own, which has been studying Liberia with a view to raising the whole level of educational work in that country. His talk, though based on his Liberia experience, was applicable to almost any foreign field as he outlined the fourfold requirements of mission work, dealing with religion, education, home life and agriculture or industry, and the relation of central mission stations, training native leaders, to the outstations where native leaders work among their own people.

Dean and Mrs. Fosbroke entertained the conference with a delightful garden party on the lawn of the General Seminary. Through the kind offices of the Episcopal Actors' Guild, members of the conference were the guests of Walter Hampden at his play, Caponsacchi.

* * *

A great week of meetings dealing with the problems of industry will be held in Boston next November under the auspices of the Federation of Churches, the Rev. George Paine, executive secretary. Leaders from all over the country will be brought to Boston, services will be held in all the churches and conferences will be held with labor leaders, manufacturers and social workers. Such industrial conference weeks have been held successfully in Chicago for the past two years. The Church League for Industrial Democracy is co-operating.

Answers

1. Augustine 597. Reported to Pope Gregory that the Church was already there.
2. Yes. Arles 314, Ariminum 359; and probably Nice 325, and Sardica 347.
3. Venerable Bede.
4. The Great Charter or Magna Charta 1215.
5. No. Refused because English Kings had never done so.
6. Reformation 1550 - 1215 — 335 years at least.
7. 1570 by Act of Excommunication.
8. San Francisco by the English Admiral Drake's Chaplain on 1st Sunday after Trinity 1579.
9. The Lord's Service celebrated in 1607—fifteen years before the arrival of the Pilgrim Fathers.
10. The Episcopal Church at Lake City, Colorado.

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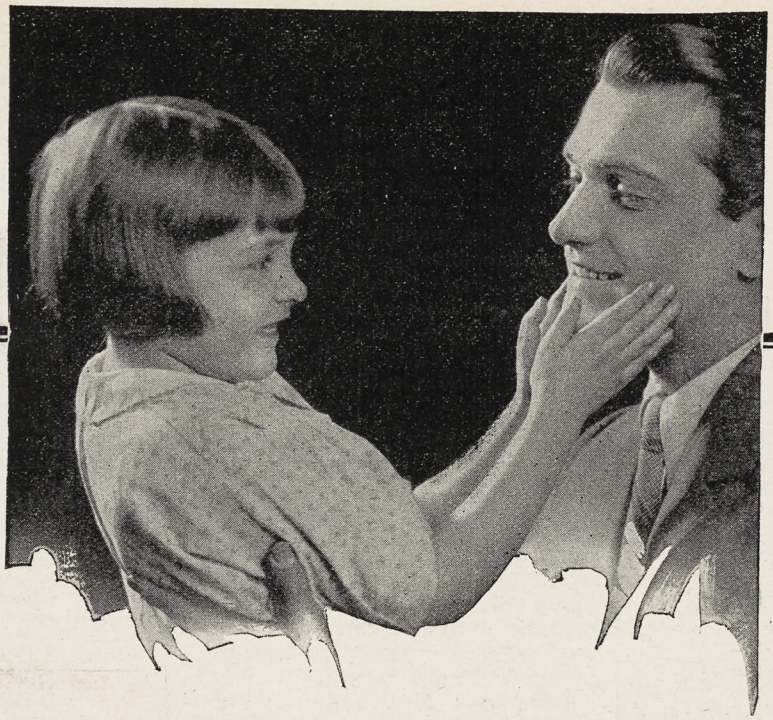

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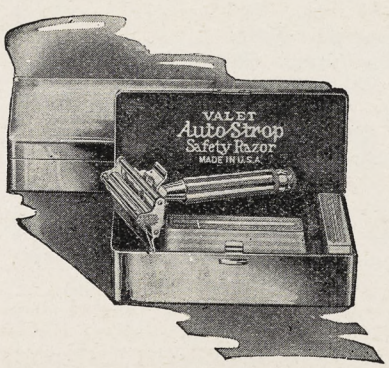

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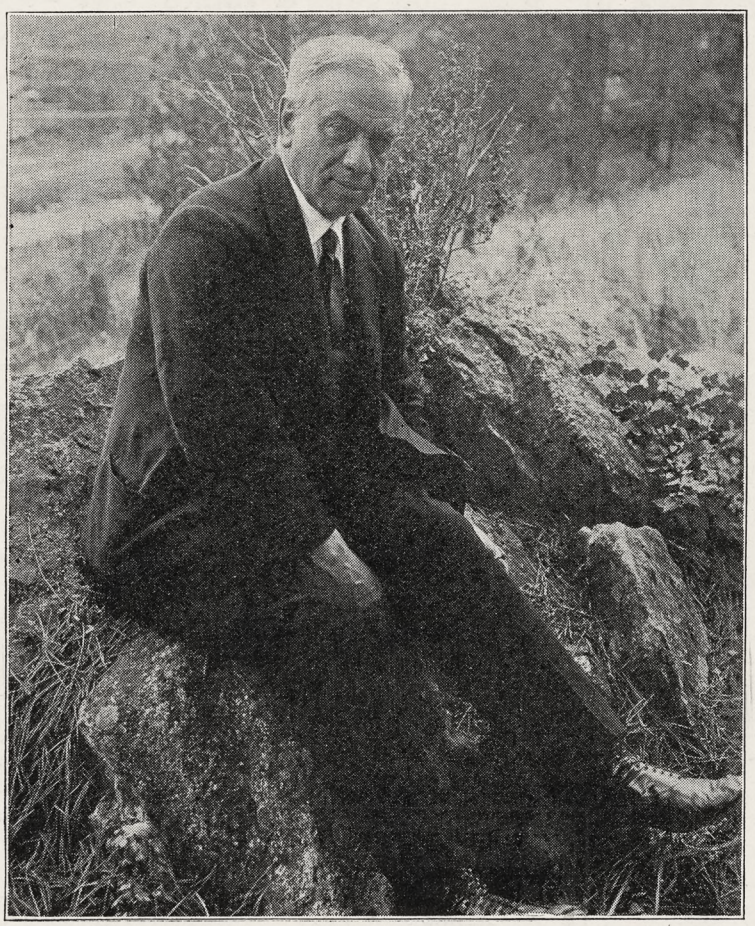
PLACE OF REPENTANCE—Adderley

The WITNESS

CHICAGO, JULY 7, 1927



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THE PLACE OF REPENTANCE

In the Christian Religion

BY CANON JAMES ADDERLEY

NOW I come to something much more serious than what I have written about before. The Clergy, the Church and the Bible I could believe in without letting them interfere very much with my private life. In fact, the parsons, at first, were, as I have said, just jolly good fellows who gave us lads a good time. The Church, even when I came to believe in it as the institution whose object it was to reform society, was not, at first, an institution for reforming myself. The Bible was a wonderful piece of literature, but not meant to be taken very seriously when it came to making John Manson a good man. These were all instruments of religion, but they were not religion itself. Some words of my favorite, Charles Kingsley made an impression on me. "God will only reform society on condition of our reforming every man his own self; while the devil is quite ready to help us mend the laws without ever starting such an impertinent and personal request as that a man should mend himself."

Nor indeed was I brought to repentance by the thought of death or hell. I do not say that the idea that I might "go west" in the war had no effect on me. It certainly had, but, if anything, it was rather to make me reckless and defiant. It seemed to me a bit cowardly just to take up with God because you might have to meet Him suddenly, and if He caught you unprepared He might send you to hell. There were some parsons who preached to us at the Base before going to the front who tried to frighten us in that kind of way. They called it the "Gospel," and told us that the Gospel meant "Good News." I could not see it. Nor was I impressed by being told stories of men who had got converted just in time before they went over the top.

This sort of "fire-escape religion" never appealed to me. The more I read the words of Jesus about God as our Father, the less I could believe that He was the kind of tyrant who dodged people and whom we were expected to try and dodge in our turn if we wanted to avoid hell. As I look back on it all I am rather glad that I came to repentance when my fighting days were over and sudden death was no immediate danger.

I had many talks with another of my favorite padres. This man was an awfully good sort. He never seemed to be worrying about my soul's welfare in the future. He was just a friend who wanted to make me happy all round. He never introduced religion to me as some others did as a sort of bribery business. You know what I mean. He did not give me cigarettes and then after a talk about Fritz and the weather, tell me that there was a special service he wanted me to come to, and then empty the whole bag of tricks over me about confirmation and confession. I cannot say how he did it. I can only say how I came to do something very serious myself. I think what moved me most was when he told me his own history. He said quite frankly that he had become a parson because his mother wanted him to be one, and not because he was particularly religious. He had been a long time in East London, and had seen a lot that had made him very sad, but he had also seen much that had made him very happy. He had seen men and women, boys and girls, he told me, who were living splendid lives as Church members. They had found a tremendous help in religion. They could fight their temptations, and get great help from prayer and sacraments. But all this had come first of all from their repentance. He felt when he met these people that their religion meant a great deal more to them than his meant to him. He told me that he thought it all over, and prayed to God about it, and found that he himself had never really put away his past sins, and was not really doing his best to keep away from what is bad.

When he talked like this he was not preaching to me, yet his story was the best sermon I had ever heard. He was just simply telling me the truth about himself, and how he had made his repentance and become a different man. He said that his work as a parson was twenty times more successful now that he felt that his own religion was a real thing.

I never forgot that story so humbly told me by one whom I looked upon as a saint. I argued with myself. If a man like him needed repentance, much more did I. Much as I was getting to love the Church and the Bible, I felt there was something more I wanted, and that was repentance. Was I sorry for my sins? Did I really want to put them away? NO!

Now I am not going to write down all that happened. It is much too private for the public to read. Nor would it do any good because one man repents in one way and another in another way. It is enough to say that I looked into my past life. When I did this slowly and seriously I remembered a lot that I had forgotten but which I had never before honestly acknowledged to myself or God or anyone else as wrong. Things I used to do at school; things I was doing every day. I remembered old quarrels, old hatreds, old thefts, old lies, all sorts of shameful things. I put

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them all away and found out what it meant to be washed in the Blood of Jesus and forgiven by my Father in heaven. I do not say that I have never done anything wrong since. Of course I have. But it is quite different now. I know when I do wrong. I know what my temptations and dangers and weaknesses are. I know how to get God's forgiveness again and again. I am a new man. That is the biggest use I have found for religion.

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INSTITUTIONS OF NEGRO EDUCATION

Immediate Conditions and Needs

BY GEORGE FOSTER PEABODY

A SPECIAL challenge just made through me is the particular occasion for my writing this for your publication. My friend, Julius Rosenwald, of Chicago, to whom I had not spoken of the matter, writes me he will give the last $10,000 as soon as the remaining $90,000 is completed, to secure the $100,000 offered by the General Board. Mr. Rosenwald knows, as not more than two or three men in the U. S. do, the need for such work as the Fort Valley School is doing in preparing teachers for the public schools of the South and also knows as few men do, the quality of the work done by the different schools of our Church Institute for Negroes. He is a trustee of Tuskegee Institute, to whose recent campaign for funds he gave largely, and secured additional sums from Chicago thereby. Mr. Rosenwald has, through one of the wisest funds ever established, procured and supervised the building of over 3,400 Rosenwald public schools for Negroes throughout all the southern states. These schools cost about twelve million dollars, of which he provided about one-fourth. Negroes and whites of the South individually gave a less sum, and, by reason of the incentives thus given and their knowledge of the wisdom, efficiency, and economy shown in the construction of these school buildings, the public funds of the South contributed more than one-half—probably many years in advance of what they would otherwise have given, with the result that schools were provided probably fifty per cent better than otherwise.

This action of an eminent Jew emphasizes the quality and importance of the constructive work being carried on through the American Church for Negroes, organized in 1905 under the presidency of Bishop Greer with the cooperation of the then Board of Missions of our Episcopal Church.

The purpose was to coordinate, make more efficient, more fully known to the Church, and thereby secure the necessary increased funds for the work being carried on by industrial high schools in southern dioceses under the direction of trustees from the dioceses, St. Paul's in Virginia and St. Augustine's in North Carolina being the most prominent, and Bishop Tucker and Bishop Cheshire being actively interested in the work as presidents of the boards of trustees. The charter was granted by Virginia, thus emphasizing the complete cooperation of the South, which was poverty-stricken following the Civil War, and the North, through members of the Church, which was one throughout the whole country. This was the endeavor to have a worthwhile part in the more complete restoration of the Union through the prayers, gifts, and work of northern and southern men and women.

The chief end in developing these vocational secondary schools was to provide capable and religious teachers for the Negro public schools throughout the South. Aid to this end is peculiarly fitting and an obligation as well upon northern citizens. The public school supported by local and state taxation can be no more efficient than the wealth of its own section will provide. Therefore the dire poverty of the South following the devastation of the war, and the wiping out of a great part of its supposed wealth by the freeing of the Negro slaves, prevented its soon attaining even partial efficiency in its schools, even for the whites, who control government. The many schools and colleges like Hampton, Spelman, Fisk, and others, started by northern friends of the Negro, emphasized the interest immediately shown; but, as the generation thus interested passed, the newer interests of the coming generation precluded the starting of more such schools to provide for the increasing population.

Cooperation of the white people of the South with further educational assistance from the North became of first importance as prosperity gradually developed again in the South. This called for a basis of permanent association of northern and southern life in any such cooperative effort in order to produce permanent results.

Only Church organizations provide any such basis. The lines of sectional division were obliterated following the end of the Civil War in only two organizations extending throughout the country—the Roman Catholic Church and the Protestant Episcopal Church. This manifestly offered unique opportunity to our Church, and, with the Christian conscience, opportunity means obligation. The Roman Catholic Church is now very much alive to this opportunity and is actively developing schools along the lines of the Armstrong-Hampton idea—education for life, through training of the hand, the head, and the heart into cooperative activity reaching into community life.

Our part of the Church Catholic found the results of the Church Institute's supervisory assistance of the schools and its unified presentation to the Church of incalculable value, and the note of expansion was promptly brought to the front. The business prostration of twenty years ago, following so closely the organization of the Institute, precluded successful effort to secure immediately the larger sums needed to increase the work of the schools already in existence and to aid the bishops of our various dioceses in the South to establish additional schools of the same character; but our progress has been steady. Through the initiation of the Institute, under its two directors, the Rev. Samuel H. Bishop, succeeded by the Rev. Dr. Robert W. Patton, a Virginian, schools already established with important properties and investments aggregating hundreds of thousands of dollars have become associated with some dioceses; the Fort Valley School in the Black Belt of Georgia, and the Voorhees School in South Carolina, being two of the most important, with large property interests, now keeping step with the progress of our Church Institute for Negroes.

In connection with efforts now being made on behalf of particular schools, for funds immediately needed, I ask space at this time more fully to inform the members of our

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Church generally, and especially those who have ample capital funds from which they can draw immediately for pressing needs. It is probably true that the members of our Church with small incomes, that compel living in most simple manner, give continually a good percentage of such income, and restrict their own desires for more luxurious living in consequence of their feeling of the sense of brotherhood and the necessity for the carrying on of the work of the Lord through their Church affiliation.

The General Education Board, the most important organization yet developed for study of and assistance to educational effort in the United States, has observed during the years the progress of the schools in affiliation with our Church Institute. It finds them so useful that it has appropriated of its funds to hasten their enlargement and improvement, that they might more effectively do the work which this board of educational knowledge realizes is of first importance to the future development of the people of the United States as a whole. This board gave largely to aid in the important new building recently erected at our St. Augustine's School in Raleigh, North Carolina.

It has now offered one-third of $100,000 to our St. Paul's School in Virginia, payable when the whole sum is raised, and, in response to such appeal, the Church people of Richmond recently subscribed nearly $20,000 toward this fund—a splendid evidence of the interest of the people on the ground, who know the value of the work done during these forty years past under the leadership of Archdeacon Russell, a Hampton student, who felt the Lord's call to establish this school without waiting to graduate, though General Armstrong urged that he should wait another year. The work of this school has been a large factor in raising the moral level in Lawrenceville and Brunswick county, so that for the last generation the prisons have been most of the time empty—testimony which is incontrovertible from every point of view respecting the Christian character of the work of the school.

Our school at Fort Valley is under the direction of a rare Christian man —H. A. Hunt, principal — whose wife, also, I personally know to be rarely consecrated to the Lord's service. The influence of this school during the twenty years of their leadership had radiated for fifty miles in a community reconstruction that has been economic, intellectual, and spiritual to an extraordinary degree. The Carnegie Corporation gave $25,000 to build a library for this school. A member of the Baptist Church has recently built the trade school building at similar cost, as a memorial. The General Education Board has given special study to the work of this school, which it considers not second in importance to any work in Georgia, the strategic center of the South. It gave not long since $25,000 toward the rebuilding of the academic hall, destroyed by fire.

The General Board considers the work of this school of such vital moment that it has now, in addition, offered $100,000 for the program of enlargement urgently called for to take care of the hundreds of students, provided we will raise $100,000 additional to match this sum. This will make a total fund of about $375,000 for expansion within the past few years. One member of the diocese of Atlanta, the Bishop of which is president of its board of trustees, has recently subscribed $5,000 toward the completion of this fund, which is about half way to the mark at present.

I submit to the Christian men and women of our branch of His Church, who are entrusted with large aggregations of the wealth of this country, consideration of the varied forces which I find illustrated in the challenge from this Hebrew citizen. Surely there should be a dozen men and women glad at once upon reading this to match Mr. Rosenwald's $10,000, and not only complete this fund, but carry it over the top. Fort Valley can use, with the utmost efficiency and good results for the Church and the country, much more than half a million dollars at this time. I speak with assurance, as I was a trustee of Fort Valley when Mr. Hunt was asked to leave beautiful home surroundings for his little family at a university in North Carolina to go into a dismal and, at that time, almost hopeless Black Belt region.

Hampton and Tuskegee raised jointly seven millions recently for endowment of two schools. Our Institute now includes ten, with our divinity school, and we should have twenty-five as soon as possible.

About Books

By the Rev. C. L. Street

A MAN OF LITTLE FAITH. *Reginald Wright Kauffman. The Penn. Publishing Co., Philadelphia. Price* $2.00.

A Man of Little Faith is a tale of clerical life based chiefly on the usual gossip that gathers about a good natured bachelor parson, who ultimately marries the richest widow in his parish.

John Felton is the son of a patrician mother and a dreamy ne'er-do-well father. The family resources are too slim to send John to a college of medicine which he would have preferred. But since he had the facile gift of speech, the ministry seemed to be the next best thing and within the range of the family income. So he studies for the ministry and is finally ordained to the Priesthood in a church where the rectorship is vacant.

Why he is ordained in this particular parish, instead of the little inconspicuous mission at the further end of the diocese, was of course to suit the convenience of an overfed and apoplectic bishop. Bishop Meeker cared more about the customary adulations and flatteries of a well organized parish than he did about depriving his candidate of the joy of being ordained in his own mission and in the presence of his poor and now widowed mother.

Further, it also enabled the vestry of this particular parish to find a man without looking for him. The vestry promptly elected John, not because he had any particular qualifications for the parish, but because he was amiable and good to look at and it was the easiest thing to do. There are vestries like that. So John begins a career as rector of St. John's Doncaster, with more religion in his heels than in his head.

We witness the rise and gradual decline of a parish whose rector is not what you would call intellectually dishonest, but intellectually lazy. His breezy, good-natured tolerance of everything and everybody due to intellectual torpor, is contrasted with the forbidding inflexibility of Father Dinwiddie, a neighboring rector of a High Church Parish. When finally failure is staring him in the face and he is on the verge of resigning his cure, he is reinforced by a wealthy widow, Celeste Litchfield, who has transferred her allegiance from Father Dinwiddie to John. Celeste had always had Episcopal ambitions, and because of her generous benefactions to the bishop and the diocese, she was now able to assure John at their wedding and in the hour of his defeat, that the bishop would make him his coadjutor.

There are many true and searching things about our Church in this book, just as there are some that are merely gossip—there are still limitations to a bishop's power, and no one knows it better than a bishop himself —yet it is a good story, interesting, at times illuminating, and one that should give every devoted churchman pause.

Reporting all 1927 apportionments and convocation assessments paid and overpaid, the district of Kohala, Hawaii, remarks, "We like to get all our dues met before planning for the needs of the parish."

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Let's Know

SLAVES

By Rev. Frank E. Wilson

IN THE early Middle Ages the people known as the Slavs lived an indolent, harmless life in eastern Europe. They were a peasant people, loosely knit together, and became an easy prey to their rapacious neighbors. It was something of a piratical habit to descend upon them, carry them off, and sell them into bondage. They became so numerous as bond-servants throughout Europe that the word "slave" was derived from "Slav" and has remained with us ever since. In spite of everything they multiplied rapidly and gave their language to their masters; which accounts for the large number of Slavonic dialects in eastern Europe today.

Their Christian history is associated with the names of two brothers, Cyril and Methodius, who had acquired some valuable missionary experience in the Crimea where Jews, Christians, and Mohammedans were about at a stand-off.

Radislav, king of Moravia, had heard of their work and asked that they might be sent to teach his people. When they arrived, they pursued a policy quite different from the usual custom of the times. Greek and Latin missionaries were accustomed to introduce their respective languages for religious use, but these two missionary brothers settled down to learn Slavonic. They not only preached to the Slavs in their own tongue, but they developed a Slavonic alphabet and used a Slavonic liturgy for public worship. Their success was so striking that word of it reached Rome. Pope Nicholas I. thereupon sent for them to explain themselves. Cyril died in Rome but Methodius was made archbishop of the Moravians and returned to resume his labors.

This did not please the Germans, who had an historic feud with the Moravians and did not wish to see an independent Church jurisdiction established in Moravia. They raised a great to-do about this Slavonic liturgy, saying that as the superscription on the Cross had been written only in Hebrew, Greek, and Latin, therefore Christ should be worshipped only in one of those three languages. Methodius argued his case at Rome to such good effect that the Pope confirmed him in his use of Slavonic on the grounds that the Holy Scriptures say "Praise the Lord, all ye nations," signifying that all languages were meant to be used in glorifying God. So the Slavonic liturgy came into use and Slavic peoples down to the present time still offer their worship in that old language in which the missionary labors of Cyril and Methodius have become sanctified.

From Moravia, Christianity spread into Bohemia. It is also possible that this same Methodius may have been the one who had much to do with the conversion of Bulgaria. For the Bulgarian king had sent for a painter to decorate the interior of his palace, asking for some stimulating pictures of a perilous nature. A monk came to do the work but his ideas of perils were of an unexpected kind. He painted such a terrifying representation of the Last Judgment that the king was converted and drew his people after him. Legend identifies this monk as Methodius, though the identification is dubious.

Young Peoples Column

By Rev. W. A. Jonnard

THE newspapers recently commented on a pretty Kentucky school girl who writes breezy poems and draws sketches of beautiful flappers, all of which adorn the pages of several leading southern college magazines, and which are reprinted in many magazines and newspapers. She has never written for money nor termed it professional, "preferring instead," as one reporter puts it, "to aid the collegiate editors with their brain children, and to keep young."

The name of this young genius is Ruth Wilson, and she is strong in her faith in the modern girl, it would seem. The poem of which she is most proud, and the one that has caused the greatest sensation, is reproduced here under the title she gave it, "We Strive to Please." It is a commentary on modern ideals which challenges.

Suppose we rouge, suppose we dance,
Suppose we smoke and swear,
Suppose we wear our dresses short
And bob our golden hair.

Suppose we stay out late at night,
Drink cocktails, wine and gin,
And do the Charleston with the gang
Till slipper soles are thin.

Suppose we let you kiss us
In a parked car late at night,
And do a lot of petting
That we know is not quite right.

Well, we thought you wanted petting
And we thought you wanted punch,
So we did the naughty nice things
Just to be one of the bunch.

But don't you know, oh boys o'mine,
We'd get as big a thrill
Out of watching clouds go rolling by
While perched upon a hill.
With daffodils and daisies
A-growing at our feet,
And learn from lips of one we love,
That life is very sweet.

We'd even wear the crinolines
Our Grandmothers used to wear,
Read poems from old Tennyson
And plays from Moliere.

If we thought you wanted romance,
We'd give you what you crave,
But if you yearn for burlesque
Then we have to dance and rave.

For we simply strive to please you
In the best way that we know,
For you are e'er the audience
And we the actors of the show.

Preacher, Pulpit and Pew

By E. P. Jots

"I hope you are not afraid of microbes," said the banker as he cashed the minister's check with soiled bills.

"Don't worry," said the young man, "a microbe couldn't live on a preacher's salary."

* * *

In a Sunday school situated in one of the suburbs there was a slight disturbance one day among the smaller pupils.

A small boy had slapped a little girl. The teacher was quick to rebuke the youngster.

"Jackson," she said, "no gentleman would strike a lady."

The boy was all ready with his reply. It was: "Well, no lady would tickle a gentleman."

* * *

Teacher: "Willie, can you name a city in Alaska?"

Willie: "No, m'm."

"Correct."

* * *

The railroad official invited the stern citizen to communicate his troubles.

"I want you to give orders," demanded the visitor, "that the engineer of the express which passes through Elm Grove at 11:55 be restrained from blowing his whistle Sunday mornings."

"Impossible!" exclaimed the official. "What prompts you to make such a ridiculous request?"

"Well, you see," explained the citizen in an undertone, "our pastor preaches until he hears the whistle blow, and that express was 20 minutes late last Sunday."

A letter was sent out the other day from a New York financial firm to the Rt. Rev. Philander Chase, D. D., Trinity Cathedral, Cleveland. Bishop Chase consecrated that church in 1829; he died in 1852.

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NEWS FROM THE PACIFIC DIOCESES

In Brief Paragraphs

Edited by

BISHOP W. B. STEVENS

THE clergy of Eastern Oregon are a practical group. Under Archdeacon Creasey four of the clergy have done the necessary carpentry to provide additional accommodations for the summer school of the district. On the last day of May there were already seventy-two registrations.

* * *

Commencement exercises of the Bishop's School for Girls and the Harvard School, Los Angeles, were held on the 14th and the 17th of June, respectively. The address at LaJolla was given by Professor J. Hudson Ballard of Occidental College, and at the Harvard School by President James A. Blaisdell of Pomona College. It was the first time Bishop Johnson had ever been absent from the graduation exercises of the Bishop's School and the first time since its connection with the Church that the Harvard School had been without his presence. Baccalaureate services were held the previous Sunday, Dean Beal of St. Paul's Cathedral, Los Angeles, preaching at LaJolla and the Bishop Coadjutor at the Harvard School.

* * *

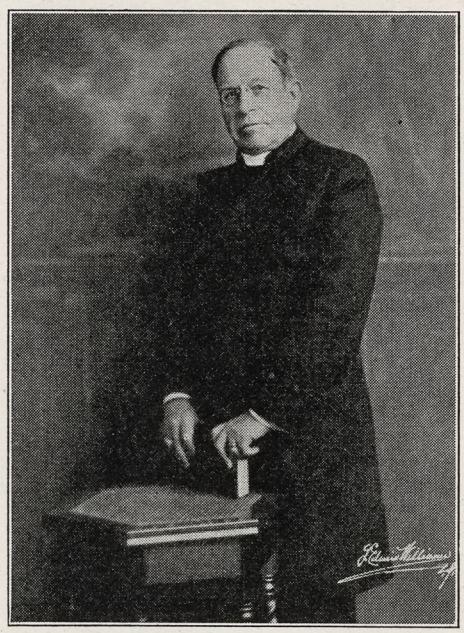
The Church in the District of Eastern Oregon has lost a valued friend and the state of Oregon a distinguished jurist in the death of Judge Gilbert W. Phelps, whose burial was held in the Church of the Redeemer, Pendleton, in May.

* * *

The Rev. Allen Jacobs, who has been chosen dean of the Pro-Cathedral at Reno, Nevada, brings to that important post a large experience both in the East and in the West. He has been rector of parishes in Rhode Island, Massachusetts, Iowa and Oklahoma and at the time of his election was in charge of the church at Logan, Utah. Dean Jacobs is a graduate of Harvard and the Cambridge Seminary.

* * *

The work of the English Speaking Union has been of great value in a number of western cities. It is difficult to understand how so gross a misconception of its purpose as that of Mr. Charles Edward Russell's is possible. In the April "Century" Mr. Russell wrote an article on "The Nordic Goes a Saber Rattling," in which he charges the English Speaking Union with being a disrupting force. No answer could be more effective than the expressed desire of the Union on the Pacific slope to make the organization a unifying force among people of all races, with the English language an instrument, not a shibboleth.



BISHOP JOHNSON
Diocesan of Los Angeles

* * *

A new parish house is nearing completion at St. Clement's, Berkeley. This is the first unit in an entirely new plant. The Rev. Lindley Miller is the rector.

* * *

The Church Congress, meeting in San Francisco, has already been reported in this paper, leaving me nothing to add except that it was a most enthusiastic gathering, well attended, with the front pages of the daily papers devoted to its deliberations.

* * *

One of the outstanding figures in the field of rural church work is a Roman Catholic priest of Eugene, Oregon, the Rev. Edwin O'Hara. Father O'Hara is the head of the National Commission on rural work of the Roman Church, a position given him in recognition of his unique work in original research in this field. His survey of rural conditions in Lane County, Oregon, has become a model. He has also devised a system of correspondence instruction in religious education which is in use throughout the diocese of which he is a priest. Father O'Hara is to give a course in the summer school of the Diocese of Oregon, a splendid tribute to the organizers of the school.

* * *

The death of Col. George S. Patton has removed a prominent figure from the life of Southern California. Col. Patton was an old resident of San Gabriel and the uncle of the Rev. Robert Patton, director of the American Church Institute for Negroes. He was a member of the Church of Our Savior, a trustee of the California Institute of Technology and of the Huntington Library.

* * *

The clergy of the Province of the Pacific are still commenting on the unique gifts of Bishop Moulton of Utah as a presiding officer. At the clergy dinner held at the Synod at Seattle the Bishop was responsible for an evening of fellowship which for good humor and real wit was a record breaker. Archbishop De Pencier who was present as a guest and speaker testified that he had seen nothing like it since he was a freshman in college. And apparently the archbishop enjoyed it quite as much as he did freshmen dinners.

* * *

An unusual distinction has come to a California clergyman, the Rev. William J. Hatter of Escondido who has been sent by the Rotary Club of his community as a delegate to the International Rotary Club convention in Brussels. This will be the first visit of Mr. Hatter to his birthplace in England since his coming to Canada a number of years ago to study at St. John's College, Winnepeg.

* * *

The Young People's Handbook of the diocese of Minnesota has just reached my desk. It is a convenient little manual with general suggestions for organization and programs and a summary of correct parlimentary procedure. The book has a foreword by Bishop McElwain and was edited by the Rev. Charles B. Scovil, student chaplain at the University of Minnesota.

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NEWS PARAGRAPHS FROM ENGLAND

Can the Church Withstand Materialism?

Edited by
A MANBY LLOYD

The Bishop of Durham (Dr. Henson), preaching in Durham Cathedral, urged that among the rank and file of English churchmen there should be a genuine tolerance based upon St. Paul's appeal for mutual forbearance. The theologian's appeal, he said, was echoed with menacing emphasis by statesmen and social students.

* * *

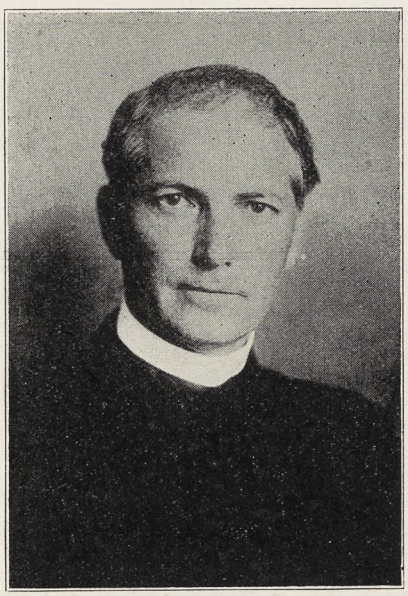
"Look at the situation in which we stand," Dr. Henson continued. "See how the forces of social disintegration are beating more and more fiercely against the weakened fabric of civilization. Christendom is like a city in the rich valley of the Mississippi, threatened by a vast and gathering flood which is only held back by embankments which are yielding one after another to its relentless and unrelaxing pressure. Of all embankments which in the course of centuries have been set up by the faith and energy of mankind, the Christian church is the most venerable and the most effective against it. Now the whole stream of materialistic anarchy is pressing, is it able to resist the strain?"

* * *

"It is appalling to think that a football player is worth five or six thousand pounds, while other men are contributing their life-blood to the nation at 40s or 50s a week—less if they happen to be vicars," said the Rev. J. M. F. Dumphreys, vicar of St. Philip's, Camberwell, at a special service of the United Family League. "What," he declared, "would our forefathers have said about these sartorial monstrosities who represent our modern youth, with their imported foreign ideas in regard to girls and chewing gum? There is a premium today on gush and giggle. Down the Old Kentroad you will find the mother doing the dirty work while the daughter goes out dressed in what is called the 'latest.' We have got to get back to the old dignified English character."

* * *

Bands from London and towns in Surrey, Kent, Essex, and Hampshire took part in the final day's competitions at Brighton Musical Festival. Six challenge cups were offered, and these were won as follows: Brighton Corporation Carnival Cup, Grays (Essex) Temperance Silver Band; *Brighton Herald* Cup, Hythe Town Band; Lawson Cup, Tottenham Garage Band; Fry Cup, Etchingham and Robertbridge Band; Cohen Cup, Brighton Police Band; *Mid-Sussex Times* Cup, Londonroad P. S. A. Band, Brighton.



REV. ROBERT PATTON
Director of Negro Work

Lieutenant Manuel Bilton, who judged the military band, said the improvement in tone since last year's festival was very marked. The advance made by working men's bands in recent years was wonderful.

Giving his awards in the senior ladies' elocution class, Mr. St. John Ervine described the movements of the competitors as ungainly, and traced them to the "abominable" dancing of the present day. Every girl who came up, he said, showed signs of these ugly, ungraceful dances. "If you will learn to do some of the dances your grandfather did," he declared, "you will become much more graceful. When next you are in London go to see Miss Lily Elsie in 'The Blue Train.' She performs a waltz movement that is so beautiful that it will destroy the desire ever to see jazz movement again. If any of you are addicted to charlestoning, get rid of a very bad habit." Mr. Ervine also advised the competitors to get rid of the ministerial note in their voices. "We have nearly abolished it in the pulpit," he said, "and we don't want it in the pew."

Some of the American tourists now in England who have happened to visit Stratford-on-Avon and Warwick on a Sunday have been disappointed at finding such centres of attraction as Shakespeare's birthplace, New Place, Anne Hathaway's cottage, and Warwick Castle closed on that day.

One of the tourists told a reporter: "We have come thousands of miles to see these places, which are of more than local or national interest. In Paris there are no closed doors, and in London one may move about freely and make the most of one's time on Sundays in museums, art galleries, and the like."

Opinion in Stratford-on-Avon is divided on the question of Sunday opening. The trustees and guardians of the birthplace considered this question about two years ago, when a resolution in favour of opening was defeated by a small majority.

At the annual meeting last month the chairman of the trustees, Mr. A. D. Flower, said that more leisurely inspections of the birthplace might be possible if it were open on seven days a week during the summer. He announced that he would reopen the question at a future meeting. The trustees do not meet again until October.

Mr. F. C. Wellstood, secretary and librarian of the birthplace, said yesterday: "There never has been Sunday opening, and it is only in recent times, with the enormous increase in the number of visitors on Sunday, that the question has arisen. All the guide-books make it quite clear that the properties associated with Shakespeare's memory are closed on Sunday."

Canon W. G. Melville, the vicar of Stratford-on-Avon, said: "My rule that people shall not be admitted to the church on Sundays except during service time is going to be continued. If people want to see the church they can do so by saying prayers there and using the church for the object for which it was built, which was not for burying William Shakespeare.

"I have a letter signed by all the Nonconformist ministers, and have no doubt I can obtain the signature of the Roman Catholic priest, protesting against Sunday opening of the birthplace property. If necessary, we shall take the town's poll on the question."

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited By

WILLIAM B. SPOFFORD

MY GAME of books — the three books you would retain if you were forever to be deprived of all others—is apparently too strenuous for a summer pastime. In any case I put the question to a number of distinguished faculty members of the Concord Conference fully expecting to have a nice snappy paragraph to lead off with this week. All I could get out of the bunch was Green's History of the English People and Calvin's Institutes of Religion, the selection of Dean Ludlow, formerly of Grace Cathedral, Topeka, now the secretary of adult religious education. And even this courageous man turned me down on the third book, though with the remark that any WITNESS readers who took his selections seriously would find their time well occupied with the history by Green, which is a set and not a volume.

* * *

I had an evening recently with a young man who has just finished work at Columbia University. We discussed ethics for a couple of hours, but not once did he use the words "right," "wrong," "moral" or "immoral." Rather, he talked of doing things that were "beautiful"; of doing things that were "intelligent," and of "experimenting to find out," insisting always that the other words, so frequently used by clergymen, were meaningless. I did my best to hold up my end but I must admit that he made me feel like an old fogey in spite of the fact that we are not so far apart in years. Something has happened to mental attitudes during the last ten years, and the Church, if it is to be on the job, should set to work to find out what.

* * *

The window, illustrated on this page is one of a series illustrating the Christian virtues, recently installed in St. Thomas's, New York. It was designed by the artist, Nicola D'Ascenzo of Philadelphia, to typify "Faith." The window is an excellent example of the middle period of Gothic art in stained glass, and being a five lancet window contains five standing figures, St. Thomas, Cornelius the centurian, Nathaniel, Zaccheus, and Bartimeus, all outstanding characters having great faith. Below the figures are the predallas typical of this period illustrating related subjects or incidents in the lives of the characters shown in the upper portions of the lancets. The upper or tracery portion of the window as well as the background in the main part of the window is treated with a rich all-over pattern of gresaille decoration, studded with symbols and angelic figures of praise, recalling the magnificent cathedral windows of the late 13th and the early 14th centuries. The window is over thirty feet high, containing thousands of pieces of brilliantly colored antique glass, and is a striking example of the present-day revival of this beautiful craft of the middle ages.



MEMORIAL WINDOW
In St. Thomas's, New York

In the center lancet, St. Thomas the Apostle holding an architect's T-square, St. Thomas having been recognized as the patron of architects and builders. Below St. Thomas in the lower level of the window is a precella depicting the incident when Our Lord revealed himself to St. Thomas and St. Thomas at last convinced, exclaims "my Lord and my God." Next to St. Thomas on the left is Nathaniel, "an Israelite indeed in whom there is no guile." Nathaniel holds a scroll on which one reads this legend "and prayed to God always." Next to St. Thomas on the right is Cornelius the centurion holding a sword as the symbol of his calling, and a ribbon on which is written his question of fealty. "What is it, Lord?" On the extreme left panel is shown Zaccheus holding fast to a great vine or tree waiting to see Our Lord pass by, with the legend beneath, "Zaccheus make haste and come down, for today I abide at thy house."

In the extreme right lancet of this window we find blind Bartimeus holding a long staff in his hand, as he gropes his way through the highway. Below him is a precella depicting the familiar story of Christ healing the blind.

* * *

A group of Girl Reserves were meeting at Stratford University on the day when one of the Y. W. C. A. secretaries sailed to China. By her they sent the following message: "The Girl Reserves of Northern California send their love to the girls of China. Tell them we think of them as of ourselves!"

* * *

Regardless of what we may think of the opinions expressed by the Rev. Henry Lewis of Ann Arbor, Michigan, on the attitude of college students on matters of sex, do we not owe him a vote of thanks for again bringing into the open a vital problem? Mr. Lewis has been as close to a large group of college students as any priest of the Church, having for a number of years been the student chaplain at the University of Michigan. Basing his opinion upon this experience he can say: "I have dealt with several thousand young college students at Ann Arbor. Their problems are moral—all moral—and while their aims are all right they are badly confused by present conditions. Promiscuity among the girls is increasingly great. We must find a solution for it and be broad-minded in our efforts toward finding such a solution." What philosophy of life is the basis for their conduct, is it correct, and from whom do these young students get it? Are not these the questions to be tackled, and is anything good accomplished by setting

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up a howl when some person is brave enough to point out the facts? And one of these facts seems to be that we are fast coming to have a single standard of morality—and a mighty low one. If one of the jobs of the Church is to protect the home, then the more facts we can secure, and the more brains we can put to work on the problem, the better.

* * *

Forty-eight per cent of the 3,891 families who came to the New York Charity Organization Society last year did not require material relief but guidance out of a maze of difficulties before a financial crash should come. The growth in the preventive side of the Society's work should save tax payers in later years from the necessity of supporting so many chronic cases in our city's institutions and prisons.

* * *

The discriminating eye will find an inadvertent joke in The Spirit of Missions for June. "The Rev. Jonathan Odell was inducted. . . . He had served as a surgeon in the army and continued the practice of medicine after he assumed the duties of the rectorship. During this period a large addition was made to the original burying ground."

* * *

1927 is the 25th year of the work of the American Church in the Hawaiian Islands, and the 65th year since work was begun there by the Church of England, which in 1862 sent out Bishop Staley. Bishop LaMothe hopes the year may be marked by paying off the mortgage on the Bishop's House, which is to be used for parish and diocesan purposes.

* * *

The Cuban Mission San Juan, Bacuranao, fifteen miles from Havana, blown down in the hurricane last fall, has been rebuilt and was consecrated in the spring. The Church has been at work here for twenty years. The priest in charge, Rev. Ricardo Barrios, a native Cuban, drew the plans for the new chapel, made the altar and font, and the altar cross of beaten brass. He is also in charge of Calvario Mission at Jesus del Monte, a suburb of Havana, where there are great possibilities for expansion, both of the Church and the school, which are in the midst of a crowded population of poor people.

* * *

Thirteen books by the Bishop of London, given by a Churchwoman to the Church of the Messiah, Gonzales, Texas, form the nucleus of what it is hoped may become a lending library for the clergy and laity of the Diocese of West Texas.

* * *

A Negro woman, Mrs. Laura Titus, who died recently in Norfolk, Va., left her estate of about $20,000 chiefly for religious, charitable and educational projects, the bequests including $500 to her parish, Grace Church, $500 to St. Paul's School,

Ask Me Another

The following questions and their answers, on another page, are supplied by Elaine Krambles of Chicago, to whom a copy of Bishop Johnson's *Cushioned Pews* has been sent.

1. Who was the great law giver?
2. Where and what is St. Stephen's College?
3. Who is known as the Young People's Bishop?
4. During the first seven years of David's reign, what was the capitol?
5. Which bishop was chosen as the preacher at the commencement this year at the Virginia Seminary?
6. Why is Exodus known as the Book of Redemption?
7. Where in the Bible is our week of seven days established?
8. What is a tabernacle as the word is used in the Old Testament?
9. What in Biblical language is the meaning of barbarous?
10. What are the idyls of the Old and New Testament?

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ENROLLMENT:	Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.

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Lawrenceville, and property to be used for a clinic for sick children and babies. She had been known for many years for her charitable work. "Just so you live, just so you die," says the old Negro song.

* * *

In addition to their regular work the Woman's Auxiliary of Trinity Church, Wethersfield, Conn., found time during last summer to knit nineteen sweaters for the Seamen's Church Institute, to be presented to seamen on Christmas Day.

* * *

"Church Unity is no longer a distant vision but an immediate and urgent necessity," said Bishop Charles H. Brent of Buffalo before sailing today on the Aquitania on his way to Lausanne, Switzerland, where he will preside at the World Conference on Faith and Order. This Conference, which will bring together religious leaders from all over the world, will be in session from August 3 to August 21.

"All the Christian churches are looking forward to this meeting with the greatest interest," said Bishop Brent, "as a step toward greater unity. The Lausanne Conference is the most representative religious assembly that has been held since the division of the Church, centuries ago. The spirit of all our preparatory meetings has been one of harmony and frankness. I believe the era of church controversy is over. We are living in an era of church cooperation.

"Five hundred representatives of nearly one hundred nation-wide churches, in all parts of the world, from Norway to New Zealand, will assemble at Lausanne. While church unity is the subject and aim of their meeting, discussion and recommendation, rather than legislation, are the means through which the leaders in all denominations hope to advance the aims of inter-church harmony. English, French and German will be the official languages of the Conference, with interpreters and translators on hand to make mutual understanding easier.

"The vitality of Christianity is being sapped by its inner dissensions. A kingdom divided against itself will never have the power to win the world to God.

"To the older generation it may not be a matter of the gravest concern how many branches of the church claim to have the truth in their keeping. But to the boys and girls now growing up it is vitally important, though they may not know it. Behind their youthful scepticism is a real hunger for enduring truth and beauty. How can we show them what we believe to be the goal of their search unless we unite on a common viewpoint of righteousness and morality?"

* * *

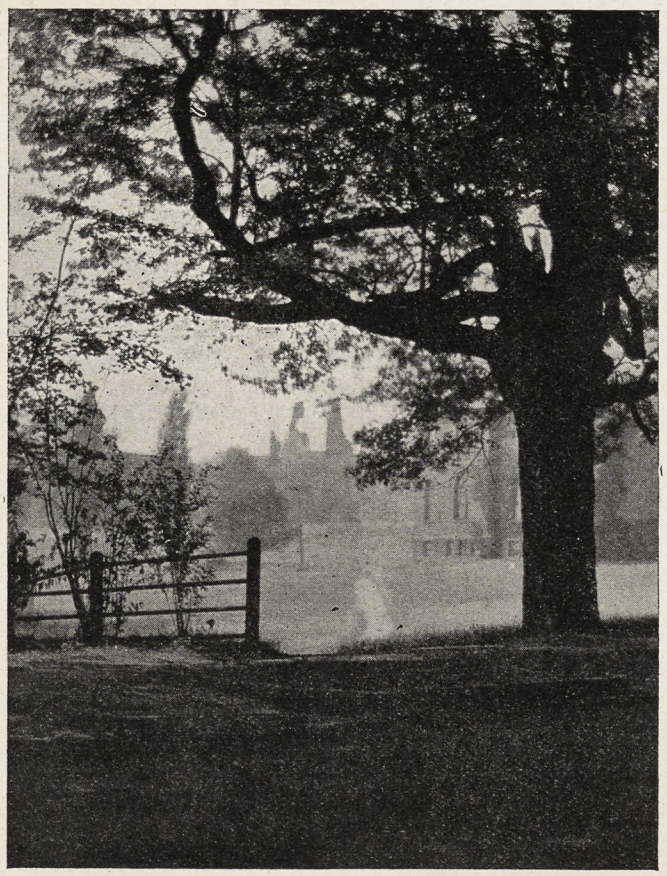
The motion picture industry, feeling that it is apt to arouse international ill-will, are to refrain in the future from depicting the typical Mexican as a two-gun, mustachioed villain, and the mass of Mexicans as revolutionists and bandits.

* * *

A new church for St. Peter's, Talladega, Alabama, the Rev. Joseph H. Harvey, rector, has been started. It is to be constructed of Indiana Limestone, and is to be an impressive building, modern in every respect.

* * *

The congregation of St. Andrew's, New York, the Rev. Albert E. Ribourg, rector, is being asked to contribute toward a fund of $30,000 which is the cash payment for a church property which a Russian congregation that has been worshipping in St. Andrew's for the past four years. The congregation, organized under the name, ""The Russian Orth-



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odox Church of Christ Our Saviour" has grown to 500 members. The property to be purchased is the Congregational Pilgrim Church at a price of $145,000.

* * *

A new organ, said to be the finest in America, is to be installed in the Church of the Ascension, Mount Vernon, New York.

* * *

The 99th commencement of Kenyon College opened on June 18th and was carried through with all the usual colorful dignity. The unique feature was the ceremony in celebration of the 100th anniversary of the laying of the cornerstone of Old Kenyon. There were 26 men in the graduating class, in addition to the graduates of Bexley Hall. Honorary degrees were conferred upon Frank M. Marchant; C. Sturges Ball of the Bexley faculty; Henry G. Dalton of Cleveland, a trustee; Col. T. A. Johnstone, head of Kemper Academy; George J. Peet of New York; Rev. Royal Hunt Balcomb, for his remarkable work in Wyoming, and the Rev. Jon R. Stalker of Massilion. Both Bishop Leonard and Bishop Rogers attended the commencement.

* * *

On the Sunday nearest Empire Day, a splendid demonstration of international goodwill was given in an evening service at St. Paul's Cathedral, Detroit. The British flag was carried in procession with the flags of America and of the Church. The large congregation sang with great gusto, "The Maple Leaf" and "O Canada." The Rev. Alan P. Shatford, of the Church of St. James the Apostle, Montreal, preached a great non-militaristic sermon on "The Sword of the Lord and of Gideon," which he explained would be more correctly rendered "The Lord and Gideon." The combination suggested was a great cause and a great personality. At the close of the sermon a huge Union Jack was displayed at the chancel steps, and "Rule Britannia" was sung with a heartiness that brought tears to the eyes of many an old Britisher. Then the American flag was presented, and the "Star-Spangled Banner" sung with even more than usual enthusiasm.

* * *

The Church of the Holly Spirit, Lake Forest, Illinois, the Rev. Herbert William Prince, rector, celebrated its 25th anniversary as a Parish on Whitsunday, June 5th. At the 11 o'clock service the rector celebrated and the sermon was preached by the Rev. Albert Glenn Richards, rector of Emmanuel Church, Athens, Georgia, and former rector of the parish. The choir, augmented by a number of former members, sang a beautiful service. After the service, a lunch was served by the Choirmothers, in the parish house. The rector presented a beautiful leather brief case to Mr. Arthur Ranous, who was celebrating 25 years of service in the choir. This gift was from the members of the choir. A very interesting and amusing speech was made by Mr. S. E. Gruenstein, Editor of "The Diapason"—and organist of the First Presbyterian Church, Lake Forest, a position held by Mr. Gruenstein over 35 years. In the eve-

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ning, at 8 o'clock, Bishop Anderson confirmed a class and preached. Large congregations were present at both services and the number of communions made at the 11 o'clock service was the largest ever made at a single service in the history of the Parish.

* * *

There are five missions in the vicinity of Glacier National Park in Montana. All have Church buildings and are under the care of a lay missionary who cannot administer the sacraments. Should any priest of the Church, including Glacier Park in his vacation trip, feel that he could give a service to one of these places, will he kindly write to Richard R. Price, Whitefish, Montana, who will be glad to give details?

* * *

The Rev. Edgar vanWright Edwards, late of Granteville, S. C., was instituted, June 9 by Bishop McDowell as rector of Trinity Church, Atmore, Alabama. Assisting in the service was the Rev. Joseph R. Walker, his predecessor. In the procession were the Protestant pastors of the city, one of whom made an address on behalf of the Christian congregations represented, quite in the spirit of the Lausanne Conference.

* * *

The Y. P. S. L. Camp of the Diocese of Alabama was held June 7-14 at Battles on the east shore of Mobile Bay. The camp was under the direction of the Rev. R. A. Kirchhoffer of Mobile, with the Rev. J. W. Heyes of Eufaula as chaplain. About 100 young people and their counsellors enjoyed the week of study, fellowship, recreation and worship. Diocesan officers of the Y. P. S. L. for the coming year were elected: president, Allen Bartlett, Church of the Advent, Birmingham; vice-president, Catherine Nelson, Church of the Ascension, Montgomery; secretary, Delia Gould, St. Andrew's, Birmingham; treasurer, Robert Morefield, St. Mary's, Birmingham.

* * *

From the San Juan Hospital at Farmington, New Mexico, the Rev. Charles W. Baker writes of the fascinating mission chapel:

"The altar is of antique Verde marble; on the top of the altar there is a cerestone of New Mexican marble, and the rest of the top as well as the retable is finished with a mosaic of Pueblo pottery, taken from the ruins of the Pueblo villages thereabouts. Some of the pieces are gathered off the desert about the Hospital, where there was a village in the dim past. The pottery pieces have the conventional designs of the Pueblo pottery, in black and white, and red and black. It makes a very beautiful finish to the altar. The rugs are of Navajo make, given by grateful patients of the Hospital. The walls of the Chapel are finished in a light brown, with a tan color above and in the chancel. Near the door there is a font of caenstone, in which many Indians have been baptized,

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Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

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and it is hoped many more will be in the years to come."

The Mission hopes to have a "Good Shepherd" window, appropriate for these Indian shepherds of the desert; also a cross of beaten silver made by Navajo silversmiths for the altar.

"If it were not that the Chapel is a memorial," Mr. Baker says, "I should feel we had no right to use so much money in making it beautiful when we need so many things. But it is wonderful to have such a beautiful chapel to show the Indians, that they may realize how much we honor and reverence our God. We find it far more difficult to reach these Indians than those in northwestern California, that is, with the Christian religion."

* * *

This is from the editorial office of the China Y. W. C. A. in Shanghai, written by a westerner.

"Some of the things which we seem to see, out here, for you:

"First, that no matter what splits and shifts the government, no matter what alarming 'incidents' may occupy the immediate foreground, the major process in this Revolution, the quickening of the people, goes steadily on, and will not be stopped. There is about it a sense of destiny,— such as must attend all those great events that set the freedom of the common people of the world some appreciable steps ahead. Like innumerable other hopeful souls, we may, during the phenomenal northern drive of the Nationalists, have been deluded in the matter of time. It may well take another fifty years or so to complete this Revolution, instead of the fifty months that for a time seemed possible. But we saw the look that came on certain Chinese faces the day the first Nationalist flags were flown on these streets. Whatever elative place national spirit may come to have in the developing internationalism of the world, we have seen it here kindling an ardor and a devotion that cannot but be gain to this great and hitherto so localized people.

"Secondly, we see something of how literally and terribly true it is that Christianity has not so much failed as never been tried. We see the vulnerable spots of the world's poor attempt at it, thus far, exposed to attack under the rude circumstance of revolution here. And considering our own western representations of Christianity alone, we see day by day more plainly, that to the pragmatic Chinese people it must show itself as a way of living that works, before it can impart that other centrally essential thing,— a mystical relationship; therefore that Christianity must be applied to the satisfactory solution of the problems of armament, treaties, and the like if western

Services

Cathedral of St. John the Divine, New York.
Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.

The Incarnation, New York.
Madison Ave. at 35th St.
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Sundays, 8 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 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sunday, 8, 9:30, 11 A. M.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
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Holy Days and Tuesdays, 9:30.
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Holy Days and Thursdays, 10.

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Christians are any longer to come here to give.

"But thirdly and last, there appears more clearly than ever before, a better thing than that the West should continue in the attitude of a giver only, and that is, that the day of that generous, beautiful but unilateral relationship is over. Seen at close range, this experience of China's Revolution with its implications for Christianity is revealing in a few startling months,— packed full of attack, propaganda, and other forces that play up in a strong light what had been dimly seen for years, — how desperately true it is that the Christian enterprise is no longer to be the attempt to extend the religion of Jesus from one land to another, but a joint attempt, participated in by all nationalities on exactly the same footing, to extend His spirit from one area of life to another. This is, of course, no new thing to say, but as seen and felt from this vantage-point, there is urgency now, about our realizing it to the full."

Answers

1. Moses.
2. Annandale, New York. A Church college.
3. Bishop Juhan of Florida.
4. Hebron.
5. Bishop Darst of East Carolina.
6. It records the redemption out of Egyptian bondage of the descendants of Abraham.
7. Exodus 23, verse 12.
8. A tent.
9. Strange.
10. Ruth of the Old Testament, Philomon of the New.

Clerical Changes

ALDWORTH, Rev. E. L., resigns as assistant of the Messiah, Detroit, to accept the rectorship of St. Peter's, Hillsdale, Michigan.

APELHOF, Rev. Gilbert, graduate this June of the Virginia Seminary, has accepted an appointment as missionary-in-charge of St. Luke's, Ferndale, Michigan.

BELT, Rev. Robert J., formerly of Clairton, Pa., is temporarily in charge of St. James' Mansfield, Penna.

DAY, Rev. John, resigns as dean of the cathedral at Oklahoma City to accept the deanship at Topeka, Kansas.

GAST, Rev. Stuart F., recently ordained deacon, has been placed in charge of St. Luke's, Mechanicsburg, Penna., with charge of work at New Market, Enola and Harrisburg.

HANSON, Rev. Alexander B., Jr., ordained deacon June 19th by Bishop McDowell of Alabama, has become the assistant at Christ Church, Mobile, Alabama.

HUBBARD, Rev. Russell S., graduate this June of the Virginia Seminary, has accepted a curacy at St. John's, Waterbury, Connecticut.

MUNDAY, Rev. Thomas G., resigns as rector of St. John's, Albany, Alabama, to accept the rectorship of St. Mark's, Troy, Alabama.

RANDALL, Rev. R. E., has resigned as rector of St. Mark's, Marine City, Michigan, to take up evangelistic work in England.

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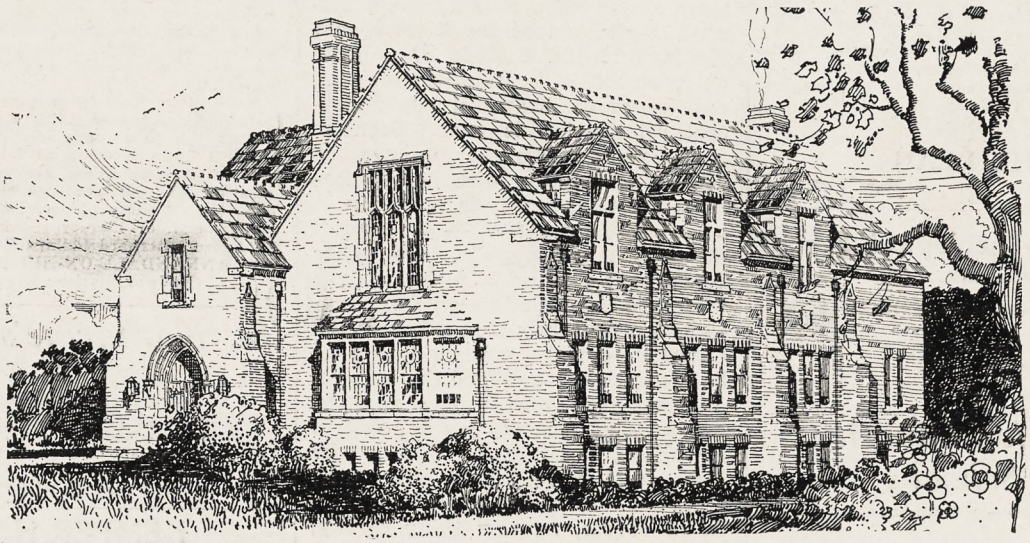

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The WITNESS

CHICAGO, JULY 14, 1927

The Mission of the Anglican Church

By

Rt. Rev. William T. Manning

—o—

A Thought for the Holidays

By

G. A. Studdert-Kennedy

—o—

NEXT WEEK:

Ethical Aspect of Investments

By

Rev. Charles N. Lathrop

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MISSION OF THE ANGLICAN CHURCH

A Message from New York to Old York

Sermon by

RT. REV. WILLIAM T. MANNING

Bishop of New York
in York Minster, England,
at the 1300th Anniversary of the founding of The Minster
on the Morning of the Third Sunday after Trinity, July 3rd, 1927

I thank my God through Jesus Christ for you all that your faith is spoken throughout the whole world. —*Romans I*: 7, 8.

THE occasion which sees us gathered in this great Minster of York is one to stir the heart of every child of the Anglican Church, and it is one that must appeal to the imagination, and the interest of all Christians. For more than three centuries the streets of this city heard the tramp of the Roman legions. Two Emperors of Rome died here within your walls. In the year 314 the Bishop of York attended the Council of Arles. And you are now celebrating the 1300th anniversary of the foundation of your Minster.

Thirteen hundred years—two-thirds of the time that has passed since Our Lord was born in Bethlehem! This is the history of which this building speaks to us. For thirteen centuries worship has been offered to Our Lord in this place, and here your Minster, one of the glories not only of the English Church, but of the whole of Christendom, stands today, bearing its witness to the unbroken life, the historic continuity, the Catholic and Apostolic character of the Church of England.

The Founder

In 627 your founder, Edwin of Northumbria, gave his allegiance to Christ. It must move us to realize that here is the very ground where on Easter Day, King Edwin was baptized, and Paulinus, your first Archbishop, offered the Eucharist thirteen hundred years ago. And if Paulinus, and Aidan and Wilfrid could now be with us in the flesh, they would find held and taught here, in every essential, the Faith of Christ as they knew, and believed, and preached it.

You may well pray, as you are now praying, "for all who have been converted, baptized, absolved, confirmed, ordained to the sacred ministry, or consecrated to the Episcopate in this place."

America's Greeting

You have reason indeed to give thanks as you think of all that this Minster has meant to your forefathers, and of all that it means today, not only to your ancient city but to England, and to the world, and I have the great privilege of bringing to your Archbishop and Clergy, to your Lord Mayor and Corporation, and to you all in Old York a message of glad felicitation from the city of the New World which bears your name, and from your brethren of the Protestant Episcopal Church in the United States of America. From my own Diocese of New York I bring a message of affectionate greeting, sent to you by unanimous vote of the clergy and laity assembled at our Diocesan Convention, which I have placed in the hands of your Archbishop.

We are one with you in faith and fellowship. The Church of England is our spiritual Mother and we glory in her long history even as you do. From her we received the Divine gifts of the Faith, the Ministry and the Sacraments as these have come to us from Apostolic days. Your saints and martyrs and scholars are ours also, and we too receive strength from them. We claim our part and share in your historic churches, and while you are keeping the thirteen hundredth anniversary of your Cathedral in Old York we are building our Cathedral in New York on the same spiritual foundation upon which your Minster rests, the foundation of faith in Jesus Christ our Ascended and Living Lord, as that faith in Him has been held from the beginning by the whole Catholic Church throughout the world. And I rejoice to tell you that the City of New York, sometimes unjustly regarded as absorbed in material things, has shown an interest such as few causes have ever called forth from her in the erection of this great building to serve no utilitarian purpose but to stand solely for the things of God and of the spirit.

We in America are joined to you in old England, and to our brethren in the English speaking world, by ties which are of God's own ordering and which no man may put asunder.

True Partnership

We remember with deep and lasting appreciation the visit of your Archbishop to America at the time of our entrance into the World War, and the message which he brought to us at that great moment. I shall never forget the scene in our New York Cathedral as the Archbishop stood up to preach there, and the feeling in that vast assembly as he announced for his text the words, "And they beckoned unto their partners, which were in the other ship, that they should come and help them." May

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America and Great Britain and all who speak the English tongue, stand ever in true partnership, not for their own selfish advantage, but for the good of all mankind.

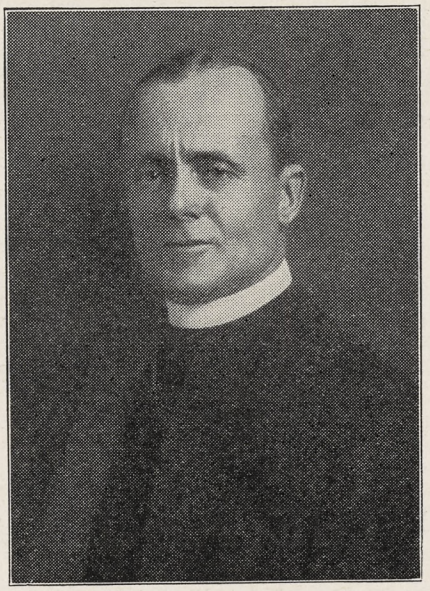
As we look back over the history of this Minster, and see what these thirteen centuries tell us we give thanks to God for the life and witness of the Church of England. Like other Churches she has made mistakes, she has her weaknesses and shortcomings, but her record is one to fill the hearts of her children with true devotion and with loyal love.

Constant Witness

We give thanks for her constant and unwavering witness to the Gospel of Salvation brought to this world once for all in Jesus Christ. No one can be in any doubt as to the Faith which she teaches, and which she expects, and trusts, her clergy to teach. Not only in her Creed but in every act and utterance of her worship she declares her faith in the Christ of history, the Christ of the New Testament, the Christ Who hears and answers our prayers where He now reigns on the Throne of God.

Love of Truth

We give thanks also for her sincere and fearless love of truth, her readiness to hear all that science and scholarship may be able to teach us, her faith that there is, and can be, no conflict between the truth made known to us by science and the truth revealed to us in Christ. It is one of her great glories that, in the words of Bishop Creighton, she has been eminently, and still is "the Church of sound learning." It is the historian Lecky, certainly no ecclesiatical partisan, who, writing of the intellectual side of the Church of England, says, "There is hardly a branch of serious English literature in which Anglican clergy are not conspicuous. . . . In the fields of physical science, in the fields of moral philosophy, metaphysics, social, and even political philosophy, and perhaps still more in the fields of history (they) have won places in the foremost rank" by work "marked not only by profound learning, but, to an eminent degree, by judgment, criticism, impartiality, a desire for truth, a skill in separating the proved from the false, or the merely probable." "There is no other Church," Mr. Lecky says, "which has shown itself so capable of attracting, and retaining, the services of men of general learning, criticism and ability." And in this spirit of loyalty to truth, in the light of fearless and thorough research, and of scholarship equal to any that the world can show, her witness is that there is no fact of science, there is no discovery of modern knowledge, there is no claim of truth, or reason, to debar any sincere



Bishop Manning
Preacher at York Minster

man or woman from kneeling in full and humble faith before Jesus Christ as God and Saviour.

Moulds Character

And again we give thanks for the great part which the English Church has played in moulding the life and character of the English people. It is the Church of England, the ancient Church of this land, identified with all your past back to the days of Celt and Saxon which, far more than any other agency, has inspired and developed that type of character which marks the people of English stock. It is from the Church that they have learned their deep sense of justice, their love of liberty, their reverence for womanhood, their faithfulness to their pledged word at whatever cost, their self-restraint and reticence in success and their indomitable courage in adversity.

Who can measure the work of the Church of England, through all the centuries past, in forming and preparing this island race for its great part in the life of the world? And that ancient Church has now been called to far larger service. Her influence, like that of the English race, has spread far and wide over the earth. Standing for the Catholic faith in its fulness, and in its simplicity, the Anglican Church has today her world-wide mission to the English speaking peoples.

Reunion

And we believe that there is a mission beyond this to which God is calling her. At this moment of history the greatest and most far-reaching of all questions, the question upon which the future of the world depends, is the Reunion of the Christian Church. The Church of Christ stands before the world at this time disqualified for her Divine task, her life enfeebled, her witness weakened, her message discredited, by her own differences and divisions. Unable to speak with a corporate voice, unable to give a united testimony, she cannot meet the deep need of the world or do her true work for Christ. It is in this great cause that God has given the Anglican Church her supreme mission.

Between the differences on either side it has pleased God to set her in the middle place. She is the one Church on earth which holds the truth of both Catholicism and Protestantism. She is both Catholic and Protestant. She recognizes and holds the principles for which both these opposing groups contend, authority and liberty, corporate life and individual freedom, the Divine mission of the Church and the free access of each soul to God. It is for her to show more fully than she has yet done, by the breadth of her sympathies, and by still greater freedom in her worship, that the truth which the Catholic emphasizes and the truth which the Protestant emphasizes are not contradictory but complementary, that each truth needs the other for its own enrichment and completion, that both are needed for the full life and power of the Church of God. To the Anglican Church is given this opportunity. She alone of all the Churches has been forced to learn this lesson. God has appointed her to the work of reconciliation.

Fathers and brethren—the time has come for us to make new effort in this matter, to consider again, with loyalty to the Truth as it is in Christ, but on a new spirit of sympathy and love, the things which separate us from our fellow Christians.

Lausanne Conference

It is this which we are hoping to do at the World Conference on Faith and Order which meets next month at Lausanne. It is a hopeful thing that Christians are now coming together for conference in this spirit. But we must not expect too much from this gathering. Its scope is necessarily a limited one. It cannot, of course, arrange terms of reunion between the different Churches. Only the Churches themselves, acting through their own governing councils, could take such action. We pray that this gathering may help to prepare the way for the healing of our divisions. In what other way can differences be explained and removed except through conference? But conference alone will not bring reunion. What we all need is closer fellowship with Christ. It is nearness to Him that will bring us nearer to each other. It is a true saying that "the nearest way to any heart is round by heaven." If we were all

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fully converted to Christ the way to unity would soon be found. I have been urging in America, and I will repeat it here, that what we need is to realize afresh the fact of our brotherhood. We Christians are already one in Christ. Whatever our differences, we Christians are all brothers, and therein lies the sin of our divisions. We are one in the life that joins us to Christ, and, more fully than we realize, we are one also in faith. We all believe in One Lord Jesus Christ "Who for us man and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." Roman Catholics and Anglicans, Protestants and Easterns, we are all one in this. We all believe in the Lord Christ, we all pray to Him and trust in His Divine power. We can all join in those great words of praise which have come to us from the first days of the Church on earth, and which have been lifted up here in this place through thirteen centuries. "Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father." And this *is* the Christian Gospel. The Christian Religion *is* belief in, and fellowship with, Christ Our Divine Lord. From this all else that we believe follows. Holding this common faith in Christ the Lord, it must be possible for us, with His help, to find the way to visible fellowship and unity, not merely that waste and rivalry may cease, but that Christ Himself may be manifested, that His glory may be revealed, and His Kingdom established among men.

Brethren of the Province of York, and of the Church of England—we who dwell in the newer world ask your prayers that in the midst of the problems and difficulties which we have to meet we may bear our witness for Christ with steadfastness and truth as you have done; we rejoice with you in the great spiritual inheritance of which this anniversary speaks; we join with you in thanksgiving for "the harvest of the bygone ages, and the hope of the coming years;" we offer our prayers with yours, that God will give to the Anglican Church grace and strength and wisdom and love for the holy mission to which He has called her in the service of the whole Church of Christ.

A Thought for the Holidays

Everyone Needs the Sunshine

BY REV. G. A. STUDDERT-KENNEDY

SOME time ago, on a cold, wet day in January, when I was working in the Lancashire cotton towns, I received a letter from a friend who was in the South of France. He said that he was writing it by the sea, which was sparkling in brilliant sunshine like a diamond necklace round some fair lady's throat.

There came over me, as I read it, a longing for the sun that hurt like a drunkard's craving for a drink. I looked out of the window at the dirty mills beneath the clouds of smoke, and felt that I would give all I had to run away from this grey darkness to the sunshine and the sea.

Thousands of us have felt that craving. It is as natural as hunger or thirst, for indeed sunshine is as much a necessity for healthy human life as meat and drink. It is a necessity both for body and for mind. Living in the darkness, or semi-darkness, of an always-shadowed sun is destructive both to health and happiness.

One of the curses of our industrial civilization is the hiding of the sun. Millions of our people are starved, not from lack of food, but from lack of light. Many of our modern diseases are diseases of the darkness. It is inevitable and right that under modern conditions all sorts of people should demand and insist upon their holidays, not as a luxury, but as a necessity of life. They must get out into the sun!

Men are extraordinarily adaptable animals, and can get used to almost anything, as a soldier once said to me as he prepared to sleep in a damp and muddy shell hole beside a working battery of guns, but the one thing they never really cease to crave is a place in the sun.

I read a letter the other day from some comfortable fool complaining that the Black Country colliers and pottery workers wasted their money on charabanc trips into the country. I felt like writing to ask him if, having locked people up in hell, he grudged them an occasional day off to cool.

If you live in the sunshine it is not easy to understand the people who sit in darkness and in the shadow of bleak smoke. But I pray for the time when every factory worker will have a fortnight's holiday with pay, and will be able, with an easy mind, to run out to the sun.

We do not get too much of it in England even when there is no smoke, and often one wishes we had more. But perhaps then we would not appreciate it as we do. Sunshine never seems so glorious as when it breaks and conquers clouds and opens out a vista of the sky. I would not change the sight of an English garden glittering in the sunshine after rain, or that rich smell of drying earth as you walk along a country road, for all the bright unclouded skies of other lands.

Sometimes we are tempted to curse the great charabancs as they thunder down the country roads, but always I check the curse that rises when I remember that they are taking the people of the darkness into the light of the sun. But there are times when one does feel angry with the people.

I hate to see a lovely place all littered up with paper, bits of food, and empty cigarette packets. That does "get my goat" because it means that people do not care; they shame the sun. The ancient heathens had a feeling that when they did a dirty deed they made the sun ashamed, and it was a true feeling. The great black slums of England are a shame to the sun, and so is a lovely hillside littered up with selfish, careless people's dirt.

If you can do that sort of thing you are not worthy of your sunshine, you should go back into the dark where dirt and sloppy living do not show. You do not know how to take a holiday unless you learn to love the places where you go and treat them as you would treat the things you value most.

There are thousands and thousands of people who cannot get a holiday at all—especially children, and if you want a happy holiday, I would advise you to think to yourself, when you are counting up the cost:

"I must spare a trifle to send some kid away this summer—let's see what I can make it."

I am not begging for any particular fund—there are lots of them all over the country—but what I want you to believe is that the sunshine will be brighter and the sky a finer blue if you know that you have thought of the children of darkness and helped to give them light.

If you do that, and then find someone that you love, for people are more important than places, and you give your mind a scrubbing and clear it of all worry and imaginary fear, and run out into the sun, you will come back a better man or woman to face the longer nights and darker days. A holiday should be a time to

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gather happy memories, days you can recall with laughter to your friends.

One of the secrets of happiness is the habit of collecting vivid memories, and amongst them there should always be that holiday you had in Devon, Cornwall, Blackpool, or the little country village you discovered for yourself. There is no accounting for tastes in holidays any more than in anything else, but the one thing all desire, wherever they may go, is sunshine, without and within.

I will get me down to Dorset,
To the land of yellow lanes,
To the stately churches praying
'mid the trees.
To the ancient hamlets sleeping
Thro' the years like oxen creeping,
To the white cliffs lapped by lazy
summer seas.

I will get me down to Dorset,
I will plunge into its Peace,
Till the healing waters close above
my head,
And I lie there dreaming, dreaming,
On the shingle's golden gleaming,
With this world of fear and fretting dim and dead.

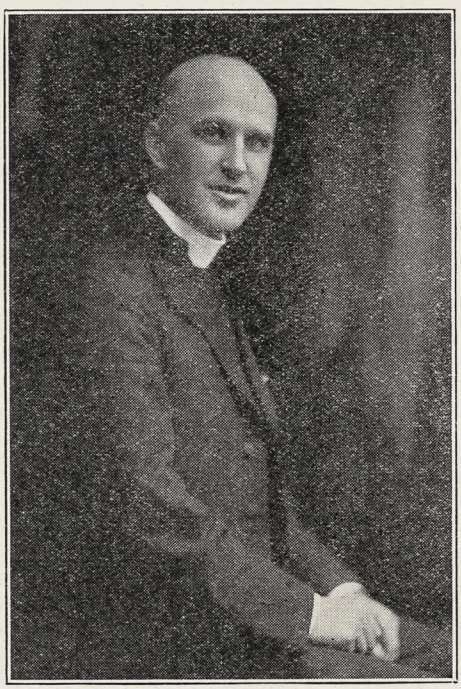
Russian Students In Conference

Reported by
REV. THOMAS BURGESS
Secretary, Foreign-Born Americans Division

THERE are about 1,500 Russian students in our colleges throughout the United States. These young men and women are of the highest type, part of the exiled "intelligentsia," the future hope of Russia.

From June 22 to 26, about thirty-five representatives of the National Russian Students Christian Association in the United States met for conference, largely on spiritual topics, in Camp Haarlem, Conn., by a beautiful lake on the western side of the Berkshires. They were to go to our school at Lenox, Mass., but a scarlet fever outbreak prevented. Dean Ladd offered them Berkeley, but they wished a place away from the world. So the Y.M.C.A. provided this beautiful camp.

The Russian Bishop of Chicago was their Chaplain, Theophilus, humble, democratic, dignified, a true and efficient leader, deeply spiritual. He was formerly for eighteen years in San Francisco. During the first part of the Revolution he was the secretary of Patriarch Tikhon, who sent him here to help Metropolitan Platon. Dean Turkevich of the New York Cathedral was also present and



REV. SAMUEL MERCER
Preacher at Trinity, New York

his two six-foot boys, students at Dartmouth, one the senior manager of the freshman football team. From the European Russian Students Christian Association came two of its chief organizers, Professor Zenkowsky, and Dr. Kullman, men on fire with the Orthodox religion.

The days were spent with conferences on religion and also on organization and spreading the work among all Russian students. The boys slept in tents; the girls in a farm house. A finer set of college students I have never seen. They enjoyed, like any collegians, the recreation periods, with games and boating on the lake, and the fun at meal times, preceded by a beautifully sung Grace. As a typical Russian method of showing their appreciation, they tossed high in the air and caught—not with a blanket, but with arms—Mr. Anderson, "Y" Secretary, who was their genial host, and also the Scandinavian cook, Mr. Anderson, who was in Russia eight years and speaks Russian like a native.

They converted the central building hall into a Russian Chapel with improvised altar and iconastasis, all decked with green boughs and masses of daisies and other wild flowers. Here on Saturday evening I stood behind the screen for the long hour offices, and on Sunday morning from 8:30 to 11:00 there was celebrated by the bishop, priest, deacon, and reader, and choir of students a wonderful Eucharist, the Divine Liturgy of St. Chrysostom. The bishop sang some parts of the service in English.

Then came breakfast and the final conference in which many told what the successful meeting had meant to them.

This conference was part of that extraordinary movement outside of Russia among the Russian "emigrés." "Circles" of students—those at the conference represented the "circles" in America—have been formed, primarily to put the students into touch with God. Young men of the best intellectual type are preparing for the priesthood in the new Russian Seminary in Paris. Famous Russian university professors, once agnostics, professional men, and some nobles of the old régime have taken Holy Orders. The Holy Spirit is working. In fact the return of the exiled "intelligentsia," purged by the fire of suffering, to their Holy Church, is one of the most striking spiritual phenomena of modern history.

When the autumn comes, our clergy and our lay people in college towns should make themselves friends of the Russian students.

Ask Me Another

The questions and answers this week are furnished by Miss Hydee Spitz of Seattle, Washington.

1. How many forms of Benediction are there in the Prayer Book?
2. Which Benediction is specified for a Bishop to use and how does it differ from the one on pages 238-239?
3. What is one difference between a Suffragan Bishop and a Bishop Coadjutor?
4. What three things denote a Bishop?
5. What is the duty of a Canon Precentor?
6. Where in the Prayer Book can one find the dates of Easter Day and all Feasts depending upon Easter?
7. If the president of the U. S. does not declare Thanksgiving Day, what day does the Church decree as the day?
8. Which is the longest and which the shortest Psalm?
9. Which Feast Day has three titles?
10. Which Psalms are read on the 31st day of the month?

It has been necessary to postpone until September, 1928, the opening of the Woman's Auxiliary house in New York. This is because it was impossible to secure the desired person to take charge this year.

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Let's Know

WALDENSES

By Rev. Frank E. Wilson

PETER WALDO was a French layman who lived in Lyons. We don't know very much about him except that he was a "man of reckless determination" and died before 1218 A. D.

The story goes that Waldo was deeply touched one day by the singing of a minstrel and went to some theologian asking the best way to God. The answer given him was the reply of our Lord to the rich young ruler—"Sell that thou hast, and give to the poor." Waldo took it with the utmost literalness. He gave part of his property to his wife, part of it to beggars, and threw the rest out in the street. From that time he was a begger himself.

A group of friends joined him and were known as the Poor Men of Lyons. They went out preaching, clothed in a coarse garment (and barefoot, at first), and vowed to poverty. Most of those who supported the movement were common people of little education and ill-versed in the teachings of the Gospel. This probably was the reason they were frowned on by the pope and were forbidden to preach. Nevertheless they did preach and so got themselves into a peck of trouble.

Nearly all we know of these Waldenses comes from their enemies, which makes it necessary to take their deficiencies with a grain or two of salt. The Bible was the absolute rule of their faith and practice. Novices were kept on probation until they had learned the New Testament by heart and some parts of the Old Testament as well. They roamed about in couples, preaching and teaching. They were originally forbidden to earn their bread, existing purely on charity. They fasted often and prayed much, though their prayers were limited to the Lord's Prayer because that was the only one found in the Bible. At the beginning they were thoroughgoing pacifists, but later they resorted to arms in self-defense when persecution threatened to annihilate them.

It began as a movement within the Church and might have continued so if persecution had not driven them out. Efforts were made at first to persuade them of their errors, but when such peaceable means failed, persecution followed. From France the movement crossed into Italy where it was joined up with a somewhat similar group in Lombardy. It found rapid growth in Germany and Bohemia and for a time caused quite a commotion in Spain. Persecution drove them to cover and they did their work in secret, going through the outward rites of the Church but quietly propagating their own ideas. Under the attacks of the Inquisition they were pretty well suppressed in Spain and France but in Italy they resisted all efforts aimed to their destruction. When the Reformation came on, they were a body prepared to render valuable assistance.

At last in 1848 the previous restrictions against them were removed and they were allowed civil rights in Italy. The Waldensian Church is now a recognized institution in that country and carries on a vigorous Protestant movement. They have expanded their field into South America as well as European countries and have followed the Italian immigration to the United States. In our own country they work largely in unison with some Protestant denominations and there is an American Waldensian Aid Society with headquarters in New York. Most of the extreme peculiarities which characterized them at the outset have been softened down until now they rank as a reasonably normal Protestant body which Peter Waldo himself would scarcely recognize.



DEAN CHALMERS
On Evergreen Faculty

Memorial tablets to a former rector, the Rev. William Barber Thomas, his daughter, wife, and her brother were dedicated recently in Trinity Church, Fishkill New York. The church was built in 1769 and served as a military hospital during the American Revolution and also as a meeting place for the Provincial Congress, which met on adjournment from White Plains to adopt a constitution for the state of New York.

Preacher, Pulpit and Pew

By E. P. Jots

SOME SEMINARY TYPES

Here is a little verse, sent to us by a kind reader. It was written by G. R. Vernon of Bishop's College, Calcutta, India, and is from the Calcutta Diocesan Record:

A "Church and State" young man,
A "moderate views" young man,
A "sung celebration
Without ostentation,"
An "E. P. and lights" young man.

A "young men and boys" young man,
A "slap on the back" young man,
With pre-breakfast heartiness,
Brimful of "nartiness,"
"Cheerio chaps" young man.

A "carping old critic" young man,
A Hebrew and Greek young man,
A narrative weeding
For one correct reading,
A "textual gloss" young man.

A "hammer and tongs" young man,
A "Hell with the pope" young man,
An Anti-Tridentalist,
Non-ornamentalist,
"Simeon Trust" young man.

A "Modernist Mind" young man,
A "Dogma be damned" young man,
An "Exit Theology,
Enter Psychology,"
"Jackson and Lake" young man.

A "Gospel address" young man,
A "Moodie and Sankey" young man,
Five hymns and some prayers,
Then a social upstairs,
A "sacred duet" young man.

An "A and M" young man,
A "Stainer and Goss" young man,
A strong mid-Victorian,
Anti-Gregorian
"Dykes in E flat" young man.

A "Sarum Use" young man,
A "Dearmerite" young man,
With ancient paenulae
Instead of Casulae,
An "Alcuin Club" young man.

A "B.C.P." young man,
A "steady and safe" young man,
A "No party labels,"
"No blasphemous fables,"
"High Mattins and Stoles" young man.

A "Graham Street" young man,
A very High Church young man,
With views on birettas
And bishops' mozettas,
A "cotta and lace" young man.

A most extreme young man,
A "Peter and Paul" young man,
A Liturgiological
Roman Catholical,
"Full Western Use" young man.

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NEWS OF THE ENGLISH CHURCH

In Brief Paragraphs

Edited by

A. MANBY LLOYD

THE Bishop of London spoke in favor of the new Prayer Book at the London Diocesan Conference at Church House, Westminster. He said that the main subject of their discussion was a motion for the acceptance of the Prayer Book presented to the House of Commons by Convocation. "When I opened the new Prayer Book in Sydney last March it was the same Prayer Book to which I had assented in July, 1926, except that a more elaborate rubric had been introduced with regard to 'reservation,' to explain the simpler word and for no other purpose whatever. But every bishop understood perfectly well in July what was particularly defined in March.

"Therefore let no one in this diocese feel that they have suffered any disability because their bishop was away. I range myself alongside of my brother bishops and await the halter or the crown, whatever it turns out to be. If we have committed a crime I am particeps criminis. And if we have done a fine thing I am not going to be done out of my halo. We have it on the authority of the Archbishop of Canterbury that there is no change of doctrine, and whoever is going over to Rome, we are absolutely certain that he is not."

The bishop added his belief that in a very short time the new book, owing to its intrinsic beauty and usefulness, would supersede the old. All that the Anglo-Catholic party had been asking for had been secured in the new book. They should unite in accepting as a gift of the Spirit a book which was at once Evangelical and Catholic.

Opposing the new book on behalf of the Evangelicals, the Vicar of Islington said he was convinced that the bishops had erred in approving it, and he was bound for conscience sake to make his protest. The book made sin less awful than it was and obscured God's plan of salvation. Eighteen hundred of the clergy of the Church felt as he did.

Prebendary Thicknesse, on behalf of the Anglo-Catholic opposition, said the new book would not bring a settlement of the difficulties. The rubrics about reservation were not acceptable. The Anglo-Catholic view was ignored.

* * *

Having failed to pay his taxes, within the stipulated time, the Rev. Gilbert Watling, vicar of St. John's, Dyson-road, Edmonton, has gone to prison for twelve weeks.

In clerical dress, he surrendered to the police. "I have no alternative. I cannot pay and so I am going to prison," he said to a reporter.

When asked what would happen at his church, he said, "I have written to the Bishop of London. I have no curate and it will be for the Bishop to find someone to take the services."

The vicar's stipend is 350 pounds a year.

* * *

Mr. Jerome K. Jerome, famous novelist and playwright, recently died. His life story was romantic. Born in 1859, the son of a clergyman, he started as a clerk, became a schoolmaster, but rebelled against routine and plunged into the more adventurous environment of the stage and journalism. He started to write humorous character sketches about forty years ago and captured London with "Idle Thoughts of an Idle Fellow." Then came "Three Men in a Boat," and with it fame. Another triumph was "The Passing of the Third Floor Back." Like all of Jerome's work the play made a sympathetic appeal to the simple emotions that everyone feels and understands.

I consider myself lucky in owning several volumes of *Today*, the weekly journal Jerome edited in the '90's. Its contributors were R. L. Stevenson, Pett Ridge, Barry Pain, Zangwell; while Dudley Hardy, Aubrey Beardsley and Phil May all drew for it. It attacked corrupt ministers and sham religions. But it also went bald-headed for financial humbugs. "*Today* was killed by a libel action brought against me," he says in his recent reminiscences, "by a company promoter whose activities my city editor had somewhat severely criticized. Each side had to pay its own costs. Mine came to 9000 pounds, my opponent's to eleven. We shook hands in the corridor. He informed me that he was going back to Leeds to strangle his solicitors and he hoped I would do the same with mine. Of course it meant selling out. Barr's friends took over the *Idler* and Bottomley bought most of my holdings in *Today*."

He had always dreamed of being an editor. His mother gave him a desk on his 6th birthday and he started a paper in partnershhip with a little old maiden aunt. His mother liked his first number, but she was sure he was meant to be a preacher rather than an editor. "It comes to the same thing," said his father. "The newspaper is going to be the new pulpit."

* * *

Only last February he was honored with the freedom of the borough of Walsall, where he was born. After signing the roll of burgesses in the town hall, he described how he had invaded London as a boy without the proverbial half-crown, but with a clockwork mouse which would not go because it had been "trodden on at a wayside station, probably Birmingham." Then he re-visited his old school where he urged the boys to practice their own judgment, to find out the paltriness of lying, and not to devote their lives to the acquisition of riches. "Getting rich," he said, "is a mug's game." Most of the things worth having—books, music, scenery, sport, a holiday with a knapsack on your back, friendship, love—are to be had for little or no expenditure of money. It was in Jerome's weekly that I first came across a young writer named H. G. Wells. The story was "The Wheels of Chance," and he has never done anything better.

* * *

The Rotarians in international convention in Ostend, after welcoming King Albert, the only king who is a Rotarian, and listening to his very fine address, plunged into the problems of international peace and goodwill, with the idea of making their contribution. The keynote was struck by Mr. Harry H. Rogers, international president, and was taken up throughout the proceedings by the other speakers. A notable extemporaneous address was given by Mr. Paul P. Harris of Chicago, who said that the meaning of the words, "On earth peace, goodwill towards men," was known to children. But children grew up, and sooner or later they met with the tragedy of misunderstanding, which was the shortest and straightest road to destruction. Understanding made for peace, misunderstanding made for war. Understanding made for prosperity, misunderstanding for poverty. The greatest resource which a nation could have was the resource of peace. Schools and colleges had been dedicated to the interests of war. Who would dedicate the first school to the interests of peace?

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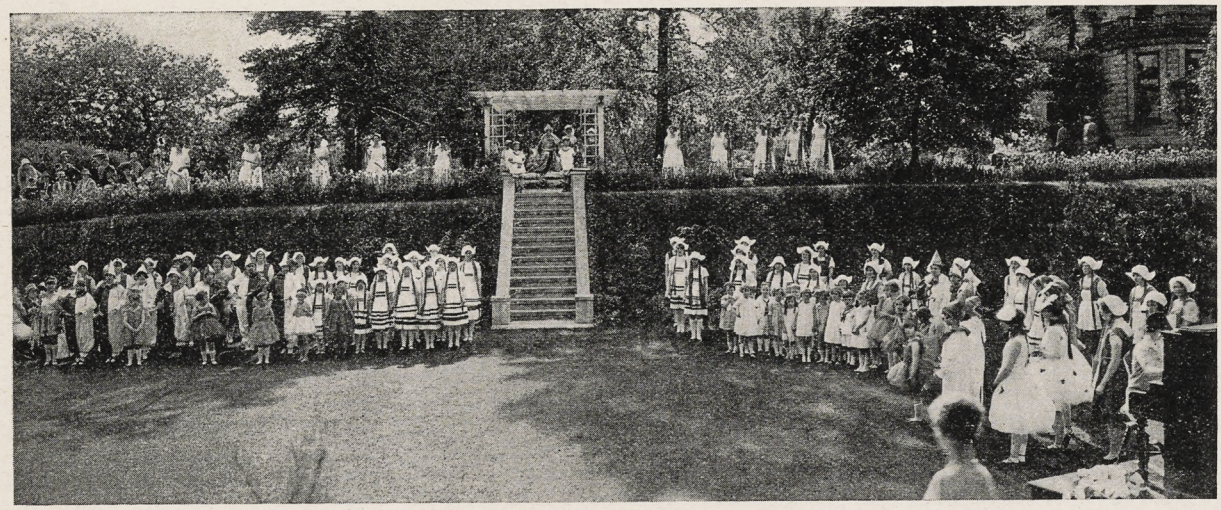

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THOSE in the Church who are interested in industrial affairs may well keep their eyes on the city of Passaic, New Jersey, for the next few weeks. A quiet struggle has been going on there for some months, following the bitter strike which ended last December after 16,000 workers had been out on strike for over a year. The strike was led by communists for the purpose of training workers for "the final struggle". Suffering, class hatred and bitterness resulted. In December the communist leaders, realizing that their leadership was at an end, turned over the job to the United Textile Workers, a union affiliated with the American Federation of Labor, and Mr. James Starr went into Passaic to "straighten out the mess". It has been a thankless job, but with the splendid cooperation of a prominent industrial engineer and other leaders in the city, much has been done toward establishing industrial peace on a union basis. The Church has made some little contribution through the Church League for Industrial Democracy which has carried on an investigation in Passaic and has arrived at facts which otherwise might never be brought to light. The immediate job is to win the workers, whose minds are still filled with the teaching of their communist strike leaders, to a constructive union policy. To that end a campaign of education is now being carried out, with mass meetings, street meetings at factory gates, and classes for the workers. An intensive organization campaign is now in full swing, with prominent national leaders in the city to aid in the drive. It opened last Sunday with a great religious service under the auspices of the Federation of Churches, when Mr. Starr preached, though it is doubtful if he would want his address called a sermon. In any case it was the first time that the churches of Passaic ever asked an honest-to-goodness labor leader to occupy a pulpit. It is also, I believe, the first time that organized labor has turned to the Church and frankly stated that we have something to contribute toward the solution of such a difficult problem. Officers of the Church League for Industrial Democracy and of the social service department of the Federal Council of Churches have been admitted to the inner councils and have been urged to aid in the directing of the campaign.

* * *

The picture above is of the May Fete held each year at St. Katharine's School, Davenport, Iowa, a Church school under the direction of the Sisters of St. Mary. It is a dance pageant given in honor of the newly crowned May queen. The program this year consisted of interpretative and folk-dances, performed mostly by individual classes. The costumes were especially designed and the perfect combination of color, music and motion, disseminated almost unconsciously the spirit of spring, and the beauty and spontaneity of young life. The school closed for the season after a most successful year with prospects for a large entering class in the fall. The school has one of the most beautiful locations in the west.

* * *

The Church of the Nativity, Brooklyn, New York, has established a free lending library for the children of the neighborhood. **Good idea.**

* * *

Bishop Davies of Western Massachusetts recently baptized a family in his diocese which lives ten miles from any store, twelve miles from any sort of transportation. Yet there are folks who think that all the missionary territory is in the west.

* * *

On a recent visitation to New Berlin, New York, Bishop Fiske confirmed a Presbyterian clergyman, the Rev. W. L. Benfield, the second minister of that church Bishop Fiske has received within a year. The Rev. Mr. Benfield will become a candidate for holy orders. The other minister, the Rev. W. L. Bennett, has recently been ordained, and a third Presbyterian minister, the Rev. S. A. R. Page, is soon to be ordained.

* * *

Harry Grant Mershon was ordained to the diaconate by Bishop DuMoulin, acting for Bishop Garland, in the Church of the Saviour, Philadelphia, on June 19th. Mr. Mershon, a graduate of Yale, has had a very successful pastorate in the Con-

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gregational Church. He is a member of the staff of the Church of the Saviour in charge of religious education.

* * *

A special convocation of the District of Oklahoma met on June 30th to make preparations for the coming of the newly elected bishop, the Rev. Thomas Casady.

* * *

The District of Oklahoma have presented the Rt. Rev. E. Cecil Seaman with a sedan as a token of their appreciation for the work done for them since Bishop Thurston's resignation.

* * *

Editor Frank Wilson comes along with some advice to fishermen—it is his advice, not mine, and you can take it for what it is worth. But apparently he thinks well of it. In any case, he suggests that I somehow or other get it to President Cal, who is busily occupied using up fish worms on trout. Here it is: "I started to creep stealthily into a promising pool when a corner of the bank gave way, splashing me and my rod full length in the stream. After I had wrung myself out and emptied my boots I waded up through the same water and took four speckled beauties on my fly. Moral—when in fishing do as the fishes do. You might pass the suggestion on to Cal and tell him to throw away his worms."

* * *

The Rev. Edward S. Travers, rector of St. Peter's, St. Louis, has been the preacher for the last two Sundays at the Incarnation, New York. The Rev. F. J. Clark of the Church Missions House is to be the preacher for the remaining Sundays this month.

* * *

A tablet on granite boulder to "Dan" Emmett, composer of "Dixie," was recently unveiled at Calvary Episcopal Church, Fletcher, N. C., in the "Open Air Westminster Abbey of the South," originated by the Rev. Clarence S. McClellan, rector. This is the FIRST memorial to be erected anywhere to the composer of the South's most famous War Song. Other tablets soon to be set up at the Fletcher Church are "O. Henry," James Whitcomb Riley, Stephen Collins Foster, Christian Reid, Francis Scott Key. The Abbey calls for forty memorial tablets to great men and women identified with the South's history.

* * *

An unusual collection of relics and curiosities from Liberia are on exhibit at the Blue Mountain Summer Conference which opened at Hood College, Frederick, Md., on July 11th. The Rt. Rev. Walter H. Overs, D.D., president of the Conference, was for many years in Africa, having traveled in the interior before going to Monrovia as Bishop of Liberia. During his travels he collected many articles used by the natives of the various tribes which are seldom seen by the white men on the coast. In addition, there are the gifts made to him and his souvenirs secured while serving as bishop. Bishop Overs has arranged to bring a selected portion of his collection to the Conference and will explain them during his lectures on "The Mission of the Church," which will be one of the regular courses of the School.

* * *

The Venerable William Dorwart, archdeacon of Harrisburg, passed away in the Episcopal Hospital, Philadelphia, on June 23rd, following an operation. His ministry has been marked from the beginning by an active missionary spirit, having been in charge of wide territory, and being the founder of several churches. He was three times deputy to General Conventions, and served the diocese in various offices.

* * *

Trinity Church, Madera, California, has planned a series of Sunday night meetings beginning in October at each of which a member of some profession is to discuss the question, "What is the business in which you are engaged doing for the permanent good of the community?"

The speakers include the judge of the Superior Court, the state superintendent of schools, the county librarian, a newspaper publisher, a motion picture theatre manager, an architect, a music director of the county schools, a county home demonstration agent, the county sheriff, and Bishop Sanford to close the series. Good idea!

* * *

Rev. William T. Capers, Jr., and Rev. Samuel Orr Capers, sons of the



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Diocese of Chicago

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ATHLETIC:	Every boy has an opportunity to enter the sports — Foot Ball — Basketball — Tennis— Track — Golf — Baseball — The School for two years has had an enviable reputation.
RELIGIOUS:	Great care has been given to have a good religious atmosphere. There are few obligatory services.
HOME LIFE:	The School has been to capacity for six years. Great care has been used in the selection of boys. The group enrolled has made it possible to have a full honor system under a council and an atmosphere of an ideal home.
CONFERENCES:	The Rector will be glad to make appointments at various centers during the summer. A visit to the school would be of value. The Chicago Office is Room 1411, Tower Building, Wednesdays, 10 a. m. to 1 p. m. Address the School for literature and information.
ENROLLMENT:	Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.

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Bishop of West Texas, were ordained to the priesthood at a beautiful service on June 26th in Christ Church, San Antonio. They represent the fourth consecutive generation of clergymen. Their great-grandfather was a Methodist Bishop and their grandfather was Bishop of South Carolina. Bishop Capers' charge to his sons was of particular interest since he himself had been ordained by his own father.

* * *

As a result of an intensive campaign outlined by Bishop Fiske for the Bishops' Crusade in Central New York, all records for confirmations have been excelled. During the first six months of the year nearly 1500 candidates have been presented, and there are a number of supplementary classes ready for confirmation during the summer, while larger classes are expected in almost all of the parishes where regular visitations occur in the autumn and during the Advent season. For the fifteen years prior to Bishop Fiske's assuming charge of the diocese the yearly average had been 1130. His first two years showed 1755 and 1830 respectively. This year is certain to be much larger.

* * *

The property formerly occupied by the Church of St. John the Evangelist in Chicago has been sold by the diocese to the Roman Catholic Church.

* * *

The Conference of Colored Workers, Diocese of Alabama, was held at Tuskegee Institute, Alabama, June 16, the Rev. C. W. Brooks, Principal of St. Mark's School, presiding. All the colored clergy of the Diocese were present and all congregations represented. Among those who spoke were Dr. R. R. Moton, Principal of Tuskegee Institute, and Bishop McDowell.

* * *

The Woman's Auxiliary of St. James' Church Texarkana, Texas, are raising a fund with which to place a stained glass window over the altar in the new church now being built. It will be a memorial to Bishop Alexander Charles Garrett, bishop of the diocese for forty years, a presiding bishop of the Church following the death of Bishop Tuttle.

* * *

The Rev. Cyril E. Hudson of England has accepted an appointment on the faculty of the Berkeley Divinity School as lecturer on Systematic Theology for the coming year. Mr. Hudson is one of the best known of the younger theologians in England. He resigned as director of religious education in the diocese of St. Albans in accepting this appointment. He will be at Berkeley throughout the year. It is as a psychologist that Mr. Hudson is best known, his books on psychology and the Christian Life being particularly well known to American Church people.

* * *

The Rev. W. H. Tomlins, retired, commemorated the fiftieth anniversary of his ordination to the priesthood by celebrating in the chapel of the Church of the Holy Communion, St. Louis, on St. John the Baptist Day. Mr. Tomlins, an alumnus of St. Stephen's College, was assisted at the altar by Mr. Otto Faeber, who graduated from the same college this year.

* * *

Here is a letter about the Mississippi flood from the rector at Vicksburg, the Rev. Gordon M. Reese.

May I express through your columns my sincere thanks to the many church people who so kindly sent us boxes of clothing during the flood period.

I wish that those who contributed so splendidly could have witnessed the expressions of gratitude by those who received the clothing.

Our section is still under water and the question of a crop this year is problematical. More clothing is needed, and if any care to send

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* * *

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clothing, I shall be very glad to handle same in cooperation with the Red Cross.

* * *

The Girl's Friendly Society of the Diocese of Maryland has presented to three of Maryland's rural clergymen scholarships to the summer conference at Chestertown Md., this summer. This is in line with the Church's study of the rural problem during the present season and is for the purpose of stimulating interest among the clergy in the great opportunity presented by the rural parish. The Holiday house of the Girl's Friendly Society opened for the season on July 2, and will remain open until Labor Day. The cost per week is $6.00 for members and $8.00 for non-members. This camp is situated among the forest trees on a bluff overlooking the Bush River. The G. F. S. invites those interested in camp life to spend their vacations at Camp Kemah.

* * *

The Congregation of St. Mary's Church on the Hill, Pikesville, a suburb of Baltimore, have begun the erection of a new church building which, when complete, will have cost $80,000. Of this amount $54,000 is in hand or is secured in pledges. The building is to be of early English Gothic architecture and it is the intention of the Rev. Roger A. Walke, the rector, and the building committee to make it as nearly like an English country church group as possible.

Of the group there is now standing the parish house, which was completed five years ago at a cost of $40,000. This will be connected to the church by cloister, or covered colonnade, and eventually a great square tower will be erected to dominate and unify the group. The church will be built of native stone, quarried within a mile from the edifice, the same material used in the parish house. The church is set upon the brow of a hill overlooking the historic old Reisterstown road and will be a most acceptable landmark to those who daily use this road in great numbers.

* * *

On Sunday, June 26, the opening service and dedication of the recently completed Church of the Nativity, was held in Forest Park, Baltimore, the sermon being preached by the Rt. Rev. Edward T. Helfenstein, Bishop Coadjutor of Maryland. Since the inception of the parish in June 1911, Rev. Hugh W. S. Powers has been in charge. The parish was first conceived when the Rev. Peregrine Wroth was Archdeacon of Baltimore, and the present Bishop Coadjutor was head of the Church Extension Committee. Under their direction survey of the suburban district was made and a site was secured. Under the able leadership of Mr. Powers within two years the communicant list had grown to several hundred and at the present time, which is the sixteenth anniversary, it numbers 580. In 1920 the parish became independent. During the period of growth, it has accepted and paid in full its Missionary obligations. All this has been made possible by the enthusiasm and cooperation of the parishioners. The new Church cost $170,000, and is a beautiful Gothic structure. The old place of worship will now become the parish house. At the opening service in the new church a number of memorials were dedicated, including a stone altar, a stone credence niche and an echo organ.

* * *

The Rev. Charles Clingman, rector of the Church of the Advent, Birmingham, sailed for Europe June

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SISTERS OF THE HOLY NATIVITY House of Retreat and Rest. Bay Shore Long Island, N. Y. References required.

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17th on the Conte Rosso, with Mrs. Clingman and their son, Robert. He will be at the opening of the Lausanne Conference. He expects to return September 10. The Rev. Edgar R. Neff will be in charge of his parish during the summer.

* * *

Sewanee (University of the South) awarded the degree of Doctor of Civil Law to Mr. Lewis B. Franklin on June 14th.

* * *

Enclosing a gift of $2 for the Cathedral, a Japanese writes to the Bishop of New York:

"This is too little, but I wish to do so, to help your very best work in the world, and more brightful will bring to the people of this earth. I am one of the poor Japanese in this city but I wish to help to raise the fund of your divine among my friends to help Mr. Kashiwagi, who said that New York Japanese would contribute to the fund. Sure I wish to work on this best thing, as I can do my best, herewith only $2 please received. I thank that I could help."

"English is a devious tongue," says Collier's Weekly, commenting on the letter, "beset with dark ambushes for the stranger, leading him up rocky hill and down boggy dale. But for all that, it can carry a message of friendliness and good will straight to its destination."

* * *

The copper mines in Northern Michigan have had waves of population of varying nationalities ever since ore was discovered there in 1844. First British, Scotch and Irish, then Scandinavians, Italians and Finns. The parents come, their children grasp the opportunities of education, and the whole family moves on to an industrial center. From 1919 to 1922 at least 20,000 moved to cities in lower Michigan.

Archdeacon Poyseor of the Diocese of Marquette writes, "We are still pioneers and this section is the home of foreign-born immigrants of various nationalities. The 20,000 that removed from the copper country were nearly all of the second and third generation, and as such, were truly Americans, conversant with our language and social activities. These people have become assets in other dioceses. From one parish during the past year, 23 families removed to Detroit and other cities, and this is an experience that most of our parishes and missions are passing through at this time."

The Archdeacon travels in six counties "to reach those sparsely settled communities and isolated places which are, after all, the feeders to our city parishes. . . . We have no wealthy parishes; we have no large cities; we are a diocese of small towns and small cities, where men are laying foundations in business, in social life and Church life, and often under the most adverse conditions."

* * *

Something really new in Church Summer Schools is scheduled to happen in July, a series of four week-end conferences to be held by and for North Dakota Indians, with a flying squadron of faculty who are to give courses in Prayer Book, Creed, and Personal Religion at each of three missions on Standing Rock Reservation, St. James,' Cannon Ball; St. Luke's, Fort Yates; and St. Gabriel's, Red Hail; ending with a gathering from all three at St. James', Cannon Ball.

Aline Cronshey, young people's worker at Cannon Ball, is in charge, under the Bishop. The Conference is ostensibly for the Indian Young People's Fellowship, but is likely to be attended by all the Indian people within reach. Canon Lewis of New Jersey, Dr. Sutton of New York, and Archdeacon Harrington of North Dakota, a long-time friend of the In-

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dians, are each to act as Chaplain, in turn. Bishop Tyler expects to be present part of the time. Gladys Allison of St. Mark's, Brooklyn; Gertrude Gleckner of St. John's, Elizabeth, N. J., and Miss Cronshey, all accredited N. A. T. A. teachers, are to teach ten-hour courses for credits, the Indians who complete the work satisfactorily, receiving diocesan and national certificates. Keith Cronshey of St. Peter's, Morristown, is to organize and carry out a Boy Scout Program for the summer. There will be pageants, athletics and all the regular features of Summer Conference life. The whole undertaking is really a child of the Princeton Conference, as most of the leaders are former Princeton Conference people.

Answers

1. Six, pages 16, 51, 238, 276, 280 and 553.
2. The word "upon" is used in the Benediction for the Confirmation Service which is the Benediction specified for the Bishop to use, and "amongst" is used on page 239.
3. A Suffragan Bishop does not succeed to the office of Bishop upon the death or resignation of the Bishop, but the Coadjutor becomes the Diocesan upon the death or resignation of the Bishop.
4. The Bishop's Chair, the Ring and the Pectoral Cross.
5. He has special charge of the music of the Cathedral choir.
6. Pages 26, 27.
7. The first Thursday in November. Page 24.
8. The longest is No. 119, and the shortest No. 117.
9. Christmas day, page 58.
10. Those for the 30th day, page 7.

Clerical Changes

ABBOTT, Rev. H. P. Almon, rector of Grace and St. Peter's, Baltimore, is in charge of St. Andrew's, Hyannisport, Mass., for the summer.

ALLAN, Rev. T. B. A., of Sherwood Parish, Cockeysville, Maryland, has resigned to accept work in the diocese of Albany.

ASKLEY, Rev. George D., formerly of City Island, New York, has become the rector of the Church of the Holy Trinity, Greenport, Long Island.

BOTTS, Rev. Henry N., recently advanced to the priesthood, a graduate of Nashotah, is a member of the staff of Mt. Calvary, Baltimore.

CAPERS, Rev. William T., recent graduate of the Virginia Seminary has been placed in charge of St. Paul's, San Antonio, Texas.

CAPERS, Rev. Samuel Orr, recent graduate of Virginia Seminary has been assigned to a mission field in the valley of the Rio Grande.

McWHORTER, Rev. Gardner, of the diocese of Chicago was instituted rector of Grace Church, Pontiac, Illinois, on June 19th by Bishop Griswold.

PEPPER, Rev. Almon R., of the staff of the New York City Mission Society is temporarily in charge of the work at the Manhattan State Hospital for the Insane.

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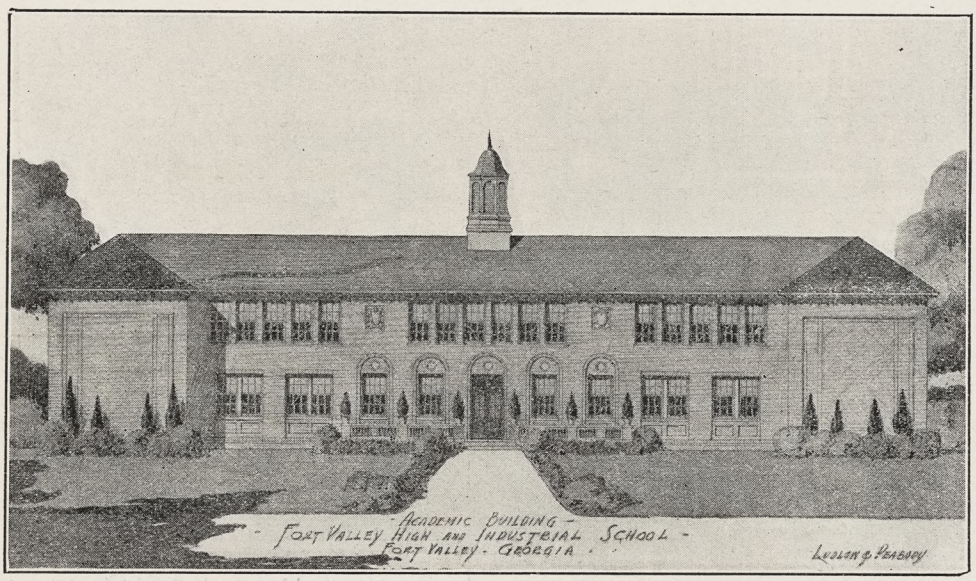
It is a message of THANKSGIVING, that we are able to discern a slow but steady march by our people to a new and higher standard of living and of deepest gratitude for our staunch and far-seeing friends of both races, who have contributed of their means in the furthering of our efforts.

It is a message of HOPE, that the seeds of strength and courage be sown into heart and brain in order that we may carry on with renewed zeal this necessary task; that the Divine Light may kindle in the hearts of our true friends the realization of our pressing needs in maintaining this institution to answer the ever increasing demands.



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(Continued on next page)

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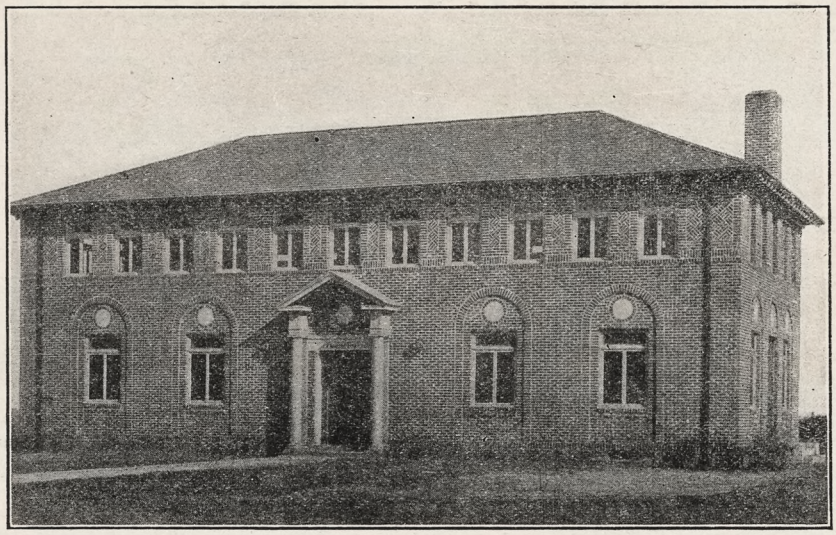
THE FORT VALLEY MESSAGE: INDUSTRY

(*Continued from Previous Page*)



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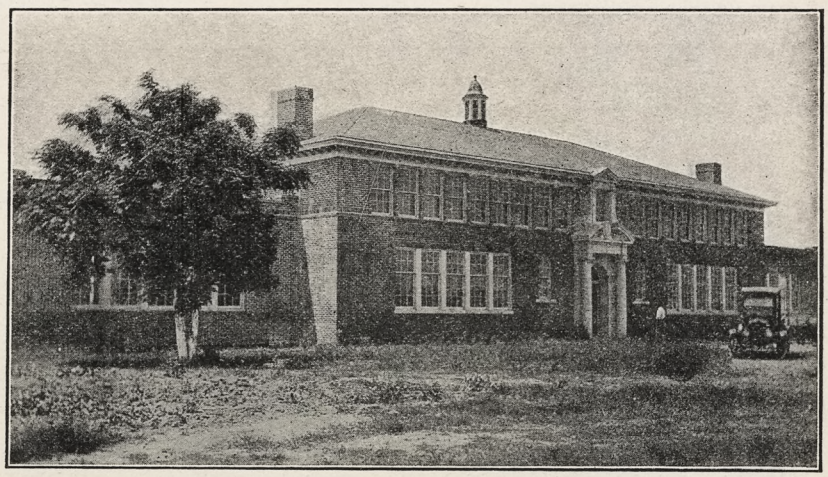

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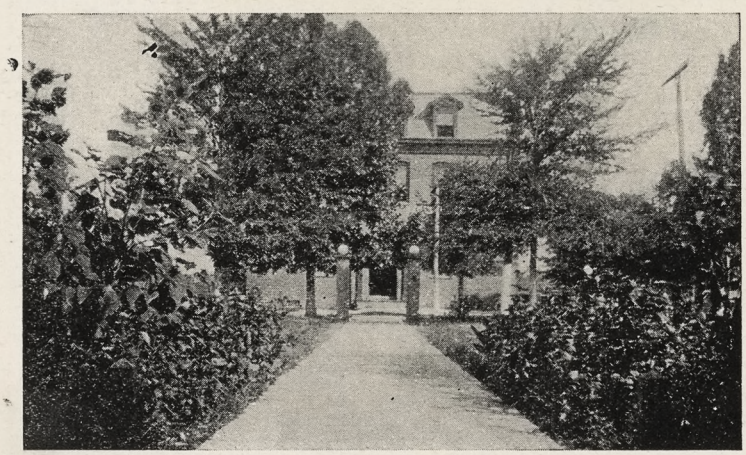

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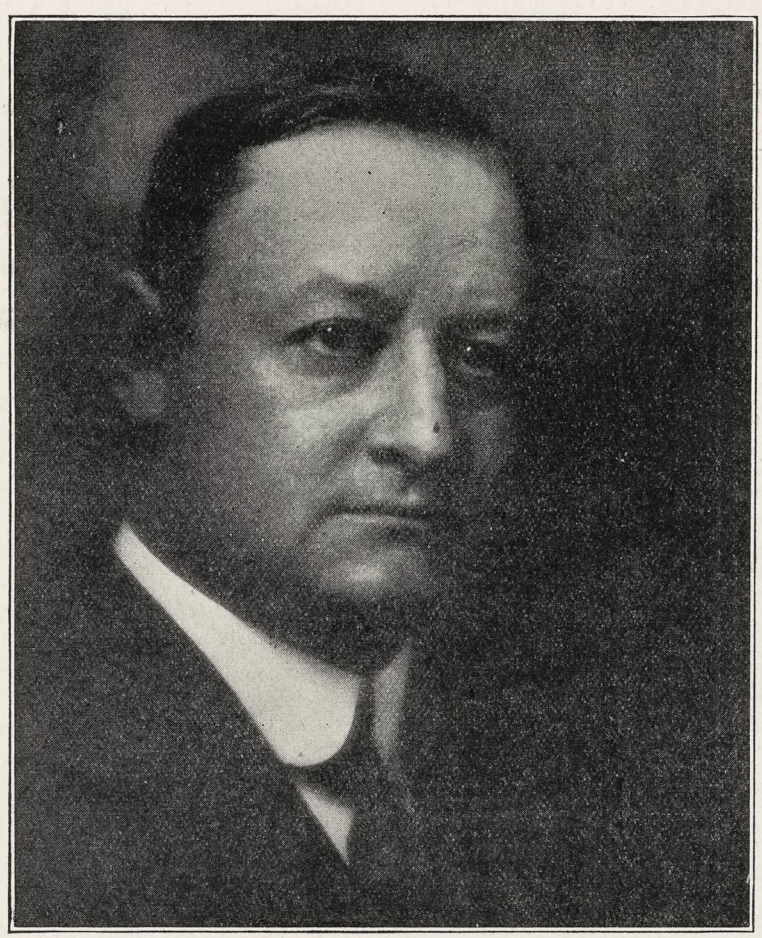

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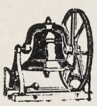

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THE DEVELOPMENT OF THE CHURCH

A Series of Four Articles

BY BISHOP JOHNSON

WHEN the Master gave the parable of the Vine, at the close of His ministry, He must have been instructing the Apostles as to the nature of His future relationship to those who were to identify themselves with Him and His kingdom.

"I am the Vine, ye are the branches."

"Abide in Me."

"Without Me ye can do nothing."

These words involve something more than a mere doctrinal agreement with His message; they involve a continuous vital relationship with His person. This parable gives an intelligible meaning to St. Paul's declaration that the Church is Christ's body, and the process of coming into Christ's Body is analogous to the operation of grafting a species of natural life into a vine of spiritual grace, having its roots in Christ's incarnate nature. It is a biological process rather than a philosophical one.

FUNDAMENTALISTS

It is strange that fundamentalists, who are such sticklers for the words of Holy Scripture, should pass by as irrelevant and immaterial the language of the New Testament regarding the Church, which is there called "the pillar and ground of truth."

It is not strange that modernists, who are inclined to think that the scheme of salvation has its source and destiny in the mental processes of the philosopher, should ignore such an obvious refutation of the theory that religion is merely a mental process.

The traditional and scriptural view of religion is that Christ became the Vine in whom personal experiences and mental processes will find their ultimate satisfaction by contact therewith. If the Church is a vine, then it is neither a mere ecclesiastical assembly nor an unrelated group of individual thinkers, but it is an organism, having its own life and its own source of fruitfulness.

"Without Him we can do nothing." It is this idea which lies at the foundation of the sacramental idea in our religion.

Christ is not only the alpha and the omega; He is also the iota and the omicron. He is the beginning and the end and the instrument of our salvation in a very real sense. He brings into our lives a vine rather than a program.

Now men cannot manufacture vines. They may cultivate them but they cannot produce them. If we cannot originate life in the earthy soil, I am very certain we cannot create it in the spiritual realm.

We must be born again; we must abide in the vine; we must produce the fruits of the spirit from a source other than that of our own creation. This is the significance of "God made flesh"; of the Church as an extension of Christ's life; of the sacraments as a means of grace.

So Christ did not found a heirarchy. He planted a vine which contained within itself the principle of growth and fruitfulness.

THE ESSENTIAL ELEMENTS

This vine once planted began to cover the whole earth, but man failed to understand its fructifying principle. The first essential element in the vine is the Life of Christ.

"Philip went down to Samaria and preached Christ unto them." He did not have a theory of the incarnation and the atonement. He preached Christ, born of the Holy Ghost and crucified for sinners. The creed is a statement in tabloid form of these facts and the fidelity with which the Church has preserved the creed is her response to Christ's final command: "Be ye witnesses unto me."

The second essential element is the sacraments which Christ instituted and which He bade Christians to observe.

These sacraments of baptism, confirmation and the Eucharist were also a part of the Church's equipment in St. Philip's message to the Samaritans. I am willing to assume that St. Philip could not explain their significance but he did recognize their obligation. This would have been involved in the whole attitude of the apostles toward anything which Christ had bidden them to do. It was obedience rather than analysis.

CONTINUITY

There was in the Church as there was in the Vine, a principle of continuity rather than one of strict conformity or uniformity. The strictest fundamentalist could not deny that the apostles were commissioned by Christ in a very definite manner. St. Philip believed that he was commissioned by the apostles.

A vine may have slips which can be detached from the stem and still preserve the life of the vine in a continuous fashion. The Church need not manifest a mechanical uniformity, or even an outward ecclesiastical solidarity in order to preserve the life of the vine. Agreement in ecclesiastical polity is not essential to the continuance of the original life.

It is this principle which the Roman Church ignored when she set forth the theory that the vine was an organism which had its roots in Rome, and that the Roman hierarchy was the sole custodian of the vine. Rome made an effort to corner the market but she never succeeded even in accomplishing that, for the East-

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ern branch of the Church never came under the yoke of the Roman supremacy.

The one thing that the Roman Church was not is the one thing which she claims too vociferously to be. She never was Catholic; she never has exercised the universal control that she claims. She never absorbed the Greek Church into her attempted monopoly. The one thing that never has happened is the complete submission of the whole Church to the Petrine claims.

The Greek Church has always repudiated them and the General Councils never asserted them. It was a claim foreign to the nature of an organism, but quite prevalent in human corporations.

But the Church was a vine on which men could hang things but into the essence of which men could not infuse a manufactured sap. The Petrine claims were something hung upon the vine but not indigenous to it. It smacks of human government but does not fit into divine organisms.

If the Bishop of Rome was Peter and if Peter was the chief gardener, even so he could not change the nature of a gardener into that of a creator. St. Peter could cultivate the vine; he could not refashion it. The Bishop of Rome became the dictator of Western Europe; he never became the head of the universal Church.

The whole effort is a program for the care of the vine, not a part of its essential life. It was something superimposed; not something vitally essential. But even so, vines do not cease to have life because they are monopolized. So the vine continued to grow in Western Europe and in the Orient as well, even though the Church in the Orient seemed to be externally divorced from Rome. That which God had joined together man could not force apart.

The same faith and the same sacraments continued to be administered by priests holding a lawful commission from apostolic days, even though they refused to recognize one another's orders. The hand could not say to the foot, "I have no need of thee."

So the vine continued to thrive in Western Europe regardless of its having been thus appropriated. It continued to retain its essential life. Greek and Roman priests reciting the same creed, with one microscopic exception; administering the same sacraments; going back to the same origin. The vine continued to live although it had formed into two sturdy branches which were somewhat contemptuous of one another.

The vine was continuously subject to the variations of human monarchs and sometimes of very inhuman prelates, but never changed the essential character because of the changing proprietorship which was assumed by Popes, Patriarchs and Emperors over its sturdy life.

This is the first of a series of four articles on THE DEVELOPMENT OF THE CHURCH. Others to follow are: The Anglican Branch; The American Slip; The American Vine.

ETHICAL ASPECT OF INVESTMENTS

Consistency Between Principles and Practice

BY REV. CHARLES N. LATHROP

Executive Secretary of Christian Social Service

THE Churches have a responsibility more definite than the average person or corporation in their business dealings. This is because the Churches have as their specific responsibility to hold before their own people the flaming torch of the ideal life. They must first of all use it themselves. They must apply the ideals to their own concrete activities if they are going to ask their followers to accept them. This obligation rests on Church officials investing for the Church.

I think we ought to keep clear the distinction between finance committees acting for the Church, and personal activities, as private citizens, or as representing investment houses in other investments. I do not mean to say that the private citizen has not his own responsibilities as a Christian. I mean to suggest that with the Church acting for itself through a committee, it has an absolute responsibility to carry out its own precepts.

Greater Obligation

The Churches are under obligation to go beyond the accepted average standards. The Church finance committees have therefore the obligation to be a pioneer, if they see the opportunity, in their efforts to make things better. This pioneering must be done, however, always with the realization that in their position as trustees they have no right to jeopardize either their capital or a proper income. With this limitation the financial organizations of the Church must lead all financial organizations in ideals. This is an ethical responsibility.

Up to this point, my position is simple. We admit the principle. But when it comes to practical application, the rub comes. How can a finance committee apply any ethical responsibility in investments? Granted the best will in the world, how is it practically possible to carry any ethical judgment into effect?

We must ask, first of all, what ethical deficiencies exist in the investments we are called upon to deal with? Are there any?

An Example

Criticisms of corporations cluster about the treatment of the worker. This is illustrated by the history of the Steel Report of the Interchurch Movement. This report showed, for instance, that the corporation kept people at work seven days a week, twelve hours a day. This is the most striking instance, perhaps, of outstanding criticism by a Church group of a corporation for the treatment of its workers. It was clear. It was careful in its facts. It was convincing.

Would consistency have permitted a Church organization at the period when the report appeared, to invest in the stock of the steel corporation? Would it have been right for a Church finance committee to invest in steel corporation stock when the Interchurch report was showing that labor conditions in that organization were abominable?

If we conclude that a Church corporation should not invest in stock of the U. S. Steel Corporation at the time the report of the Interchurch Movement appeared, our sole reason for such refusal to invest comes because there was an opportunity for us to know with reasonable certainty that labor conditions inside the industry were bad. It follows then that any corporation about which we get authoritative information showing unjust conditions in its labor policy, cannot receive our investments.

This is not primarily a matter of correcting an injustice. It may be that our investments are too small to have any effect one way or the other. It is a matter of morals, of actual righteousness for the Church itself as the leader and exemplar in every department of life, cannot lower its

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standard or demands. There may be added the possible responsibility for wide publicity, or possibly sufficient investment power to compel a satisfactory arrangement. This, however, is not the primary objective.

Investigation

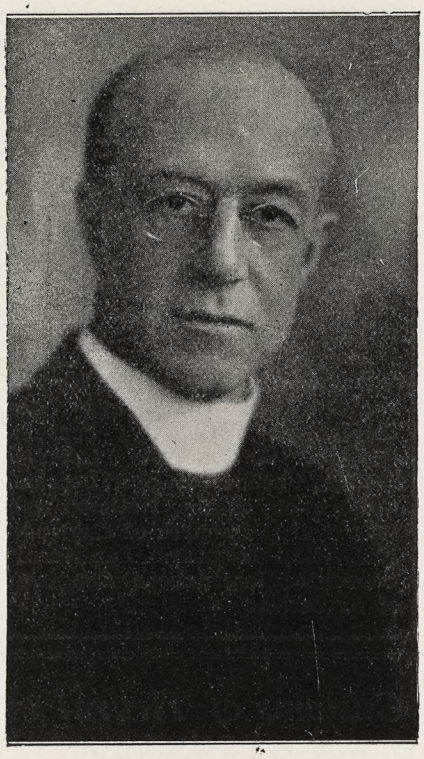
Now take one step further. Have we the responsibility of investigation? It is certainly one thing for the Interchurch report to hand us a statement of conditions. It is quite another question whether we have a responsibility to initiate and promote an investigation for ourselves; perhaps even to compel an investigation. Even admitting that it can be done, is such a step a matter of moral obligation to a Church finance committee?

I am personally inclined to decide that such an obligation does rest upon the finance committee. Is it not undeniable that the Church has given to it as part of its responsibility the creation of a Christian society? This Christian society must respond to the attitude that our Lord exhibited in His life. His followers have as an obligation, an aggressive, continual effort to compel as far as they can, an application of His principles in every department of life. Certainly God's will fulfilled on earth as in heaven suggests a kind of society. It is equally certain that imperfect and unjust human relations in the industrial world is against the fulfillment of His Kingdom. It being your business, and mine in accord with His prayer that we say so often, to make "His Kingdom come," it is therefore our responsibility to use all the aggressive power we have, to create just conditions. Therefore, the finance committee of a Church has a responsibility to act aggressively in making such investigation as is necessary and as is within its power, to ensure the reasonable certainty of just conditions for labor in industry.

If our money is to be invested, by that fact is created an obligation *to know*. All admit that we ought to know enough about an investment to be sure of its safety as an investment. Is it right for a Church group to be interested in safety and not interested in human conditions in the industry, at least sufficiently to make some effort to try to get acquainted with them? There is a direct, important, heavy obligation on Church investors and pioneers in efforts for better things, *to know*. This obligation rests on Church officials investing for the Church.

Support Pioneers

Furthermore, we have corporations that of their own initiative are pioneering in working out better labor relations and juster labor conditions. The Baltimore and Ohio Railroad has succeeded in an exceedingly interesting experiment. A number of successful business men have developed very interesting methods for dealing with their workers. To be sure, most of these corporations are privately owned and are not on the market. Is there not a proper obligation on the finance committee deliberately to choose out, where it is possible, for investment, the corporations that are pioneering in any better system in the industrial world?



Rev. C. N. Lathrop

Social Industries

Again, is there not a further responsibility to invest our moneys with a very careful consideration of the difference in importance of the various industries in their contribution to the community? I suppose if one looks through the homiletic literature of the present day, he will find no subject more continually emphasized than the maintenance of the old type of the home. Many of the Churches demand that married people never use contraceptives in order to limit families. They think not only of the home, but the home with its ample fruitage of children. The Church is the one body of the community demanding the old-fashioned home with children. Not once nor twice do we hear the pronouncement as a certain fact that as the home breaks up, so the Christian faith breaks up. Your Church then creates for you a grave obligation to do your utmost to produce in the community, homes where this situation will be possible.

If clergymen will do less denunciation of divorce and marital difficulties and devote their attention to a supply of houses or apartments to be not only clean and decent, but sufficiently roomy to make possible a family with children—the required fruitage of the married life—they will be contributing to the decrease of divorce and marital difficulties. I question whether there is justice in the demand for the "old time family," while no ecclesiastical finger is lifted to plan a housing situation that makes obedience possible. Is this not a fair conclusion, then, that every Church finance committee ought to do its utmost, with proper consideration of safety, to promote home building associations, by furnishing the necessary capital, and by subscribing the necessary stock?

How to Do It

We come now to the critical problem: How can it be done? Admitting agreement with all that I have written, the problem of execution is by no means simple. Admitting that it ought to be done, how can it be done? My own experience with radicals has brought me to the recognition that many of them never made an investment; never cut a coupon; never owned even their own home; never employed anybody, never worked for anybody. They are the ones who cry for ethical changes and who have no responsibility, no sense of the difficulty on the practical side in making any change, and have nothing to lose in such a change. On the other hand, I find the investor, the financier, lethargic about any change, inclined to think that the world as it is, at least so far as business organization is concerned, is as good as sinful human beings deserve or can get. There ought to be a middle man, radical because a fearless pioneer, conservative because, while he is in motive a pioneer, he pioneers with complete consciousness of the concrete difficulties, and with all the facts clearly before him. This man I would call the Christian investor.

I present my own scheme, then, very tentatively with the feeling that the definite scheme is not at all so important as an attitude of mind on the part of Christian investors, a realization that we have a responsibility that we are not living up to today, that we are not pioneering, that we are not following an extraordinary opportunity for moral leadership; and that we are not doing all this largely because we feel timid before the greatness of the responsibility, baffled by the complexity of the problem, and because we suffer from that hook-worm disease, the lethargy of ownership.

I would have a bureau under a man of experience in industry and

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investments—perhaps an industrial engineer. It shall be the business of this man and his staff to make investigations in answer to any inquiry about social conditions in any industry on request from an inquirer. The investigations would be entirely factual, and the report would give only the facts. The conclusion would be left in the hands of the investor.

NEED OF A BUREAU

The expense should be met by a fee for each report. I would expect many of our colleges and large foundations to begin to make use of such an expert commission. I believe an increasing number of individuals would be anxious to use it.

There are questions other than labor conditions, even deeper and more basic that need factual investigation, that have as far as I know never been studied factually. What is a *just* profit? What is the just relationship between profit and wages? The report of the Department of Research of the Federal Council of Churches on the Western Maryland R. R. presents an interesting question. The road was expensive to build and operate. Therefore income to pay its proper interest had to be large. Therefore the wages had to be kept at the lowest practicable standard. What was right in that condition?

Not long ago we were looking anxiously across the Atlantic at England, in the grip of a great, a terrible strike. We wondered each day which way the pendulum would swing. Would it go like Russia? The pendulum swung another way. Why? Partly because the whole subject of industry, of industrial relations, had been laid open to the sunlight of Christianity. Many strikers were Christians, members of Churches. There was a real contact between them and the rest of England in and through the Church. *They and their problems had been remembered.*

What is the future here in our own country? The Proletariat is the strength of communism. I believe that Communism is Anti-Christ. But I also believe that the Proletariat grows because Christians fail in their duty to deal justly with all men. It depends on Church groups more, I believe, than on any other groups, as to the future labor and capital relations in the United States. There are questions—fundamental questions—human questions—aching for consideration. I do not ask for radical action. I do not ask for acceptance of my platform, my method of action. I ask only for recognition of our own great influence, of our own great responsibility before God and the State; and action that accords with this high sense of the importance and place of Christian finance.

On the Cover

MONELL SAYRE, Harvard '97; official of the Carnegie Foundation from its establishment until 1913; The Church Pension Fund, Trustee 1913, Secretary 1913-1921, Executive Vice-President 1921; Director and Executive Vice-President, The Church Life Insurance Corporation; Director and Vice-President, The Church Hymnal Corporation; Trustee, St. Stephen's College; Vestryman, Church of the Resurrection, Park Avenue and 74th Street, New York City; Pension Advisor, the Federal Reserve System; Unofficial member, Pension Commission of the National Assembly of the Church of England, 1923-1926; Member, Permanent Committee, International Congress of Actuaries.

Customs of Tirurai in the Philippines

FAR down in the southern end of the Philippine Islands, on the island of Mindanao, there are 17,000 Tirurai, living in the mountains, south of Cotabato, in the district of Awang. Upi is the central barrio, thirty-five kilometers south of Cotabato, in a section of eight thousand hectares of excellent agricultural land, well adapted to the growing of rice, coffee and other upland crops. It is two thousand feet high, with a climate much cooler than in the lowlands.

The influence of the Jesuit missionaries of the early Spanish times did not extend as far as Upi, so this is indeed "virgin field." Certain pagan observances and beliefs make the Tirurai very responsive to our Church teachings. They have a belief in one God. They believe that they were people of Heaven who wandered away and were lost, and they expect and await a Saviour who will take them back to Heaven.

Near Cotabato is a mountain peak that resembles an over-turned boat. This is thought to have been the boat on which the Tirurai left heaven, which capsized, and they were unable to right it. The mountain is held in reverence as a sacred spot and no member of the tribe will set foot on it.

They believe that "cruel" people will be severely punished. It is "cruel" to steal from an old woman and leave her in want. Ordinarily "stealing" from some one who has plenty is not "cruel," only "bad." They believe that they have two souls, one similar to our conception of "soul," the other a soul that gives form to anything, even inanimate things. A bench, for instance has a soul. If the bench is destroyed the soul is lost. . .

Weddings are arranged by parents. The boy's parents contribute a dowry to the girl's parents, and also to several immediate relatives. This is a guarantee that he will be faithful. In the event of a separation, if the boy is to blame he receives none of this money back. If the girl is to blame it is returned. A wife has a right to ask for a separation if the husband is at fault. This differentiates them from other tribes. In such case the father will accompany the wife and they will lay the facts before some old and influential man of the district. Then a long conference will ensue, often lasting a week or ten days, while the merits of the case are being taken into account.

After the birth of each child the couple are remarried, and another dowry is given . . . Polygamy is fast disappearing among the Tirurai. The better classes acknowledge the right of the wife to object to polygamy on the part of the husband, who may not marry a second wife without the consent of the first.

The Tirurai people as a tribe do not use alcohol. They are fond of ornaments. They wear bracelets and anklets, and ear-rings that extend from one ear to the other, with strap under the chin, with pendants. The waist is tightfitting. The skirt is usually a plain bright color, yellow or cerise. Their necklaces are long, made in sections with a small gold bead of intricate design between the glass beads that form the greater part of the chain. Their ornaments are often valuable and many have been handed down from generations. The women color their lips and cheeks. They shave and pluck the eyebrows, making them a fine, thin line. . . .

They believe in purgatory. When a person dies a path is thought to open from his home to purgatory. It takes seven days to make the journey. At the end of the seven days the mourners feast in celebration of the soul's entry into the purgatory, where all Tirurai will remain until the promised Saviour comes and takes them back to the Heaven from which they have wandered away. . . They have a minute description of the trail between house and purgatory; at one place on the road a change is made from earthly clothing. The deceased is supposed to walk very slowly along the trail, with covered head. He dares not look back, for any one upon whom he looks will also die. Their judgment will consist of their passing over a bridge, under which is a cauldron of boiling water. The "cruel" ones

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will fall in—the others pass over in safety.

Both men and women work in the fields of necessity, so when there are young children an older one must remain at home to care for the smaller ones. The Rev. and Mrs. L. G. McAfee are planning to start a day nursery for the younger children—something absolutely unheard of among these pagan people of the Philippines. It is also believed that this unique undertaking will open the way to reach the older people, and by teaching them how to bathe, feed and care for their babies, may have a marked result on the infant mortality, now over 60 per cent. There exists a pathetic expectation that young babies will not live. It is most encouraging and amazing to see how readily these children respond to a little care. A bath and a glass of milk seems to improve them over night.

Young Peoples Column

By Rev. W. A. Jonnard

EXTRACTS
FROM CORRESPONDENCE

THE following may be interesting reading, coming as it does, from one very "high-up" in the Department of Christian Social Service, whom I know to be very much interested in young people of today, despite his seeming indifference:

"I am deeply interested in young people, and am much amused at most of the criticisms made about them. My own knowledge, unfortunately however, under my present conditions is very slight, and I would have no right to impose it on other people. I have never been able to see why young ladies should not wear short skirts or smoke cigarettes, and I question very much whether some young men get any drunker than they did in my days. If they do they must be comatose and harmless. I am also inclined to think that they are less perverted from the Christian faith. Thirty years ago, a Christian could often wake up in the morning wondering whether his religion had been entirely demolished the day before by some forward-looking scientist. I think that this danger has been more or less evaded, and that the great danger today is the Ibsenian morals.

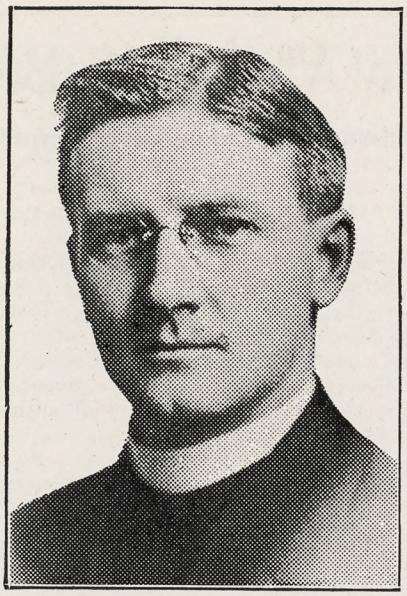
"I think young people ought to talk to young people and I regret very much that the shadows are beginning to lie rather long toward the East as my sun begins to approach the Western horizon, so I do not see how I can help you out much.

"I object strongly to the effusions of the aged in criticism of the young, and am a great deal more interested in the criticism of the young of the aged, so I beg you to get young people to help you; and if I run across any young person who is keen on the social gospel, I shall be certain to let you know of him (or her)."

* * *

This isn't exactly apropos, but it was very feelingly and forceably inscribed by a young college girl, and deserves a place even so humble in this column.

"Nothing to eat but hash, Nothing to drink but tea,
Nothing to do but study hard, From Missions to ABC,
Nowhere to walk but the grove Nothing to dance with but girls,
Nothing to love but photographs, And nothing to 'string' but pearls.
Nothing to wear but shoes, Ugly and high and brown.
Nowhere to go but Church, Or chaperoned up to town!
Nothing to buy but fruit when we go to the little store,
Nothing but letters to read—Never a box anymore.
No one to see us but girls when we wear out pretty clothes,
No one but a St. Mary's girl could ever withstand all these woes!"



BISHOP BENNETT
Leader in Clergy Conference

The Church of the Incarnation, at Pandemai, far back in the Liberian hinterland, was consecrated by Bishop Campbell on his visit there in the spring. This is where the Rev. James Dwalu, an African, is working as priest and master of the Ramsaur Memorial School.

Preacher, Pulpit and Pew

By E. P. Jots

Of the two words, "opinion" and "conviction," the latter is the stronger, since it binds one so firmly to certain claims that it is impossible to break away from them. If you're *sure* you're right, stick to it!

A woman entered a butcher's shop and said: "I want some cheese."

"Yes, miss," replied the grocer, smiling amiably; "I have some lovely cheese."

"You should not say 'lovely cheese'!" said the customer severely.

"But why not, miss? It is lovely cheese!"

"Because"—she tried to combine maidenly modesty with an air of learning—"because lovely should only be used to qualify something that is alive."

The grocer's smile broadened as he glanced at the Gorgonzola.

"Well, miss," he said, "I'll stick to 'lovely'!"

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ROMANISTS AND MASONS BATTLE IN WEST

Over Observance of Public School Week

Edited by
BISHOP W. B. STEVENS

BECAUSE it is believed that approximately 90 per cent of the alumni of American colleges graduate without possessing a substantial thinking basis relative to world physical science problems, a western college, Pomona, has announced that next fall it will offer a special course in contemporary physics for the student who knows little or nothing about the scientific world in which he lives.

* * *

The recently published journal of the diocese of California shows a total of one hundred clergymen, 12,934 communicants, 6,190 church school pupils and a total property valuation of $4,040,382.

* * *

Recent discussion between *The Tidings*, the official organ of the Roman Catholic diocese of Los Angeles, and *The Masonic Digest*, regarding the observance of Public Schools Week, has awakened reverberations within the ranks of Roman Catholics. *The Tidings* bitterly condemned the Masonic observance and said that Masons were trying to erect a super-government. Naturally *The Masonic Digest* resented this imputation.

The discussion was summarized in *The Monitor* of San Francisco, another Roman Catholic paper, and the following letter was received by the editors of that magazine from Robert L. McWilliams, past state advocate of the Knights of Columbus. Mr. McWilliams says:

"Burlingame, Calif.

"Editor 'The Monitor,'
"San Francisco, Calif.

"Sir: In the current number of 'The Monitor' appears what I cannot but regard as a striking example of religious intolerance in the making. You publish the article under the caption, 'Masons' Attack on Parochial Schools Lashed by 'Tidings'.' It appears that the Masonic Order in Los Angeles took the leading part in the celebration of 'Public Schools Week.' 'The Tidings' took exception on the ground that 'Public Schools Week' should be sponsored by a representative group of citizens rather than by 'a private secret organization.' Of course, what might have been expected happened. The organization attacked back sharply, and in its attack commented adversely on parochial schools. The ultimate result was but to stir up the fire of religious prejudices.

"In the same number of 'The Monitor' was published the masterly statement of Governor Smith dealing with his political and religious creed. In the course of it he said: 'I believe in the support of the public school as one of the corner stones of American Liberty.' To this, of course, every good American citizen agrees. Then why object to the celebration of Public Schools Week by the Masonic Order? Is not that organization as much entitled to lead in that particular activity as the Order of Elks to celebrate Flag Day or the Knights of Columbus to lead in the celebration of Columbus Day?

"The exception taken by 'The Tidings' can only be explained upon the theory that it saw in the activity of the Masons of Los Angeles something covert or insidious, a concealed attack on our parochial schools. There appears to have been nothing in the circumstances to justify such a construction. The fact that a certain branch of the Masonic Order in the neighboring state of Oregon may have taken an active part in the enactment of a statute designed to supress the parochial schools of that state certainly does not justify the imputation of 'The Tidings.'

"It will be recalled that it was a committee of California Masons that branded the alleged 'Knights of Columbus Oath' as palpably fraudulent and its circulation as more than unjustifiable.

"The Masonic Order would probably admit that it numbered many intolerant members within its ranks. But an equally high percentage of intolerance might easily be found in other organizations, not excluding those composed of Catholics.

"No constructive good is to be attained by bandying charges or even suggesting of intolerance on the part of the other man. A better policy would be to follow the advice of Colonel Callahan of Louisville and 'let each side muzzle its own fools.'

"Yours very truly,
"Robert L. McWilliams."

This letter brought a sharp comeback from a San Francisco attorney, Thomas C. Jordan.

"Fairfax, Marin County, Calif.
"Rev. Dr. Thos. K. Gorman,
"Editor 'Tidings,'
"Los Angeles, Calif.
"Rev. Father:

"I have just finished reading criticism of 'The Tidings' by the past state advocate of Knights of Columbus in California, as published in 'The Monitor' of this week.

"It has occurred to me that if the past state advocate was as eager and excited in his defense of God, Our Holy Mother, the Catholic Church and our priests and sisters, as he seems to be in defending his Masonic friends and the influences wielded by them, he would be doing a great deal more effectual and lasting work.

"As for the better policy referred to in the final paragraph of his letter and his authority for such a policy, Christian charity prevents me from showing the fallacy of such an argument.

"The Truth must prevail. In searching for Truth, it is always best to know who are our true friends. Let us 'smoke them out,' no matter what high official position they may sustain. To aid the state advocate in locating Truth, I enclose money order for a year's subscription to 'The Tidings.'

"More and greater power to you, Father, in your undertaking. No greater power for the good of our beloved country exists than in calling attention to the dangers surrounding her.

"Sincerely yours,
"Thomas C. Jordan."

* * *

The Church Schools of Utah held their annual presentation service on the afternoon of Whitsunday at the same hour as the Philadelphia service. Preliminary figures showed the offering to be much larger than last year. That is true throughout the Province. It is unofficially reported that the Spokane offering was nearly 200 per cent larger.

* * *

The first Church baptism, so far as is known, in Polk County, Oregon, was administered by Dr. Thomas Jenkins at the first visitation of the Bishop for confirmation at the seat of the State Normal School at Monmouth. Services are held at this important educational centre in a rented room.

* * *

Ramsay Hall, a parish hall for St. Barnabas Church, McMinnville, Oregon, was dedicated last Sunday. The presence of the Rev. H. M. Ramsay, a son of McMinnville, as well as of Judge William Ramsay in whose honor the hall is named, added to the occasion.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

SIXTY-TWO million of the 110,000,000 people of the United States have no religious offiliation, the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, and chairman of the Church's national commission on evangelism, told clergymen from eighteen states at the third annual conference of the College of Preachers of Washington Cathedral.

"America is at the cross-roads," said Bishop Darst. "We are not going rapidly down hill to perdition, nor are we going up hill to an infinitely finer civilization.

"But America will go with the 62,000,000 unless the 48,000,000 get busy; unless our religion becomes a little more real with us, a flaming thing that shows the way.

"The Church has the solution to the world's problems, but in order to effect the solution, we must carry religion out into life."

Bishop Darst viewed the College of Preachers, one of the many activities of Washington Cathedral with nation-wide influence, as an endeavor, meriting commendation and support.

"I consider it one of the most significant gatherings held anywhere in the Church during the year," he said, "The possibilities of the plan are enormous. The Church is waiting for something this School of Prophets can give, and I hope the time is near when we can gather here in a permanent institution to discuss problems of Church and Parish and fit ourselves with new inspiration for service as ministers and servants of God. I believe and pray that this will come to pass, for it will fill a real need."

Bishop Darst's address was concerned with the "Follow Up of the Bishops' Crusade" and in pointing out the necessity of additional evangelistic effort on the part of the Church, he indicated problems of the nation as observed in interviews and conferences with bishops, clergy and laymen in various sections of the country during the past year.

Although, according to the speaker, Americans do not give as much thought to world problems as they should, there are, nevertheless, men who ask, "Has the Church any answer to the problems of a broken world trembling on the verge of even greater woes?"

The answer, declared Bishop Darst, is that nothing less than "a united Church can heal a broken world." "We must get together on things which have caused disagreements, together under the leadership of Jesus," he said.



MISS VIDA SCUDDER
At Wellesley Conference

The second and most important problem, in the opinion of the speaker, is the apparent indifference of the American people to religion and the assertion that only 48,000,000 people in the United States have any sort of religion was a challenge to his audience.

Bishop Darst scored the clergy for being partially responsible for this attitude. "Laymen tell me that they are not being fed when they go to church. Of course they should go to worship to partake of the blessed things God has to offer at his altar, but the fact remains that 22,000 communicants drifted away from the church during 1926. We should have found some way to tie these lives to the purpose of God."

The Church's national commission on evangelism will carry on for perhaps four years, the speaker said, providing preachers, leaders and lay workers for parishes feel the need of evangelism. The Bishops' Crusade will not have succeeded until it has reached the life of every individual, he declared.

In conclusion Bishop Darst said, "To know Him and make Him known is the thing that should follow the Bishops' Crusade, and to know Him you must follow Him, journey with Him and companion with Him."

* * *

Preaching in Grace Church, New York City, on "The Responsibility of Christians for Preventing War," the rector, the Rev. W. Russell Bowie, said: "It is right that we should not only remember the men who have given their lives in war, but that we should espouse a cause of our own which shall be great enough to justify their sacrifice. The dead have given their lives in devotion to the country in crises which they did not cause. It is the duty of us, the living, to serve our country, and the world, with that intelligent devotion which may prevent the crises that lead to the tragic waste of war. The first thing we need to do is to speak honestly as to what war is. It is easy to forget the real facts or to disguise them with rhetorical sentiment. There are those who still imagine that war means bands of music, flags fluttering on the avenues, the rhythmic thread of freshly drilled battalions—glamour and color and romance. But these things are only the shining front back of which lies war in its reality; war with its muddy trenches and its rusty wire, its long hospital corridors and its lengthening line of graves, its dirt and filth and savage destructions. At the entrance to Central Park, in this city, there stands Saint Gaudens's noble statue to General Sherman, beautiful in its art, but carrying still the old, untrue suggestion of war as a glorious thing. What did General Sherman himself say of war? Did he say, War is glory—chilvary—the thrill of a great adventure? He did not. He said, 'War is hell.' The twentieth century, even better than the nineteenth, knows that he is right. War is hell, not only because of its mad and insensate destruction of men's bodies and of the beauty which the generations patiently have built, but still more because war in its modern organization infects the spirit of whole nations with the blood lust and hatred which wherever they appear are a blight to the spirit of Christ.

"Our times call for an even more difficult patriotism than that which men have showed when they have followed their country into war. We need the patriotism whose purpose is to destroy war itself. This country might maintain its place of physical greatness among the nations through force of men and guns. It can only rise to true and immortal

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greatness in the heart of mankind and in the sight of God through that power of imagination and that devotion of will which shall dare to believe in the possibility of world peace, and shall give toward the building of it such effective leadership as we already know how to give in lesser things."

* * *

A rector recently found that his copy of Plato's "Phaedo" in the original Greek had been borrowed from his library and returned. He was mystified as to which of his flock could have been interested in the book which he himself had forgotten that he owned. The borrower proved to be the wife of a Greek restaurant keeper. The rector has English books almost as high-brow as the "Phaedo," but his "hundred-per-cent - Simon-pure -Anglo-Saxons" do not borrow them. He writes to the Foreign - Born Americans Division, "Contact with the Greeks here has enriched my own ministry more than any other one factor. Keep on with your good work!"

* * *

Here's a good idea. In Western Massachusetts a Church call is made at least once in every three years upon every family, Episcopal or not, living in the rural regions of the diocese. The laymen do it, going out from the nearest parish two by two. The laymen at Lennox made close to a hundred calls in a couple of months, which is a lot when you realize the distances that must be traveled between farms. These calls are the only contact most of these families have with the Church; indeed with any outside agency.

* * *

On St. John Baptist Day, June 24th, in St. Mark's Pro-Cathedral, Grand Rapids, Mr. Seward Henry Bean was ordained to the Diaconate by the Rt. Rev. John N. McCormick, Bishop of Western Michigan. The Candidate was presented by Dean Ladd of the Berkeley Divinity School and the sermon was preached by the Rev. Henry Lewis, Rector of St. Andrew's, Ann Arbor.

The very beautiful musical Service was rendered by St. Mark's choir, of which Mr. Bean was formerly a member, and representatives of St. Paul's Church, Greenville, where Mr. Bean ministered as a lay-reader, were in attendance.

After the service, luncheon was served in the Parish House by the Campbell Fair Guild. Mr. Bean, who is a graduate of the University of Michigan and of the Berkeley Divinity School, will spend a year in one of the English universities while pursuing his theological studies.

* * *

The Rt. Rev. Ernest M. Stires, Bishop of Long Island, has accepted appointments which will keep him in his diocese nearly all summer. He has, however, closed his house in Garden City and taken his family to their summer home at Lake George. He has engagements for the Sundays of July in the eastern part of his diocese, and will be in his office part of each week for necessary diocesan business. He hopes to get in a visit to Lake George between Sundays.

* * *

The Long Island assembly of the Brotherhood of St. Andrew had a very successful meeting last Saturday afternoon at Port Washington. From two o'clock to five there was opportunity for baseball and swimming, and then a well-attended and interesting devotional meeting in the Church. The Rev. A. R. Cummings, Chaplain of the Brotherhood, led the devotions. After this the men sat down to supper in the parish hall, and after supper had the annual election of officers. Mr. Wm. F. Leggo was re-elected President, and the Rev. A. R. Cummings was re-elected Chaplain.

* * *

That Americans are finding in their own institutions the inspiration and cultural stimulus, once sought in foreign lands, is the belief of members of the staff of Washington Cathedral, who point out that every state in the union and several foreign countries were represented among the 225,000 pilgrims and worshipers visiting the Cathedral during the past year.

This widespread distribution of Cathedral visitors together with their great number, considering the fact that the structure is only partially completed, is regarded as striking indication of the nation-wide influence to be exerted by the Cathedral when as a completed edifice, standing in the nation's capital, it will both symbolize and stimulate the Christian faith of the American people.

Besides the daily services in Bethlehem Chapel and gatherings such as the College of Preachers and the

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◆ ◆ ◆

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ATHLETIC:	Every boy has an opportunity to enter the sports — Foot Ball — Basketball — Tennis— Track — Golf — Baseball — The School for two years has had an enviable reputation.
RELIGIOUS:	Great care has been given to have a good religious atmosphere. There are few obligatory services.
HOME LIFE:	The School has been to capacity for six years. Great care has been used in the selection of boys. The group enrolled has made it possible to have a full honor system under a council and an atmosphere of an ideal home.
CONFERENCES:	The Rector will be glad to make appointments at various centers during the summer. A visit to the school would be of value. The Chicago Office is Room 1411, Tower Building, Wednesdays, 10 a. m. to 1 p. m. Address the School for literature and information.
ENROLLMENT:	Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.

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Open Air Evensongs, which attract worshipers and participants from all sections of the country, many visitors are drawn to the Cathedral because it is the only example of 14th century Gothic architecture in America.

Schools, delegations of women's clubs, men's organizations and other groups frequently visit the Cathedral in a body. Among the groups visiting the Cathedral in recent months were the 36th annual Continental Congress of the D. A. R., headed by their National Board and the President General, Mrs. Alfred J. Brosseau; the National Society of Colonial Dames; the Zonta Clubs of America; the War Mothers of New Jersey; the 4 H. clubs of the Department of Agriculture; the American Institute of Architects, and the Royal Arch Chapter of Masons of Baltimore, Md.

* * *

A scholarship at the Sewanee Summer School for Church Workers, young people's division, is the award made to Miss Katherine Wells of Laurel, Miss., who is the successful contestant for the best pageant written in the contest offered by the Committee for the Corporate Gift of the Woman's Auxiliary of the Province of Sewanee, of which Mrs. W. E. Wilson, is chairman. The contest for the Fourth Province was started in the early spring, and the decision has just been made by the judging committee of which Mrs. T. P. Waring of Georgia was chairman. Written on the six projects selected by the Woman's Auxiliary in the Advance Work of the Church's Program, the title of Miss Well's pageant is "A Song of Sixpence," and it will be presented at Sewanee during this season's summer school. Later an effort will be made to have it presented throughout the Province.

A close second to Miss Wells was Mr. Scott Keyes of Lexington, Ky., who has been given honorable mention by the judging committee. So good is Mr. Keyes' pagent, entitled, "These My Brethren," that the committee hopes to have both pageants printed under the same cover.

* * *

The latest summer church in the diocese of New Hampshire is being erected on the heights of Bear Island in Lake Winnipesaukee. The chapel is to be a memorial to the late Bishop Parker, who authorized the purchase of the site for it only a few hours before he left for New Orleans in October, 1925, to attend the General Convention from which he never returned.

There is no church of any sort in the extensive summer community where this chapel is being erected, and people of many communions are welcoming the initiative of the Episcopal Church in providing religious ministrations for all sorts and kinds of summer residents and visitors.

This chapel is being built around an old observation tower (which will be converted into the tower of the

Ask Me Another

These questions, with their answers on another page, were received anonymously. A copy of *Cushioned Pews* by Bishop Johnson will be sent to the author as soon as we learn who she is ("she" we judge from the handwriting).

1. Who built an altar to the Lord on Mount Ebal?
2. Who was the last of the prophets and what is the meaning of his name?
3. Where did the Transfiguration take place?
4. What is the street called on which our Lord took his last journey to torture and death?
5. What Sunday is called Refreshment Sunday?
6. Who said: "Lord, lay not this sin to their charge."?
7. What is the Benedictus?
8. What are Ember Days?
9. Where is the Bishop Tuttle Memorial House for training colored women?
10. Who is the Bishop of Shanghai?

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chapel) which has attracted visitors from all over the United States for nearly thirty years. The chapel tower will be constantly open all summer for visitors to see the wonderful outlook and they will be encouraged to use it freely. The chapel itself will also be open every day for rest, prayer and meditation.

* * *

At the memorial service for the Rev. Frederic Wyndham White in the Chapel of Our Saviour at the Manhattan State Hospital for the Insane, the attendance filled the chapel to overflowing. As it seats nearly 600 people this was an eloquent tribute to the work that Chaplain White has done as the resident chaplain for the past thirteen years for the Episcopal City Mission Society in this institution.

Chaplain White's fourteen years of service here were characterized by the faithful performance of duty and unfailing kindliness to the patients and the staff of the hospital. He died on June 6 while still in active service, rounding out an active ministry of forty-two years. He became chaplain of the hospital two years before the beautiful Chapel of Our Saviour was opened for services.

This Chapel is one of the outstanding missionary undertakings of the New York Altar Guild, and is a monument to their devotion to patients in hospitals and inmates of correctional institutions, where they have generously and effectively aided the chaplains of the City Mission Society by making it possible for their ministry to be more dignified and effective.

* * *

A wireless message from Rev. John W. Chapman, head of the Church's mission in Anvik, Alaska, informs the Department of Missions that an epidemic of influenza has been raging in Anvik and the surrounding region. There have been twenty-nine deaths among the Indian people, all adults. The members of the mission staff have escaped, and the Indian children have come through with no deaths. The death of Indian parents has thrown a heavy burden upon the Anvik Mission. Dr. Chapman's message says that the mission must accept immediate responsibility for forty children. He pleads for a trained nurse to reinforce the staff, and for a house mother and assistant to fill the vacancy caused by the furlough of Miss Margaret Bartberger. He urgently needs also a layman accustomed to outdoor life and work who can assist in building and in the scores of odd jobs that have to be cared for in order to keep the buildings in repair, the wood-pile replenished and the work of the mission going forward. The addition to the mission family of a large number of orphaned children requires another building to cost $8,000, and at least $3,000 for food and other care for the children.

Bishop Rowe wires to the Department of Missions: "Anvik has my deepest sympathy. Once again I must ask all friends of Alaska to help me meet this desperate need. The Church has never failed to care for my helpless Indian people in Alaska, and I am sure it will not fail now. Dr. Chapman's forty years of service at this one post call on us for everything we can do to help him care for the people to whom he has devoted his life. His heart must be almost breaking as he sees the suffering the comparatively little money will relieve,

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and then realizes that he has not on hand even that little."

Bishop Rowe left Seattle on July 2 for Point Hope. He will have to spend the entire summer in Arctic Alaska and can not personally care for this Anvik emergency.

* * *

Armenian girls from the Church school of Holy Trinity Armenian Church, Fresno, California, made a pilgrimage to St. James' Cathedral, Fresno, to visit the school and attend the morning service of the church. The superintendent of the Armenian Sunday school suggested the idea in order to acquaint the Armenian girls with the worship of the Cathedral, and the methods of the school. The girls in the Cathedral, the teachers, clergy and the congregation cordially welcomed the opportunity for friendly contact with the Armenians.

Greeks, Armenians and other nationalities are represented in the adult education class which meets in our Cathedral parish house. The ladies of the Cathedral parish wanting to do something more personal than merely allow the use of the building, arranged with the consent of the school authorities, to serve tea occasionally after the classes, which creates an atmosphere of friendliness and also helps with conversational English. Only a few hostesses come each time as this seems to avert undue shyness on the part of the guests.



BISHOP PERRY
Sails for Unity Conference

* * *

From Kawagoe, Japan, a town of 32,000, two hours from Tokyo, Deaconess Ranson writes that opposition to the Christian Church is as intense as when she lived there eighteen years ago. She writes further, "I am very fortunate in my co-workers. Young Mr. Okumura was ordained priest last June (1926); he is very earnest and reverent. We have a daily Holy Communion at 6 a. m. I am so thankful for this, for I missed the regular devotional life most of all.

"Dr. Inagaki is still in charge, technically, and comes once or twice

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104th YEAR BEGINS IN SEPTEMBER

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Services

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

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

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a month. This was Mr. Okumura's desire.

"Our kindergarten has sixty-five on roll; we are refusing to take any more. Komano San is a splendid kindergartner, especially with the religious teaching. I never saw children from non-Christian homes better instructed. But the trouble is to continue it after they leave the kindergarten. We haven't been able yet to reach permanently any of the families. The mothers come to Mothers' Meetings, very occasionally to Church, and then all connection ceases when the child enters school. I am trying hardest of all now to do something by calling and to try to get them into the Church."

Deaconess Ranson and a Chinese gentleman are the only foreigners in the city and wherever they go, they command the curious attention of the whole population.

* * *

A Cabinet Minister addressed the Church Missions House staff on June 24, he being Dr. B. W. Payne, Secretary of Education in the Republic of Liberia. Dr. Payne is a native of the Mawa tribe. As a small boy he was sent by his mother to a Methodist school in Liberia and later graduated from Meharry Medical school in Nashville. Unlike most Liberians who come to this country, he returned to his own people and as doctor and educator has worked for their good for the past twenty years. He says his Government is deeply interested in doing its utmost to bear its own burdens, develop the country and train its people as Liberian citizens. Though a Methodist himself, he says the Episcopal Church has done more for the country than any other missionary agency because it has emphasized the training of native leaders and has consequently produced a large number of "preachers" and teachers.

Liberian children are sometimes betrothed before their birth. Before Dr. Payne was born, some one paid his mother three dollars to secure the future baby as a bride—and then he proved to be a boy. In his childhood among his tribe foreigners were so infrequent that he fled in terror at the sight of a man wearing clothes. He says that he is part Episcopalian because once when the head of his Methodist boarding-school had to come away she deposited all her boys with Mrs. Brierly at Cape Mount and he lived in that Episcopal Church school for nine months, reading his Prayer Book and learning his Collects.

* * *

The Rev. S. E. Carreras, a Cuban, is the missionary at Santa Cruz del Norte, Cuba, on the other end of the Island from Havana. He shares with all the other missionaries the responsibility for some 60,000

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Daily, 7:15, 12, and 4:45.

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Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, and 11 A. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursdays, 11 A. M.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
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West Indians who have come from other islands and have been trained in the Church of England, and does what he can for them in addition to his main work, which is for the Cubans. Of this, he writes:

"Our Cuban Sunday school has an enrollment of 114 children from five years old up to twenty years . . . . The Church's influence is growing every day. We hold services from time to time at La Sierra, a place six miles from Santa Cruz, where I go on horseback up a steep hill. If we had an automobile we could hold services in other places and often. Around Santa Cruz there are half a dozen places, five to ten miles away, to which one can go by country roads. In all these the missionary cannot remain over night as there are no places where to stay. The houses of the Cuban farmer are very primitive in construction and in some the whole family sleep in one room.

"I have gone to La Sierra, San Matias and Echevveria to baptize children, but to go to those places cost round trip from $4 to $6 the automobile. The people are poor and they send for the Padre when they have three or more children to baptize. Then the parents of the different children get together in one house and meet the traveling expenses."

* * *

The Rev. Leslie W. Hallett was advanced to the priesthood at the Mission Chapel, Cass Lake, Minnesota, on the second Sunday after Trinity by Bishop Bennett.

Answers

1. Joshua.
2. Malachi. My messenger.
3. Mt. Hermon.
4. Via Dolorosa.
5. Fourth Sunday in Lent.
6. St. Stephen.
7. The song of Zacharias, father of John the Baptist.
8. Seasons of prayer for those to receive Holy Orders.
9. At St. Augustine's School, Raleigh.
10. Bishop F. R. Graves.

Clerical Changes

HADY, Rev. John Lowry, resigns as rector of St. Paul's, Doylestown, Penna., to accept the rectorship of historic Gloria Dei, (Old Swedes) Philadelphia.

POLLARD, Rev. Theophilus T., colored priest, has taken charge of St. Philip's, Jacksonville, Florida, coming from the diocese of Upper South Carolina.

SIDDERS, Rev. A. W., resigns as rector at Texarkana, Texas. Is to take a trip abroad, not accepting new work until the fall.

WAKEFIELD, Rev. Francis B., resigns at Federal Point, Florida, to take charge of St. Mark's, Palatka, Florida.

WOOD, Rev. Arthur, graduate this June of the General Seminary has accepted a curacy at All Saints', Providence, R. I.

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THE ANSWER

Student body:	1919	90
	1926	250 (capacity)
Endowment:	1919	$ 675,000
	1926	$1,200,000
Tuition fee:	1919	$100 per annum
	1926	$200 per annum

(Whereas number of student body has more than doubled, income from student body has quadrupled.)

Professors' Salaries:	1919	$1,800 - $2,500
	1926	$3,500 - $4,000
Deficit:	1920	$20,000
Surplus:	1925	$ 600
Debt:	1920	$60,000
	1926	None

In addition to Hobart College for men, there is also William Smith College for women, a separate department on its own campus, where separate classes for women are taught by the Hobart Faculty. The student body at William Smith, which was less than one hundred in 1919, has now reached its capacity, one hundred fifty.

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A SUMMARY OF OUR IMMEDIATE NEEDS

*Addition to Coxe Hall for Hobart Class-rooms	$ 40,000
New Heating Plant for the Hobart Gymnasium	10,000
New Reading Room for the Library	100,000
New Gymnasium for William Smith College	100,000
Total	$250,000

*Already provided for and in course of construction.

Our further needs are a new laboratory building for Physics and Chemistry to cost $250,000, and an additional endowment of one million dollars, not for expansion in number of students, but for further increase in our salaries and to provide additional instructors, so that our students may receive the best training possible.

On the strength of our past achievement, we solicit the aid and interest of Church men and women who believe that religion should have its proper place in the education of our youth.

Additional information as to our needs and purposes will be gladly furnished.

MURRAY BARTLETT,
President.

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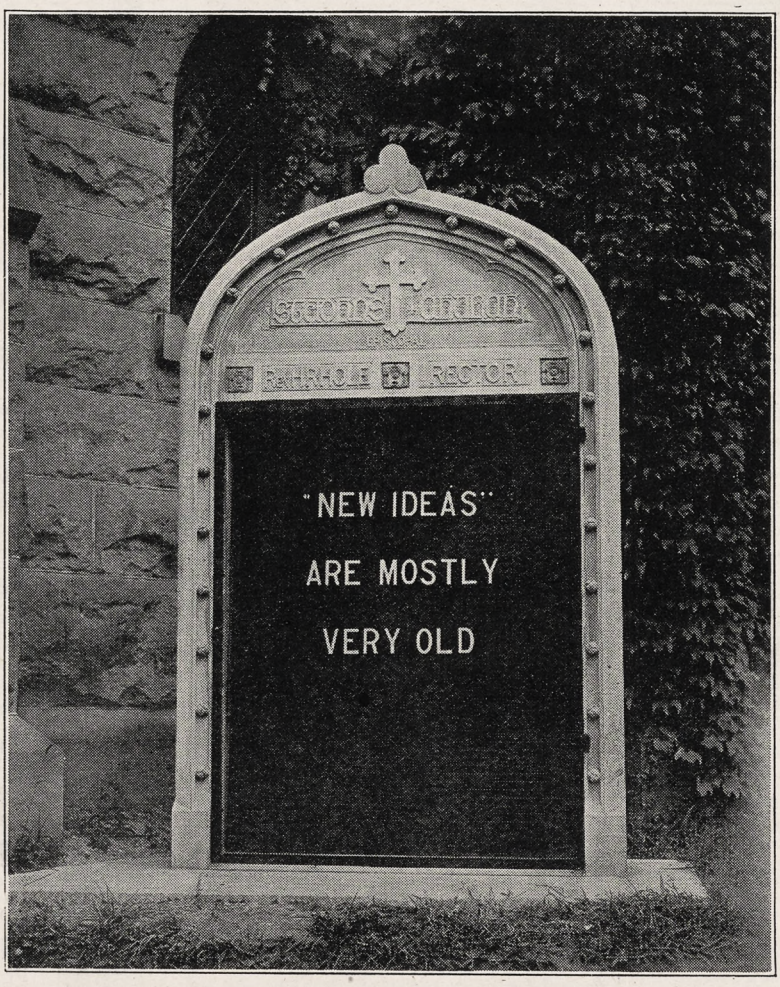
The WITNESS

CHICAGO, JULY 28, 1927



A Wayside Pulpit

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THE DEVELOPMENT OF THE CHURCH

The Vine In England

BY BISHOP JOHNSON

WHEN Christ came on the earth, personal liberty was an irridescent dream, for which men were to be martyred, but which they were not destined to enjoy for many centuries.

The General Council of the Church came nearest to a free parliament of anything in which man had ever participated.

It was many centuries before men again enjoyed the freedom of speech and action which the last of these councils permitted.

The dominating temper of the Roman Emperor passed on to the Roman Pontiff, and Latin deference to authority replaced Greek freedom of thought.

Goose-Step Religion

Rome did to Greek theology exactly what she did to Greek literature. She standardized it and destroyed its grace and charm; and Western Europe was gradually regimentated into a mass formation with an ecclesiastical goose-step.

But the Vine had taken root in the British Isles, far removed from Papal domination.

When Pope Gregory sent missionaries to England about 600 A.D., they found the Vine flourishing among Celtic Christians without the mark of Roman ownership.

The island was largely populated with Pagan Saxons, whose conversion to Christianity was accomplished by Celtic and Roman missionaries, which resulted finally in a fusion under the overlordship of the Pope. But the Saxon Church drifted further and further away from this control until in the year 1000 it was a very nominal authority.

The last Saxon Archbishop Stigand, was exceedingly refractory. When William the Conqueror came into his power, he accepted the Papacy with reservations.

He would pay Peter's pence, but would not become a vassal to the Pope.

Struggle in England

In 1200 the Magna Carta declared that the English Church was free.

Succeeding monarchs assembled parliament chiefly to meet Papal aggression.

Successively the English Parliament, with the approval of the King, passed statutes aimed at foreign control of the English Church.

The Statute of Mortmain (1279) forbade the control of English estates by the Church.

The Statute of Praemuncie (1353) forbade Papal appeals, and the Statute of Provisors (1351) forbade the appointment of Italian favorites to English livings.

These things occurred under virile kings; under weak kings the abuses were enormous.

At one time (1400) more revenues went to Rome than to the royal coffers.

But we must remember that these conflicts were not in the direction of personal liberty.

It was a struggle between the crown and the tiara for control. The common people were inarticulate, but as a people they were more strongly attached to English monarchs than to Italian prelates.

It was inevitable that the King must wrest the power from the Pope before the people could take the power from the throne.

This explains why the act of supremacy shifted the control from the tiara to the crown. The people were not yet ready to exercise their power.

In the XVI century neither Luther nor Calvin dreamt of giving liberty to the common people. They themselves became the dictators of their constituency.

We cannot interpret XVI century policies in the atmosphere of our present liberties.

That was another struggle which was to follow the first.

Reformation

At that time people accepted domination as the divine right of their leaders.

Popular uprisings were unintelligible to Luther, who sided against the peasants of Germany in their revolt.

They were invariably suppressed by Pope and King and Reformer.

When England finally broke away from Papal control, first under Henry VIII, but finally and effectively under Elizabeth, the Church merely exchanged masters for the time.

In the absence of popular expression either the Pope or the King or a Dictator decided the issues of the day.

It is folly to look for popular freedom in that age.

It was a day of brute force.

Rome used force over Anglicans. Anglicans used force over the Scotch. The Puritans used force over the Quakers. The struggle was for the control of the Vine and 98 per cent of the English Clergy and people accepted English control rather than Italian.

The Reformation in England was a nationalist movement rather than a revolt against oppressive force.

But the Vine was not affected. The same faith, the same sacraments and the same ministry continued to prevail in English churches.

The Line Up

It was the bishops and abbots and deans and some of the nobles who sided with Rome. The vast majority of the Clergy and common people accepted the supremacy of the King in preferance to that of the Pope. The

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events which were destined to achieve human freedom were coincident with this shift in the proprietorship of the Vine in England.

By the invention of gunpowder, the castles and armours of special privilege were doomed.

By the discovery of America, people began to have a world-wide vision which made for liberty.

By the capture of Constantinople, Greek teachers were scattered through western Europe and the invention of the printing press made universal education possible.

By the Reformation, Papal sovereignty over Western Europe was curtailed and by the supremacy of England on the high seas, English ideas replaced those of Latin origin.

But it did produce an awful muddle at the time.

There were parishes in England which retained the old mediaeval ritual and there were other parishes which discarded all ritual and adopted the barren services of Geneva.

Kings being what they were, it is not surprising that the royal head was upset and an act of uniformity grew naturally out of the act of supremacy.

Again force was summoned to compel the Vine to be pruned to an Elizabethan standard.

Like all exercise of force, it proved a boomerang and eventually impaired the royal sovereignty that it was expected to maintain.

The XVI century was no time in which to clap on a lid; the steam of personal freedom was generating too rapidly to prevent an explosion.

And so English uniformity was blown to bits and the persecution of offenders merely made the martyrs who were to germinate the sects.

But much had been accomplished and the way had been prepared, for the great experiment in the field of America, to which every branch of the historic church and every sect came, expecting to demonstrate the sovereignty of each cause and in our time accomplishing the hopeless mess of ecclesiastical chaos which nullifies the influence of Christianity and awaits the issue,—the survival of the fit.

But one thing had been accomplished at the expense of solidarity and that was the guarantee of human liberty which never would have evolved from the Ford factory of ecclesiastical or royal uniformity.

The scene now shifts to that melting pot of all religions which was eventually to become the United States of America.

The Vine has not been destroyed. It still exists in various varieties: the Roman, the Greek, the Anglican proprietorship does not alter the fact that the Vine still contains the faith, sacraments and ministry which are the marks of its continuity in the midst of the medley of religious claims which distract and paralyze our age.

The fact still remains that there is one Lord, one baptism, and one Eucharist, regardless of the ecclesiastical polities which still hope to monopolize the plant.

It is the blood of Christ in the sacrament of the altar which makes of one blood all those who conscientiously receive the same, and it is the same sacrament whether the priest who administers it be a Roman, Greek or Anglican.

ROUND ABOUT THE PARISH

The Job of the Parson

BY GEORGE PARKIN ATWATER

THE PARSON who undertakes to write of his office and his work must examine his motives with the keenest scrutiny. If he finds himself writing with malice or uncharitableness, or if he writes that which brings his office into discredit and thereby distresses his brethren or the people, then he should cast away his pen and hie him to his prayers. But if with honest intent he desires to bring to his readers a more adequate knowledge of his thoughts, his trials, and his joys in the inestimable privileges of his office, then he may safely trust his words to do their errand and carry their message.

In the midst of so much misunderstanding of his office and his purpose, it is natural that he should desire, at times, to speak freely and without restraint of his work and life as he understands it.

What is his final conclusion about his office, as he meditates upon its diverse elements and as he stands apart and reflects upon his work and the kind of inner life the work developes within his heart? It is this: Could a young man know the richness of it all, could he feel the abundance of its interests and the vividness of its reality, he would forsake the meagre endeavor after selfish gain and seek the fulness of the work of the Ministry.

Its interest and its reality! Why, those are the very things the worldly man is doubtful about as he views the Parson going on his daily round.

Surely it cannot be interesting to the point of excitement to do that sort of duty! But it is. No man intent upon his fortune ever has a keener sense of a stimulating and invigorating impulse than the Parson, enthusiastic in his purposes. The result is not the same, oh no! but the chase brings zest and vigor. It is fascinating because no human concern or adventure is alien to his interest. In the variety of his work lies a charm that only variety gives. He probes into a hundred obscure byways of human life. He faces weekly a score of unforseen and absolutely new combinations on the chess-board of men's affairs. He becomes the companion and counsellor of high and low, rich and poor. He merges his personality for a time in a score of vocations and enlarges his mind by the new points of view. He contributes his portion of judgment, wisdom and skill and labor to numberless undertakings. The inspiration of his enthusiasm quickens every effort, either individual or collective, which it touches. His faith sustains tottering enterprises for the general good, and his convictions mould men's thinking by their very steadfastness.

Is it not interesting? And is it not real, too? There is no man whose life is so firmly planted four-square upon the realities as the Parson's. If you doubt it, scrape an acquaintance with one. It is not hard to do so. Let that develop into a friendship and then take his measure. You will find him no unreal idealist or impractical dreamer. I once knew a Parson whose friends discussed his probable career had he not gone into the Ministry. There was vast difference of opinion as to whether he should have become mayor of the city, president of the college, editor of the local paper, or general manager of a railroad company. He became a Godly Bishop instead and his power and influence turned many to righteousness.

The most cruelly real things in this world are sin, bereavement, poverty and loneliness. The Parson faces them all; he maintains the organizations, often amidst crushing difficulties, which ministers to those afflicted with the burden of these realities. He does it in the best

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way that he can, relying upon the greater realities, the things which though not seen are eternal. And best of all he does it from a conviction of the manifold privileges of such service. In other words, he does it because he wants to do it and not because he has to do it.

The young man would go into the Ministry because it gives him an opportunity for self-expression that is found very rarely in other fields of work. Many of our most desired offices demand partial men. They claim his mind that great material enterprises may be strengthened, but they care not about his heart. They claim his talents, that mighty achievements may be enriched thereby, but ignore his character. Who cares for the personal ideals of the architect if his skill and art are sufficient for a worthy and enduring building? Who cares whether the manager of a railroad be a vulgar boor, or a vicious worldling, so that trains run safely and on time?

Not so with the Parson. His is the universal profession. No unused talent can lie hid in the napkin. He undoubtedly has not all the characteristics of the average man; far from it. He has only the average assortment. But his work demands his all. If you want to feel the tug upon every little native talent you have, then become the Parson! No slightest inward grace or gift or skill but struggles for expression under the inspiring warmth of your work. Your Parish arouses every capacity for organization, your necessities stimulate every instinct for finance, your social intercourse awakens every grace of manner, your civic usefulness encourages every intelligent sympathy with movements for the general good, your friendships kindle every spark of intimate consideration for your fellows, your ideals animate you with a passion like only to that of the poet, your works of mercy impel you toward vast sympathy for human woe felt completely only by the most richly endowed, your preaching spurs you to the most vigorous intellectual activity, and your convictions inflame you and others with the highest conceptions of duty and service and God. The work demands every atom of energy, talent, grace, culture, judgment, and righteousness in your whole being.

Would you not think it worth while to live and act under such a spur? Self-expression is the crowning success and reward of life, and the opportunity for self-expression is its chief boon. A double measure of this opportunity has been bestowed upon the Parson.

Remembering this, let us examine the colors and textures of the fabric of the Parson's inner reflections. If I speak of discouragements I remember that you have them too, and then mine help me to understand yours. If I speak of annoyances, that is from the lips outward because every life must be fortified against annoyances and they disturb not the deeper flow of life's duties and compassions. The Parson is completely human. If he were not he would be a useless mortal to minister to human kind. Amidst those same outer conditions of change and trial that affect his fellows he does his daily work. But it may not be amiss for you to borrow his spectacles for a while and to look at this old world through them.

(To Be Continued)

On the Cover

THE wayside pulpit and announcement board pictured on the cover is at St. John's Church, Bedford, Indiana. It is made of Indiana Limestone, quarried in the city. The board is the work of the Winter Specialty Company of Davenport, Iowa, a firm which specializes in supplies for churches.

The Labor Sunday Message, 1927

Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, for use on Labor Sunday, September 4, 1927

THE CHURCH and Labor hold many common ideals. The Gospel of Jesus the Carpenter, which is the foundation of the Christian Church, rests upon the love of God, who is the Father, and the service of all men, who are brothers. The social ideals of Labor rest upon the essentially religious principles of service and sacrifice, of creative work, of brotherly friendliness, and of social justice. In the support of these common ideals, Labor and the Church stand together.

On this Sunday, devoted to the cause of Labor, it is appropriate for every Church to reaffirm its support and allegiance to the common moral issues to which both Labor and religion are committed. The Church holds that human personality is sacred, and opposes all forms of exploitation and human degradation. It protests against the employment of children of tender years in denial of their right to growth and education, and the employment of men and women for over-long periods of labor. It stands for the payment of wages sufficient both to sustain and to enhance life, the right of workers to bargain collectively through representatives of their own choosing, and protection against unemployment and occupational accidents and diseases.

It is fitting, too, that every Church should continually affirm its belief in the application of the principles of Jesus in every industrial relation. The spirit of good-will expressed in advancing forms of industrial cooperation can reconcile the differences between management and men, and eliminate the human and material wastes of conflict. That these statements are not vague ideals, but are actual programs coming to pass, is shown by the proposals of the American Federation of Labor for cooperation with management to increase efficiency and production, and by the growing number of instances where Labor and management are actually working together for these same purposes.

Unceasing concern for the lot of the workers, their wives and children, is the inevitable expression by the Churches of that love which led Christ to turn to the multitudes and to become the passionate advocate of their welfare. The labor movement is the self-conscious organized expression of the workers' struggle for a more abundant life. It is impossible for the Church of Christ to devote itself passionately to the welfare of the masses of the people and not to have sympathetic relations with organized Labor. This does not mean that the Church should become partisan, but rather that it must fulfill the commands of Christ in expressing His intense human interest. In fact the Church has a right to expect the support of its members, in principle at least, in its efforts to lift the status of the under-privileged. In striving for the better life for them the Church finds itself touching elbows with Labor, and they together may perform a great service in the promotion of a more just and brotherly order in America.

The Minister in charge of Christ Church, Cedar Key, Florida, St. Mark's, Starke, and the Mission at Bronson, the Rev. Russell S. Carleton, finding that none of his young people would be able to attend the diocesan camp at Beacon Beach, organized his own camp, and took some fourteen boys and girls to Kingsley Lake for one week, during the month of June. The campers divided the expenses and the work of the camp and found the experience both profitable and pleasant.

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Let's Know

SADDUCEES

By Rev. Frank E. Wilson

THE Sadducees were hundred-per-cent reactionaries. As a party they came into existence in the second century before Christ for the particular purpose of opposing the Pharisees. They were aristocrats to the last breath. Anybody could join the Pharisees but it was only members of the aristocratic families who were welcomed into the ranks of the Sadducees. Consequently they were short in numbers but long in influence.

Their position is chiefly summed up in a series of negatives—they were against everything the Pharisees stood for. They accepted only the written law and made great sport of the religious traditions of the Pharisees; they denied the existence of angels and spirits; they denied the resurrection, immortality, the Messianic hope, and any idea of Providence. Being well fixed in this world's goods, they were quite sufficient unto themselves. Religion, to them, was a very minor consideration. They were a political party, ready to play into the hands of any political group which would let them live in comfort and security. Their only conviction seems to have been that the Pharisees were a lot of sentimental idiots. They controlled the high priestly offices while the Pharisees appealed to the common people.

The name "Sadducees" is a bit doubtful in its origin but probably was derived from the name of the high priest Zadok who dated back to King David. For a couple of centuries before our Lord's ministry they played for political control against the Pharisees—successfully, for the most part but not always so. Being thoroughly secular in their point of view, they were indifferent to the spiritual state of the nation. They used their religion as a source from which to draw arguments against the Pharisees.

That seems to be the reason our Lord found most of the opposition to His teaching coming from the Pharisees (who really had some religious convictions) but met His death only when He crossed swords with the Sadducees. As long as He confined Himself to religious teaching, the Sadducees did not care much what He said or how many people followed Him. But when He entered the Temple to cast out the money-changers, He was touching the Sadducees where they lived. For the high priests, who were of the Sadducean party, operated the system of exchange at the Temple from which they drew down considerable revenue. The Pharisees might have kept on arguing with Him on points of doctrine until they were weary but when He invaded the preserves of the Sadducees, He was quickly marked for destruction. For three years the Pharisees had gnashed their teeth against Him in futile rage but inside of a week the Sadducees brought Him to Calvary. The Sanhedrin (or Jewish Council) which condemned Him was a mixed body consisting of representatives of both parties but the Sadducees dominated it. When they turned down their thumbs, Christ was crucified. That, I think, answers the question as to why when the common people loved Him, he was put to death at the demand of the mob. The Sadducees had their crowd but I wonder how far it really represented the sentiments of the people?

With the final fall of Jerusalem and the collapse of the Jewish nation, the Sadducees had no further reason for existence. They disappeared, leaving only an evil name behind them.

About Books

OUR WONDERFUL WORLD. *Emery Lewis Howe and Jean Gertrude Hutton. Abingdon Press.* $1.40.

The aim of this new addition to the Weekday School Series of the Abingdon Religious Education texts is to help the child to discover that "in all things the hand of God hath wrought." Probably nine-tenths of the book is given over to the study of insect and plant life and animals and birds, all knowledge that a child has in the curriculum of the public school. The maximum time for religious education is three hours a week. Is it right to take this precious time for nature study? Build on it but do not major in it, we would say. Are we not duplicating in the child's experience what the adult has put into his life when he asserts that he worships God through nature on his Sunday hikes and on the golf course and does not need to attend public worship? It is possible to worship God through nature, but not probable. The child in his interest in the concrete and material loses sight of the spiritual and the eternal. God has been eclipsed. The tacking on of a bit of memory work is not going to make the truth vital to the child any more than a golden text used to do with the old-fashioned Sunday School lesson.

Let us do all we can to have all of God's universe speak to the child of his creator. But let the wonders of the world bring forth his praise and his thankfulness. Let the example of the ant and the spider be factors in his life, but remember that this cannot be accomplished simply by pretty stories of birds, beast, and plant life. It will only be achieved by God speaking through His church, His sacraments, His word, and the lives and teachings of his ministers.

Vera Noyes.

* * *

THE COLONIAL CHURCH IN VIRGINIA. *The Rev. Edward Lewis Goodwin, D. D., Morehuse, Milwaukee,* 1927.

Dr. Goodwin, the author of this book was Historiographer of the Diocese of Virginia from 1905 to his death in 1924. After his retirement from active work he set out on a task for which he has been collecting material for many years, the writing of a history of the Church in Virginia from its beginning at Jamestown in 1607 down to the present. His death cut short the work after the chapters dealing with the early days only had been written. But by using a series of lectures and papers written previously, especially some lectures on the lives of the first six bishops of Virginia, a connected and absorbing story has been produced by his daughter, Miss Mary Goodwin.

It is a thoroughly scholarly and worthwhile piece of work. The author has uncovered a lot of new source material, and has done much to overthrow the traditional theory that the English Church in the Colonies in the early days was spiritually dead.

It is a surprising thing that so little has been written on the history of the American Church—both in its early days and in more recent times. We of the church today hardly realize the important past which the church played in those first years of the American Colonies. Miss Goodwin and the Morehouse Publishing Company have done a real service in giving us this book.

C. L. Street.

* * *

THE SUPERFLUOUS MAN. *Milton W. Brown. M. A., D. D. The Standard Publishing Co., Cincinnati.*

This book is largely a compilation of commencement addresses delivered at various western and mid-western colleges. There is a tremendous amount of heat in it but very little light. Dr. Brown is one of those who believe that most if not all of our great universities are under the domination of a mechanistic evolutionary philosophy of life and are therefore on the high road to the damnition bow-wows. We are getting rather fed up on this sort of loose thinking. What Dr. Brown and men of his culture lack is first hand knowledge of what our universities are really teaching and the students really thinking. We agree with his conviction that Christianity not only does not stand in the way of human progress, but is its only hope. But we lost patience with him when he

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imagines that Wiggam and Watson are the only apostles of light and leading in the thought world today. In spite of his perfervid eloquence we are still convinced that there are thousands of intelligent and upstanding men and women coming out of our universities who have not bowed the knee to Baal.

Irvine Goddard.

* * *

THE HOLY BIBLE AND NEW BIBLE HELPS FOR YOUNG FOLKS. *Oxford University Press.*

The Oxford University Press has recently published a new illustrated edition of the King James version, with an appendix of over a hundred pages devoted to a summary of bible history and an explanation of bible terms with diagrams and illustrations. There are also some 4000 questions and answers on the contents of the several books. This latter section pre-supposes a pedagogical method of doubtful value, and the illustrations are not always all that could be desired from the point of view of art. But the "helps" contain a large amount of information presented in an interesting and convenient form, and are calculated to be helpful not only in name but in fact.

The Bible Helps and the questions and Answers may be obtained in a small separate volume.

C. L. Street.

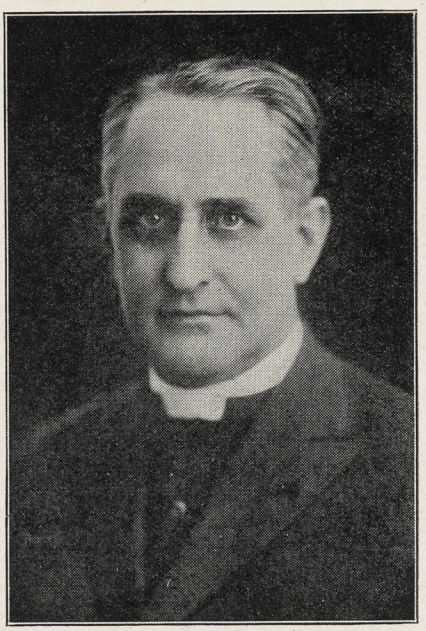
Young Peoples Column

By Rev. W. A. Jonnard

THE following resolution was passed at the Annual Convention of the Young People's Service League of the Province of Sewanee at Sewanee, Tenn.

"In view of recent discussion in the religious and secular press about 'Our Young People'—we, the members of the Young People's Service League in the Province of Sewanee, pledge to the Church through the presiding Bishop and National Council, our willingness to follow the counsel and leadership of older and wiser heads. It is our desire to uphold in every way the traditions and teachings of the Church and to do our share in the extension of Christ's Kingdom through our program of Service in the Five Fields. We wish to express our gratitude to those of the older generation who have shown interest and sympathy with the young people in the Church and especially those who have served as councillors in the Young People's Service League. We realize that the success of our organization depends in the greatest degree upon the securing of wise and prudent councillors in parish, diocese, province and national federation."

In commenting on the above resolution the Rev. Oliver J. Hart,



DR. ATWATER
Writes About the Parish

rector of one of the Tennessee churches, and one of the young people's advisors of the provincial organization, says, "When the young people themselves ask for help it is much better to given them that help than to sit on the side lines and criticise."

Such a resolution from our Southern boys and girls is one answer at least to the question "Are our young people drifting away from the Church?"

Preacher, Pulpit and Pew

By E. P. Jots

He is a wise person, indeed, who knows when to give attention to details and when to ignore them.

The wireless operator on a small vessel was allowed to take the wheel for a short spell. His first attempt was a poor show, and the course steered was very erratic, as shown by the wake of the vessel.

Just as a rather bad zigzag was made, the captain arrived on the bridge, scowled and remarked:

"Here, my lad, I don't mind you writing your name on the face of the ocean, but for heaven's sake don't trouble to go back to dot the 'i'."

* * *

Speakers are supposed to prove useful in instructing and entertaining. Sometimes, however, they serve a purpose for their audience which they never suspect.

His audience was so small that after talking for about half an hour the lecturer decided to wind up.

To prepare for the finish he said: "I fear, friends, I am detaining you, and so——"

There was a loud laugh from the center of the hall, and a voice yelled: "No, please go on, sir; it's still raining."

Ask Me Another

The questions and answers this week are by Miss Annis M. Tulane of St. Petersburg, Florida. A copy of *Cushioned Pews* has been sent to her.

1. Who wrote the Acts of the Apostles?
2. To whom was it written?
3. Which of the Evangelists were not Apostles?
4. From what mount did Our Lord ascend to heaven?
5. Where is the last mentioning of the Virgin Mary?
6. In whose house was the Upper Room?
7. What was the qualification for an apostle to take the place of Judas?
8. Who was chosen? How? By whom?
9. Name two great feasts of the Jews. With what feasts in the Church do they coincide?
10. How many were added to the Church at Pentecost?

MRS. H. E. McCURRY
President Woman's Auxiliary
St. James Church
Texarkana, Texas

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NEWS OF THE ENGLISH CHURCH

In Brief Paragraphs

Edited by
A. MANBY LLOYD

THE CHURCH ASSEMBLY is now in summer session, in many respects the most momentous session yet held since the principal business is the submission by the House of Bishops of the Prayer Book measure for final approval. If no hindrances occur it is expected to come before Parliament in the autumn. There the opposition in the House of Lords will be lead, it is expected, by the Earl of Oxford and Asquith, and in the House of Commons by Lloyd George.

* * *

Here is a letter which appeared in the *Daily Telegraph*, written by Mr. Seton Churchill, an officer of the army, which presents the layman's confusion:

"Can any of your readers give me a clearly defined and logical reason why the bishops should continue to press on us this newly-proposed Prayer Book? Apparently it has not satisfied the enthusiastic wings on either side, and the medium party has never asked for it, as its members are quite satisfied with the existing liturgy, so far as doctrine is concerned, and do not want to see any disturbance introduced. Would not the bishops be well advised to withdraw a book in which there is so much controversial matter, and in its place to give us one enriched by some beautiful non-partisan spiritual and devotional collects and prayers suited for the special occasions, such as foreign missionary meetings, home missions, Sunday schools, children's services, harvest festivals, temperance and also purity meetings, all of a non-party nature?

Lord Halifax and the supporters of the English Church Union, the Confraternity of the Blessed Sacrament, the Cult of the Blessed Virgin, and other partisan organizations on that side have announced that the proposed book does not satisfy them. On the other hand the Church Association, which represents the most pronounced evangelical section of our Church, also the National Church League, which stands for the more moderate school of thought as represented by Dr. Knox, the late Bishop of Manchester, also the late Dr. Wace, Dean of Canterbury, are strongly opposed to the new Prayer Book. Can we imagine that a level-headed body of laymen in Parliament will be willing to accept a book which apparently satisfies neither of the enthusiastic wings, and which is only supported by moderate men who never asked for it, but who have voted for it in the vague hope that it will bring peace—which we now see to be hopeless. It would appear as if the bishops were riding for a fall, and are risking a nasty snub from the laymen's representatives in Parliament if they persevere in the attempt to force the book upon an unwilling laity."

* * *

The right of the "man in the pew" to form his independent judgment regarding the Revised Prayer Book was emphasized by Dr. Bertram Pollock, Bishop of Norwich. Preaching at St. Dunstan's-in-the-West at the annual service of the National Church League, Dr. Pollock said that the cry was raised, "Trust the expert; what right have ordinary folk to question the decisions of the learned about the right and the wrong in worship? Follow the direction of the doctrinal specialist as he sits in his study. Take your lead from the priest as he stands before the altar."

"This morning," said the bishop, "I am urging that the humble and devout Christian, the unprofessional Churchman, the man in the pew, is fully entitled to have his own opinion and to express it. By an instinct of 'sanctified common sense' simple people often go to the heart of a matter. I believe these inexpert worshippers can, through what Bishop Westcott called the logic of the soul, offer a judgment, well worthy to be regarded, as to whether this or that practice or teaching is able to justify itself as a part of English devotion, and has a right to claim a place in the public worship of the English Church and nation."

The new Book, he added, tended to exaggerate the outward and to desert the inward. "Specially," he said, "look at the service of the Holy Communion; the maintenance of the one service subjectively touches, to my thinking, a deeper truth of unity, a deeper spirit of fellowship, than the provision of two liturgies expected to conciliate two parties ranged externally into two outward schools. The compromise which you are aware that I have steadily pressed in regard to the new Prayer Book would exclude what I regard as the error of two services of Holy Communion and the dangers connected with Reservation."

* * *

The Church came in for abuse, along with medical men, at a recent meeting of a society whose purpose is to end vivisection. The question was raised as to the necessity of directing the work of the society so as to win the help of the Church, whereupon one of the learned members arose and said, "Personally I do not care a brass button about the Church. I do not think it is worth troubling about. In England it is at a terrible discount. In any great reform the Church never leads, any more than medical men do. Reforms have always been forced upon them from the outside. Therefore it is no good whatever troubling ourselves about the Church. We have got to get at the heart of the public. Then the Church and the medical men will tumble into their canoes and go with the stream, saying that that was exactly what they had believed all of the time."

* * *

The suggestion that we shall soon be travelling towards a pagan London is made by General Bramwell Booth in a letter to Salvation Army subscribers. The General writes: "All who think about this great collection of communities (London) must be deeply concerned by the mere possibility of a city of 10,000,000 with little recognition of God. We shall soon be moving towards a pagan London. Take as an illustration the difficulty of accommodation. There is one district with over half a million population, where the total accommodation of all places of worship is, I am credibly informed, less than 40,000." General Booth adds that in new districts provision is made for cinemas, dance halls, and public-houses, but very little for the service of God.

The Bishop of London agreed, when seen by a Press representative, that the danger was serious, but said that in his diocese they had been awake to the need of churches. "We have," he said, "built a church for every 10,000 of the population. In fact, the Church of England has built 260 churches in the last fifty years, and if we are backed up and have sufficient funds we shall continue to do so."

The Rev. William McCormick, of St. Martin-in-the-Fields, did not agree that there were any signs of approaching paganism.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

A TEN DAY demonstration for organized labor, which began with a prayer meeting and ended with a benediction, has just been held in the city of Passaic, New Jersey. Prominent labor leaders of the country have been telling three large audiences each day of the virtues of organization. There was nothing unusual in the addresses, even those of the more outstanding speakers, but the fact that this labor demonstration, with bands and bunting, was financed by a Church group is something new in American life.

Passaic and neighboring cities have been in a state of chronic strife for years, with recurring mass strikes and their aftermaths of bitterness and hatred. The Church League for Industrial Democracy, through its secretary, gave several months to a careful study of the situation and then cast in its lot with the unionists who are trying to build a constructive labor movement there. This ten day demonstration, directed by the heads of the United Textile Workers, the Workers Educational Bureau, and the Church League for Industrial Democracy was an intensive educational campaign on the benefits which unionism will bring not only to the workers but to the manufacturers and the community as well.

It is too soon to set down results but it is possible to say that the city has been aroused, and laboring men and women have found new evidence for faith in the Church. The campaign started with a great religious service in one of the city's churches, with hymns by trained choirs, prayers by doctors of divinity, and a "sermon" by Mr. James Starr, labor leader, in which he said:

"The whole tendency of the human race has been toward organization and co-operation. In this era of modern life no enterprise or worthy cause is launched or undertaken until there is established a unit of organization and organized effort. This tendency collectively to do things which were undertaken in the early stages of civilization by individuals, separate and standing alone, is nothing more than the exercise of a moral and legitimate right. No group of society organized for the purpose of accomplishing a definite and trustworthy purpose can, with any degree of fairness, challenge the right of any other group to do likewise.

"The oldest and greatest organization formed for the betterment of human kind is the religious organization represented by religion and the churches. It is significant that these organizations were formed by groups of people yearning for a good institution and the opportunity to develop the spiritual part of their lives.

"The story of the organization of the Christian religion is a beautiful one. It tells of the appeal which the Great Leader made to the fishermen of Galilee. He taught among the laborers, and, working with them, he found His disciples. They were humble adoring followers, and they were inspired by the common purpose and the common ideal of Christianity as He expounded them.

"In accepting the teachings of Christ, the Church becomes the champion of the weak and the oppressed.

"It ministers to the spiritual need of its people and succors and sustains the unfortunate in the hours of death and tribulation. It concerns itself with all spiritual, social and moral problems.

"There can be no great separation between the material, the moral and the spiritual welfare of the mass of people.

"A proper solution of our econnomic and social problems means advancement in the spiritual welfare of the people. The individual and collective rights of all the people must be recognized and respected if peace and good-will is to be established and preserved. Men and women cannot improve morally and spiritually without time and opportunity.

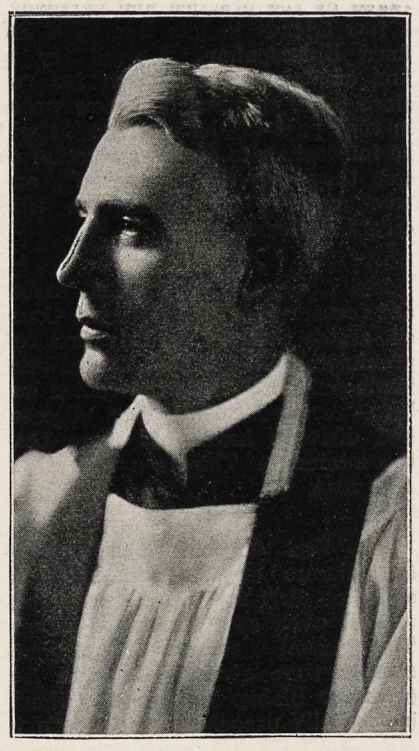
"The interest the church is manifesting in industrial problems is highly appreciated and sincerely welcomed. This moral influence is of great value. We need more of the influence of the church and the spirit of brotherhood and good-will. Let us strive together, the church and organized labor, in making the lives of the people brighter and better, in bringing both material and spiritual blessings into their lives and into their homes.

"As the representative of organized labor, I present to you some of the outstanding reasons why there must be understanding between the church and organized labor.

1. They are both of the people; the masses of the common people.
2. Both are idealistic in character and are founded upon the innermost feelings of the heart and mind.
3. They both seek to promote the moral spiritual and cultural welfare of the people.
4. Both organizations are seeking to find the solution of social and industrial problems.
5. Both are endeavoring to raise the standard of living and the standard of citizenship."

* * *

Among the other speakers during the ten days were Mr. William Green, president of the American Federation of Labor, Mr. Hugh Frayne, representative of the A. F. of L. in New York City; Mr. Matthew Woll, vice-president of the A. F. of L.; Mr. Thomas Burke, president of the paper makers union; Mr. A. J. Muste, director of Brookwood Labor College; Dr. Norman Thomas, director of the League for Industrial Democracy; Miss Suzanne Brandeis, daughter of Justice Brandeis; Mr. Spencer Miller, director of the Workers Educational Bureau; Mr. Powers Hapgood, member of the miners union, and the secretary of



BISHOP JUHAN
Tells of Y. P. F. Conference

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the Church League for Industrial Democracy.

While the Protestant Churches gave their endorsement through the opening union service, the Roman Catholics gave official endorsement through a letter from the Rev. John A. Duffy, administrator of the diocese of Newark, which was read in all of their churches on July 10th. The two daily papers of Passaic carried front page stories of the meetings each day.

* * *

Several subscribers, having read here a paragraph on the Federal Council's report on the Sacco-Vanzetti case, have written to ask if I consider the two men innocent. It is the opinion of a number of prominent lawyers and public men who have gone over the case thoroughly that the two men sentenced to die in Massachusetts for murder are innocent of the crime. They are guilty of having used their minds during the war days which was a sufficient crime in those days (when they were sentenced) to deserve most any sort of punishment that a star-spangled jury cared to hand out. I consider them martyrs just as we all now revere as heroes men and women who died several hundred years ago for ideas that the world has finally caught up with.

* * *

Believe it or not there has been received at this office documentary evidence for the existence of a body of Christians called REFINED EPISCOPALIANS. Subscriber Jellyman of Christ Church, Chicago, sent in the tale and the proof, without comment. I am therefore left to guess as to the founding of the sect, and your guess is as likely as not better than mine. First of all it is safe to say that it started neither in Boston or New York. Episcopalians in those cities, during the decades, have developed a refinement which is so finished that there have been complaints about it. I heard a tale this past winter of a man known among friends as a gentleman, being so pained by the refinement of a Church group that he considered founding a sect of "Roughneck" Episcopalians. Instead of doing so he moved West. This story leads me to the guess that this new sect had its beginning somewhere in the neighborhood of Chicago. Even there members of our Church carry but one gun, but it is quite possible that some immigrant to the city, accustomed to the quiet of Boston or New York, was outraged by the practice and persuaded a few friends to join him as a Refined Episcopalian. I shall try to find out more about them for you since I am planning on a few weeks in that part of the country. It will be interesting to discover whether or not they use the broad "a", and whether they have their tea with cream or lemon.

* * *

Mr. Charles A. Tompkins, assistant treasurer of the National Council, states that up to July first approximately 90 per cent of the minimum amount due on the quotas had been received. Forty-four dioceses and districts have paid more than the minimum. This is a record for July first.

* * *

The first summer conference of the diocese of Western Michigan ended on July 9th after a most successful week at Kalamazoo College. The usual summer conference courses were given, with such lecturers as Bishop McCormick (who is incidentally preaching this month in New York), Dean Jackson of Grand Rapids, Archdeacon Vercoe of the diocese of W. Michigan, Rev. W. G. Studwell of Battle Creek, Misses Vera Gardner and Helen Stevens of Grand Rapids, Rev. Gordon Reese, who by the reports made a great hit by supplying the animation (you see I really am improving on that slang about which there have been complaints), with special evening lectures by several ladies, a bishop or two and a few college presidents.

* * *

Racine Conference closed July 8th. My goodness so many of these conferences to write about. Well, registration, 170. Special preachers: Bishop Griswold of Chicago, Rev. Frank Gavin, a very human seminary professor from the General, Rev. Alfred Newberry, whom you will be glad to hear has finally cut out work for a short vacation, and Dean Hutchinson of Milwaukee. Dean Chalmers gave the sunset addresses and the Rev. H. L. Bowen of Chicago the noonday



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CONFERENCES:	The Rector will be glad to make appointments at various centers during the summer. A visit to the school would be of value. The Chicago Office is Room 1411, Tower Building, Wednesdays, 10 a. m. to 1 p. m. Address the School for literature and information.
ENROLLMENT:	Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.

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lectures. A great feature was the pageantry class directed by the Rev. Irwin St. John Tucker, whom you know something about if you read these notes at all regularly.

* * *

Still another conference: Peninsula, run jointly by Delaware and Easton, held this year at Ocean City, Maryland. Attendance, 150. Chaplain, Bishop Cook. Faculty: Professor C. B. Hedrick of Berkeley, Professor A. A. Ewing of Philadelphia, Rev. F. E. Seymour of Philadelphia, Dr. C. J. Galpin, government department of agriculture, Rev. Elmer N. Schmuck of the field department, Miss Mildred Brown of pageantry fame, and Miss Dorothy Hedley of the Girls Friendly.

* * *

Bishop Creighton is back in New York after a year or two in Mexico for a two months' rest. He has nothing but good things to say of the country . . . "cultured, patriotic, thrifty, kindly." Wise Bishop.

* * *

Dr. Cadman, radio parson, preaching in St. Martin's, London, said: "Divorce is a greater evil than prohibition. Elmer Gantry is barnyard piffle and garage gossip. The book represents a huge ocean of mud in which the author is immersed." When asked about the American Rotary clubs Dr. Cadman said, "They are daily luncheons, not intellectual triumphs."

* * *

Daily vacation Bible schools are being conducted this month in Baltimore in seventeen Episcopal Churches, with an attendance of 1200.

* * *

Conference for the clergy of Maryland at Blue Ridge Summit, September 21-23, and one for laymen from the 23-25th. To get ready for Nation-Wide.

* * *

An interesting plan, that of a School for Lay Readers that is to run in Brooklyn next winter. It is hardly a school since it has but two sessions a week for a period of a month and a half. But the candidates for lay reader's licenses will be picked carefully and will be obliged to listen to lectures on important matters delivered by capable men, which is that much more than lay readers have ever been asked to do before.

* * *

Bishop Mosher visited Sagada and its outstations in May and confirmed nearly 200 people. Both Baguio and Sagada have had recent Christian weddings of young Igorot people, Mission children grown-up founding little Christian homes.

* * *

Naturally enough there was a full enrollment at the St. Paul School Conference, Concord, New Hampshire, for it has come to be one of the established institutions of the province of New England. It would be difficult to imagine a more beautiful spot for such a conference, with the buildings of the school placed at the disposal of the Church; a great play ground with twenty or more tennis courts, and a pond for canoeing and swimming, and a chapel which is said to be one of the most beautiful in the country with a reredos (the work of Irving & Casson-A. H. Davenport) which is an inspiration. The conference centre was here, with early celebrations and an assembly at nine at which the chaplain, the Rev. Henry Hobson of Worcester set the keynote for the day. Then the well attended classes, an afternoon of play, a sunset service by the pond, and a forum. Then just before bed the group meetings when five or six young people would gather with a leader and discuss whatever was uppermost in their minds. It all ended on July 5th with a great "experience meeting," presided over by Bishop Dallas of New Hampshire, when the young members and a few of the faculty told of what the Conference had done for them. Startling tales—perhaps too startling for such young people to relate—of a sense of comradeship with Christ, but it was all very impressive and beautiful.

* * *

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two weeks and repeat the whole conference!" was on the lips of many as the Wellesley Conference drew to a close on July 7. There is no more beautiful spot than the sloping, wooded Wellesley campus, where Tower Court, like some medieval castle, crowns the college hill. Through its Gothic halls moved a varied throng of church workers; there was an enrollment of over four hundred. Bishops, clerics, sisters and officers of the Church Army were conspicuous for their garb, missionaries from abroad, women experienced in church work, laymen engaged in parochial activities, young people eager in spirit and happy in countenance, mingled and talked in the halls and at the tables. Wellesley College offered all that could be desired in the way of creature comfort, and the leaders of the Conference kept the spirit of the gathering on a high spiritual and intellectual plane.

Seriousness and fellowship, always characteristic of Wellesley, were marked notes of this year's Conference, and with these a very real and earnest religious spirit. Each day began with a largely attended celebration of the Holy Communion; an organ recital in the afternoon was greatly appreciated; a sunset service was held (weather permitting) on the shore of Lake Waban, and Compline, with its note of quiet trust, ended the day. Several devotional meetings under direction of Captain Greenwood of the Church Army, were more evangelical in character. Bishop Slattery was the Director of the Conference, and Rev. George L. Richardson was chaplain.

Every phase of church life was given attention. There were courses on theology, the Bible and Church History. Missions with special reference to China, held the foremost position. Religious Education and the social program were carefully and thoroughly discussed, and the arts of the church were not neglected—religious drama had one course, while the Music School is a department by itself. Theological professors who gave courses were Rev. Charles L. Wells of Sewanee, Rev. Leonard Hodgson and Rev. Burton Scott Easton of the General Theological Seminary, and Rev. James A. Montgomery and Rev. Royden K. Yerkes of the Philadelphia Divinity School. Among the church workers who gave courses were Miss Florence Newbold, Miss Grace Lindley, Mrs. W. B. Haff, Miss Evelyn Withers, Miss Laura A. Boyer and Miss Dorothy Coe. A valuable and interesting course was that given by Miss Vida D. Scudder, Professor of English Literature, Wellesley College, on the Gospel according to Saint Francis. The Music School had able instruction under Frederick Johnson, Rev. Winfred Douglas and Walter Williams. In the afternoons conferences were conducted and in the evenings the entire conference gave its attention to special subjects, among which were the lectures by Bishop Johnson of Colorado on the Development of the American Church, and the reports of missionaries—there was a large representation from China. The Music School assisted in a choral evensong and the drama class produced two pageants. An innovation was the handing over of the last meeting, gathering up the results of the Conference, to the direction of the young people. For all the closely packed program time was found for recreation and entertainment, including a baesball game, a picnic, canoeing, swimming and tennis. Motion pictures, shown one evening, told a "moving" story of the Conference and its activities.

* * *

The clergy of the diocese of Duluth met for a conference at Cass Lake, Minn., from June 20th to 25th. Various phases of the clergyman's work in relation to his parish, his diocese, and the general Church were discussed, under the leadership of the Rt. Rev. G. G. Bennett. It was decided to hold a Witness Week through out the diocese from Oct. 30th to Nov. 6th. This is to be a preaching mission on the one note, Personal Witness. A circulating library for the clergy was organized, each clergyman to receive two books a month. The chief diversions were baseball, bathing, fishing, and horse-shoe pitching. These annual Conferences have done more than any other one thing to promote a fine understanding and good-will among the clergy of Duluth.

* * *

The second annual summer school for Church workers was held at Cass

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Lake, Minn., from June 25th to July 1st, with a good attendance of clergy and laity. In addition to a series of addresses on "The Fundamentals of Religion" by Bishop Bennett, there were courses on The Bible, the Prayer Book, Young People's Work, Teachers and Teaching, and Religion in the Home. Each day began with a celebration of the Holy Communion at 7 o'clock; classes were from 9 to 1; the afternoon was devoted to recreation, except for occasional conferences; in the evening there were impromptu and often clever programs of entertainment; and the day ended with a short service of prayer around a bon-fire on the beach.

* * *

The following cable has been received from Bishop Gilman, who is in Shanghai: "Have received the following message from Hankow: 'Convent of St. Anne, Shasi, residence at Ichang, looted by soldiers. Movements of our missionaries Wuchang, Hankow, free from interference. We do not anticipate any danger'."

* * *

Bishop Creighton confirmed fifty-one young Mexicans in his cathedral on Trinity Sunday. They were presented from nine places. Many of the Church papers in the last few weeks published an appeal for a sum of $150 to enable the Bishop to bring Mexican candidates in the vicinity of Mexico City to the Cathedral, as permission had been given him to confirm them there. He writes that sufficient funds were received to enable him to do this.

* * *

Since January 1st, confirmations in the Diocese of Maryland have totaled 1,370. Of these, 175 have been confirmed by the Bishop Coadjutor in special classes supplemental to regular visitations. These supplemental confirmations are largely adults and represent one fruit of the Bishops' Crusade.

* * *

During the summer the Maryland Church normal school, under the directorship of Miss Jane Millikin, is planning a number of changes in the system and schedule for the coming year. In the past there has been one lecture to the whole school in some general subject such as the Prayer Book, and a series of courses corresponding to the grades of the Christian Nurture series. In the future the eight courses of the Christian Nurture will be taught by grades and in addition eight elective lectures will be given so that the scholars may thus have the choice of one grade and one lecture each evening. The school will meet twice a month hereafter, and will close before Lent. The subject of the elective lectures are as follows:

The Old Testament Program of the National Church, Young People's Leadership, Church History, Church Doctrine, Stories and Story Telling, Principles of Teaching, The Prayer Book.

* * *

The Bishop of Florida writes of the fourth annual diocesan camp for Young People: "It was nearly midnight. I had been up and stirring since daybreak, yet I was neither tired nor sleepy. The night was wonderously clear and peaceful. The morning star shone with a luster that was almost dazzling. I watched it, not

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Services

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

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

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from any mountain height, but from Florida's sandy shores, which the Gulf lapped at my feet. The scene stirred the words and tune of one of our great and familiar hymns: 'Watchman, tell us of the night, what its signs of promise are'.

"As I stood, I counted over the days of the two weeks of Camp Weed life that were coming to a close, and as I did so, a new sense of hope and satisfaction filled me, for Camp Weed, our young peoples' summer conference and training school, had surpassed all my expectations in its programs of pleasure and profit. I realized that its work was a bright beacon in the channels of the Church's future life.

"Be it known that the youngsters of Camp Weed took the work of the camp in a spirit of eagerness and seriousness. Every camper took in at least two credit courses, and took their examinations on the same, on the last day, and while we do not yet know how many of them passed these examinations, I make bold to say that some of them know a good deal more about the Bible and the Church than their fond parents."

* * *

The present head of the Department of Education of the Nationalist Government in Hankow is reported to have made the following statements to a Christian educator who was seeking information in regard to the future of Christian education in China:

"In principle there is no place for Christian education and education conducted by or supported by foreigners in the forthcoming Nationalist China's educational system, although this principle can not be put into practice as yet. He would exclude any institution financed by foreigners, but he is willing to acknowledge that there is a place for Christian schools pending the time when Government education really takes possession of the field.

"The Minister for Education will not make another code for the regulation of the educational system as a whole until he has had time to go into the matter more thoroughly. There is little money for education and even the date when the Ministry of Education can be organized is rather remote." There is at least one encouraging thing in the statement: China has a Minister of Education. There are countries, considering themselves more enlightened, with none.

* * *

There have been twenty-one baptisms of Japanese in Western Nebraska where Mr. H. Kano, a lay worker, is working among the sugar-beet farmers of that region. Mr. Kano has a Japanese young people's group organized. It is an indication of the type of people he has that two Japanese girls, members of our

Services

Cathedral of St. John the Divine, New York.
Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.

The Incarnation, New York.
Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D.
Sundays, 8 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 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, and 11 A. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursdays, 11 A. M.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
Knapp & Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee.
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
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Magnificent new Austin organ.

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

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Church school, graduated from the North Platte High School last year, each with an average above 90. At Grand Island when the Hall County Red Cross asked for flood relief, nearly a tenth of the amount came from the Japanese. Mr. Kano travels about in all weathers, especially at seasons when the farm work is in abeyance, and holds meetings in homes, schools and hotels, attended by Japanese from many miles around. He has classes for them in agricultural methods and civic matters as well as religion. He also talks to native-born Americans, telling Women's Clubs about Japanese art, and Church groups about missionary work.

* * *

A wise preacher, with insight into the meaning of the Christianity, should be able to build a sermon around this little tale:

When service began in the church in Hanyang (District of Hankow) on a recent Sunday a few soldiers came and stood in the church. When the Rev. Newton Liu was about to begin his sermon he said to them, "Please sit down." "But one of the soldiers," says the report, apparently in Mr. Liu's words, "rather a slow and dull fellow, answered quite angrily, 'No, we will not sit down. This is Chinese territory; we do not want any foreign undertaking here.' 'Strike, strike,' he continued. Another soldier joined him with the same tone. Mr. Liu immediately came forward and talked with them peaceably; Mr. H. C. Wu did the same. The former soldier cried out, 'Strike,' and moved towards the pulpit and struck it to the ground with a bench. Soon the officer in charge of these men came in and sent them away very sternly. Then he called all his men by a Whistle, and talked to them about this kind of behavior. He said to them that it was their duty to fight against imperialism, but here they were trying to practise imperialism themselves. He told them that they should not do that.

"When the soldiers caused the disturbance in the church all the children ran out of the building, but the adults stayed and Mr. Liu went on with his sermon. However, some sol-

Answers

1. St. Luke.
2. Theophilus.
3. St. Mark and St. Luke.
4. Mount of Olives.
5. Acts 1:14.
6. Mary's, the mother of Mark.
7. Acts 1: 21-22.
8. St. Matthias. By prayer and casting lots. The apostles.
9. The Passover and Pentecost. Coincide with Easter and Whitsuntide.
10. Three thousand.

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diers again stood inside and outside the church.

"Afterwards Mr. Paul Wu and Mr. Liu talked with some of the soldiers about Christianity and what it meant. Never before had Mr. Liu felt that he could talk with them. He had greeted them pleasantly, but nothing more. Now the barriers are broken down and he has had several good talks with them since. He feels that this incident which began so unhappily has ended with a new opportunity for Christian work."

* * *

Sir Philip Gibbs, in an article in a New York paper, says: "I cannot make up my mind whether humanity in the mass is so incurably stupid that it is incapable of reaching a higher plane of civilized idealism or whether it has some natural and spiritual qualities which may one day lead it beyond our present state of conflict and disorder to a nobler vision of life." It is comforting to learn that he hasn't found the answer to a question which I am sure bothers a great many people. Has anyone the answer? And if there is no positive answer then what of Democracy and even of Christianity? What say?

* * *

Bishop Roots calls the attention of the department of missions to the need of a layman as treasurer in our business office in Hankow. In addition to being a careful accountant and a man with a reasonably broad business experience, Bishop Roots says:

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BERNARD I. BELL,
President.

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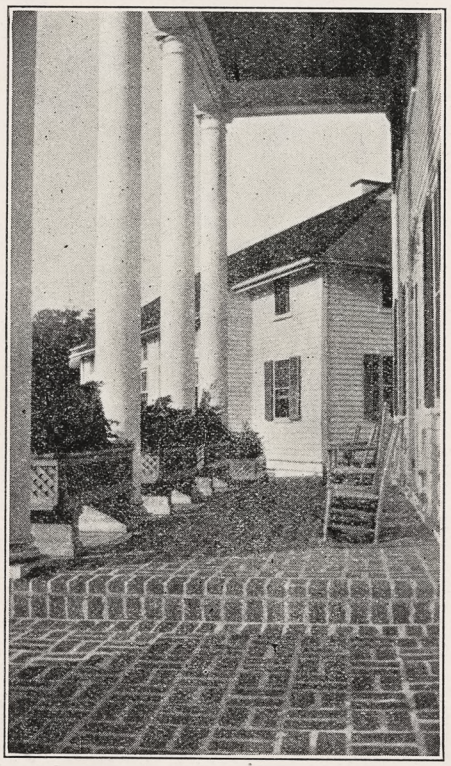
The WITNESS

CHICAGO, AUGUST 4, 1927



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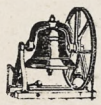

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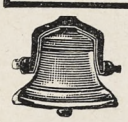

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THE ANGLO-CATHOLIC CONGRESS

Many Notable Addresses

Reported by

A. MANBY LLOYD

CONGRESS Week at the Albert Hall began under two disabilities. Only a man with the vocal gifts of George Lansbury or the Bishop of Nassau (Dr. Shedden, who presided), can be comfortably heard. And an understanding to avoid controversy had been given. How is this possible when the Congress subject is the Holy Eucharist from the doctrinal and devotional point of view! It is the crux of the Revised Prayer-book which has roused certain extremists to insult the Bishop of London and has led Bishop Hensley Henson to describe them as belonging to "the Protestant underworld."

CONSPICUOUS FIGURE

A conspicuous figure on the platform was the Rev. Arthur Tooth, the oldest veteran of the Anglo-Catholic movement, who went to the prison in 1877 for wearing illegal vestments.

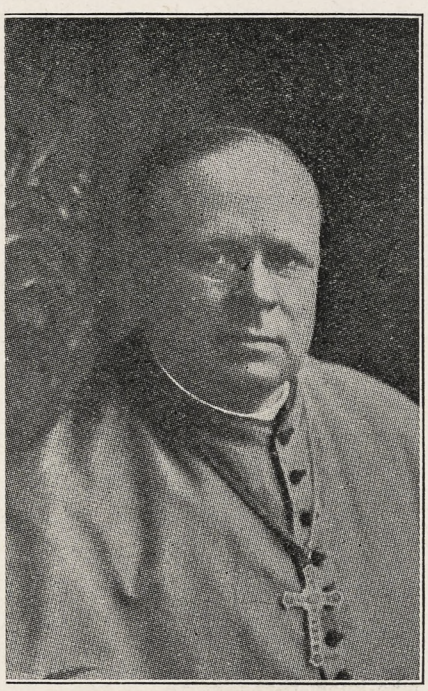
Dr. Tooth, who is nearly 90, was received by the chairman, the Bishop of Nassau, who rose from his seat and led him to the rostrom amid a storm of applause which lasted for some minutes. Yesterday was the 61st anniversary of Dr. Tooth's ordination as a priest of the Church of England and notwithstanding his great age he delivered a vigorous address.

"What we have really striven for is to bring back the Sacrament into the knowledge and frequentation of the people of England," said Lord Halifax. "We desire to see the Mass resume its proper place as the one essential act of Christian worship."

He hoped soon to make public the results of his negotiations which had extended over the past five years with Cardinal Mercier at Malines, Belgium, regarding steps to be taken for the reunion of the Church.

NOTABLES

Anglo-catholicism is supposed by the shallow-minded to make no appeal to the intelligence; to be, in fact, a kind of Ecclesistical Bourbonism. As a matter of fact, it is probable that half the distinguished people on the platform have leanings towards Modernism. And four of the youngest A.-C. leaders are recent Bampton lecturers. Perhaps the most notable is Dr. H. P. Williams, whose lectures on Original Sin have given him a European reputation.



BISHOP WEBB

He "sleeps o' nights."

The most arresting figure is that of the Bishop of Truro (Dr. Frere), who has a lean and hungry look, while not far off is Dr. Webb, Milwaukee, whose rotund figure and beaming face is a sure guarantee that he "sleeps o' nights." There is a whole row of Bishops in purple cassocks, including the Bishops of Corea, Guina, Willochra, Algoma, Labuan and Sarawak; doubtless Bishops Gore and Winnington Ingram will look in later. Among the laymen, the dark Jewish-looking man is Sir Henry Slesser, and Mr. Will Spens cracks a joke with Sir George Arthur. The religious Communities are all represented; there is Father Bull, S. S. J. E., Fr. Talbot of the "Resurrection," and Fr. Tribe of the "Sacred Mission." And the Pershore Fathers are there, with their Abbot, best known as Fr. Denys, rumored to be the most learned person and the most notable philosopher in England.

PRESIDENT'S SPEECH

The chairman of the Church Congress Council, Bishop Chandler began the proceedings by blessing the Bishop of Nassau and installing him as President of the Congress. Then Dr. Shedden, with appropriate simplicity, and in the ringing voice which it is wickedly said nearly terrified the centenarian Coptic Patriarch into his grave three years ago in Cairo, opened the Congress with just the right reference to Frank Weston, to whose saintly life the audience, with bowed heads, paid a tribute of a minute's silence and the repetition of the prayer, "Eternal rest give unto him, O Lord, and let light perpetual shine upon him!"

The President's speech was very brief. He made it clear that the Congress had nothing whatever to do with controversy. "If there are any here," he said, "who wish to hear the Revised Prayer Book discussed, it is no use whatever their coming to the Albert Hall. They must go to Westminster." It was impossible for them to do any good by talking, but it was

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possible that good might be done by lifting the whole subject up to God in prayer. They could all unite in storming the heights of Heaven for the guidance of the Holy Spirit.

Dr. Shedden proceeded to pay tribute to the Archbishop of Canterbury. Four years ago, Dr. Weston had said that the Archbishop helped them more than they knew. Those of them who really knew the Archbishop, the width of his understanding and the depth of his sympathy, could have little doubt that he was remembering the Congress in his prayers this week. "I have," said Dr. Shedden "had some little experience of the anxieties of piloting a vessel through shoal water in a literal sense. The piloting of such an awkward vessel as the Church of England can have hardly ever imposed a heavier burden of anxiety and responsibility on any Archbishop than at the present time."

View of Man

I am not going to give you verbatim reports of the speeches, mostly read. Truth to tell, there were many dull moments. St. Paul himself, reading Chapter One of Romans, would send us to sleep. What wonder if elderly ecclesiastics nodded before Dr. Williams had concluded his paper on "The Christian View of Man."

He began by quoting Hamlet's speech: "What a piece of work is man." The Renaissance, with its recovery of the Greek point of view, had brought with it a tendency on the part of man to glorify and worship himself. The tendency continued through the centuries until it culminated in Swinburne's audacious blasphemy: "Glory to man in the highest, for man is the master of things."

But with this pride there was a current of self-depreciation which finds its "most furious expression" in Shelley's phrase, "the outcast man." The great war shattered complacency, and the growth of analytic psychology had shown that man is "a theatre in which elemental and imperfectly co-ordinated impulses strive for the mastery." The world has learned to repeat the despairing cry: "Who shall deliver me from the body of this death?"

Dr. Williams proceeded to consider sin and redeeming grace, following the line of his recently published Bampton Lectures. His statements were very carefully worded, and I am conscious that it is extremely difficult to attempt to summarize his argument without the risk of misrepresentation. He examined with studied fairness the position of those who "repudiate the characteristic conceptions of Catholicism," which for the idea of a perfectly autonomous man substituted, what Dr. Gore has called, a man who is a king indeed, but "a discrowned king." What he needs is power "infused into him from without."

Dr. Williams went on to make an elaborate examination of the nature of sin which occurs because the sinner is out of harmony with God. With regard to grace, he quoted Professor MacKenzie's comparison of the Catholic and Protestant conceptions, declaring that the Scottish theologian misunderstood the Catholic point of view that "the grace of God is nothing other than God Himself redeeming and rescuing in the Person of the Son, sanctifying and healing in the Person of the Spirit."

To explain the working of sacramental grace, Dr. Williams referred to the methods of the psycho-analysts, declaring that the living Lord penetrated "the sub-conscious selves of His disciples through the power of His Spirit, and by inaudible, yet most real, suggestions of peace and purity, strength and unity, gradually transforming them into the image of Himself." The paper concluded with a brief consideration of the significance of death with an effective description of the Eucharist as "the medicine of immortality."

Beginners

It has been said the Oxford Movement was made out of books. Perhaps so; it is the initial stage of most movements. The French Revolution began with Rousseau, Bolshevism with Karl Marx. Pusey and Liddon were the Girondins; then came the Jacobins—the Pollock Brothers of Birmingham, Stanton, Dolling, Headlam and Conrad Noel. To-day the Episcopate and the Protestant laymen have to reckon with men like Frs. Mackay, Rosenthal, Ross, Jellicoe (nephew of a famous Admiral), and Wilfred Knox, brother of the clever Punchman, "Rounie." Then there is the vast army of unknown padres who took their baptism in the Great War, and who know that England is not going to be saved by Elizabethan gentility or Victorian priggishness. They have learnt to look for Christ in Slum as well as Sacrament: the dying words of Frank Weston, the saintly Bishop of Zanzibar, have entered like iron into their souls.

There was a time when Dr. Waggett gave painfully scientific analyses of Darwinism and delt aesthetically with the elements of worship. As he gets older he gets breezier, and there is today no more "taking" platform orator. The first laugh of the day was raised when the President said, that in one respect, Dr. Waggett was like the Gloomy Dean. He was always changing his University, but while Cambridge was his latest spouse, Oxford remained his Alma Mater.

I noticed an old lady with early-Victorian curls, so it is not surprising to find one Anglican paper rebuking Dr. Waggett for his flippancy. The dear man "interrupted himself with certain sallies." The fact is, official C. of Englandism is deficient in a sense of humor, or we should not, perhaps, have lost two of our wittiest brethren—I mean Ronald Knox and G. K. Chesterton.

Dr. Waggett

So Dr. Waggett came along and walloped Mrs. Proudie. His subject was "The Christian View of the World," and he began by remarking that it was, as Mr. Jack Jones would say, "a subject that could be talked about a lot." He warned us that the world with which he was concerned had nothing to do with the League of Nations or the woes of the Armenians, or even with the eclipse that so many of his friends got up early in the morning not to see. Then, as it were with an effort, Dr. Waggett turned to his manuscript. It is not too much to say that it was a perfect address for such a meeting — felicitous, profound, and yet always easy to follow.

Christian thought has as its centre "an absorbing belief in God." The Holy Eucharist is entirely "the gift of God." "It is the Presence of the Lord Jesus, the centre of our worship, the great daily means of grace, the food of the innocent and of the holy, the full restoration of the penitent, the consolation of the trembling and the sad, the bread of the strong, the support in the darkness of the spirits that depart hence in the Lord."

"The weight of the Christian fortunes is in the ordinary folk," and this common Christian philosophy is a commonsense mode of thought. And Dr. Waggett went on to a sentence which might be expanded into a volume. "Christian thought regards the actual, believes in the regular and the accountable, and reverences the human." Our Lord appeared in the world by Incarnation—and here was another suggestive assertion —"not for mankind only but for men and women and children."

"Be sure," said the speaker, "that He demands of us also the cure of this disgrace and that; the lack of proper dwellings for the multitude, the murder or the unredeemed captivity of persecuted races, the ignorance of actual unbelievers who fail to believe because we do not personally shine with the evidence of God."

Then came a typical Waggett interlude. The next part of his paper would have to be taken as read, and he was very sorry because it was "frightfully good." And then Dr. Waggett bade us not to fear, because the Eucharist has a human side, "a share even for our striving," for

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human spirit is among the weapons of God's real victory. . . We know not the measure in which the Almighty uses the human spirit to compose the instrument of His mercy and build the road of His august approach."

It would have been unreasonable to expect that the Congress could maintain the splendid level of this address. In all respects it was an inspiration.

And so, out into the sunshine to tea, music, gossip, and the renewal of friendships under the trees in Kensington Gardens.

God in Nature

At another session a tall, smartly-dressed young man, Mr. Coghill, was very nervous in talking about the Presence of God in Nature. He began by referring to its blind and blundering forces:

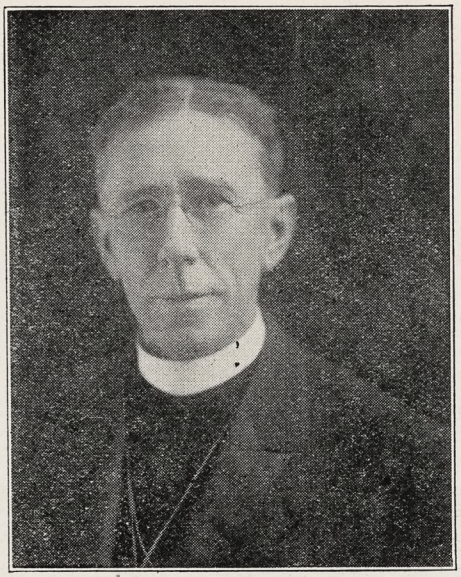
"The Nile floods its banks and part of Egypt is enriched. The Mississippi floods its banks and part of America is laid waste. Lightning will strike church, cottage or crag with dispassionate ferocity. Nothing is more palpable than the utter indifference of nature to human happiness and human catastrophe." Natural forces imply power, and the human mind must associate power with personality, but the intuition of the immanence of God in nature is, Mr. Coghill insisted, only an emotional intuition. "We may be emotionally satisfied to perceive God resident in the material composition of a flower, we are less glad to recognize Him in the material composition of a cancer. We may feel his essence interfused in hemp, not in the hangman's rope." Such feelings have the sham guarantees of emotion and appearance and tend to degrade religion.

* * *

The intervals between the papers were relieved by the singing of hymns not to be found in "Ancient and Modern." What would "Jix" have thought of a whole row of Bishops singing, "Hail, Mary, full of grace!"

Then Dr. Heald would get up and appeal for shekels and exhort us to "drop the Anglo." We are, he said, Catholics or nothing. I looked at the occupant of the Papal box, and detected a smile. Was it Fr. Woodlock, of the Society of Jesus? He will have something to talk about next Sunday at Farm St.

There were more or less learned papers, difficult to follow, by Fr. Relton, Dr. James, Sir E. Hoskyns and Dr. Goridge, which will be good reading in pamphlet form. My space is limited, and I must skip the reception given to the Bishop of London and the magnificent devotional address of Fr. Vernon, the greatest *mission* preacher of the day. The note of his teaching is simplicity and it is backed by a magnificent personality.



Bishop Moreland
Edits a Great Newspaper.

But I must not allow Sir Henry Slesser to pass. He is one of our great politicians, with the makings of a great statesman. The meeting was so excited, in anticipation, that it sang two hymns at the same time, while the organist apparently played a third.

At a meeting in the city, Sir Henry had informed the loungers at the Cannon St. Hotel that the restrictions placed by the Rubrics of the Revised Prayer Book on the use of the Blessed Sacrament would make it impossible to vote for it in the House of Commons.

Sir Henry Slesser

But tonight (Wednesday) Sir Henry was calm and philosophic, a thinker who has made thinking popular. He referred to the learned papers that had been read at the Congress and to the fact that on this occasion it had been determined that the proceedings should be "rather more amateurish"— a wise policy, because the foolish sometimes see certain aspects and problems of life which do not impress themselves quite so closely on those who concentrate on the more critical aspects of our Faith.

Modern life is characterized by the breakdown of any standard by which we can conduct our lives. Men can no longer say what is right or what is wrong, which pictures are beautiful and which are ugly, what is wisdom and what is folly. We are suffering from the decay of belief, which began two centuries ago, and it is to this decay in belief that the world owes the fact that it is bereft of any standards. Plato declared that there were only three certainties — goodness, beauty, and truth. These are the eternal realities of life which the Catholic Faith exists to restore.

We must not be ashamed to be dogmatic. An open mind is like the open box in the fable, from which all gifts have flown away. It is the fashion nowadays to pretend that conduct is a mere matter of temperament or climate, and that truth is a mere matter of taste. The Catholic must fight against the prevailing pragmatism and relativity. The world declares that man is the measure of all things. The Church declares that God is the measure of all things. The Catholic has a definite standard of conduct which he finds set out in the Life of our Lord.

Catholics possess a power out of all proportion to their numbers because they have conviction. We live in a world of bewilderment, in which every fundamental idea is challenged and criticized; but we can say definitely that we have assurance and knowledge of what is right and what is wrong. The certainty that we have, and others have not, is the gift of faith. The certainty comes because we believe that the Kingdom of God can be found in the things of this world. In the Blessed Sacrament these ordinary things are consecrated and made divine. The Catholic Faith covers the whole of life and all the activity of man.

He supposed he was an Extremist. Everyone who believed anything at all was described as an Extremist in these days. But he fearlessly declared that the Church, in the widest sense, was a much more important institution than the State. He must not be misunderstood. Both the State and the family were Divine institutions, and the Christian State and its authority proceeded from God. Since the Reformation there had arisen the belief that the State was the final test of authority. First it was the King, then it was the Parliament, then it was the executive government; soon it might be the doctor. But to the Catholic the State's only justification was its success in promoting the Kingdom of God on earth. On the other hand the Church was a Divine institution, Divine and perfect, though Churchmen were often very imperfect.

Man was provided with every gift that he could reasonably need. Trouble had come because he had neglected and rejected the gifts and the bounty of God. It was for them to cling to the Church and to do all that they could to maintain her authority.

Every one of Sir Henry Slesser's points was loudly applauded, and his speech will certainly be remembered as one of the successes of the Congress.

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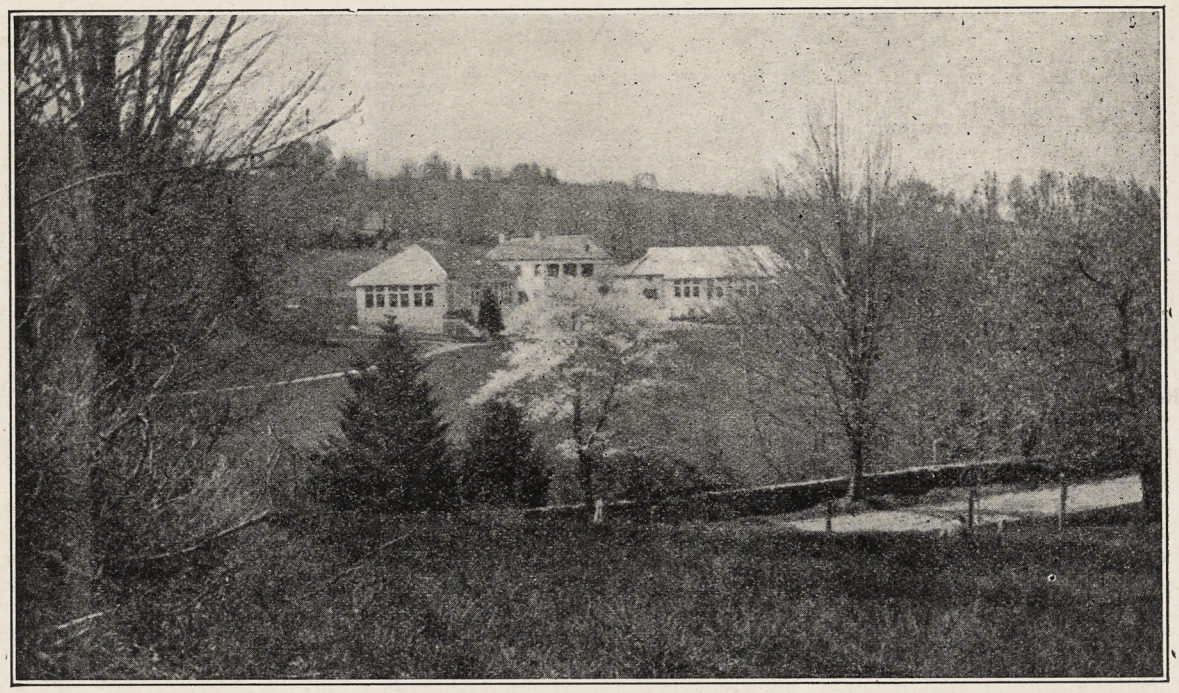

WYKEHAM RISE

Famous School for Girls

By Fanny E. Davies

THE completion of the first quarter of a century in the life of any institution is always a memorable occasion, emphasising the achievements of the past 25 years and the hope for the accomplishment of greater things in the future.

The Twenty-fifth Anniversary of the founding of Wykeham Rise is especially significant, marking as it does the development of a small private school into a recognised educational institution placed on a permanent basis with an influential board of trustees.

The School under its present name began in October, 1902, in a house on Washington Green, and in addition to the boarding department took over a small private day school for younger children. These small children proved a very enlivening addition to the early life of Wykeham Rise. Many of them entered college from the School,— three have their names on the gymnasium wall in the list of Basket Ball Captains,— and one of these stands out as the only girl in the history of the school who was awarded both the Courtesy Prize and the Ariste at her graduation. As these children grew up and went away to college, and married, the number of day scholars naturally diminished, but the second generation has now started and this year a day scholar, the daughter of a day scholar, carried off the honors of her form.

In less than five years the School had outgrown the available accommodation and for a time it seemed as though it might be necessary to leave Washington and settle in some place which would afford sufficient space. While various plans were under consideration a public-spirited resident came forward and offered to put up a suitable building and rent it to the School in order "to keep Wykeham Rise for Washington." His offer was gratefully accepted, and in 1907 the new building was ready for occupation. The large white Colonial building standing on the hillside with beautiful old maples and ash trees around it became a well known landmark on the Litchfield Road.

The new building was at once filled to capacity and with the larger numbers the school soon made its mark in scholarship and sports, holding its own even through the difficult years of the war. After the peace came a tide of great prosperity and the future looked very bright when, on Easter Day 1923, a disastrous fire completely destroyed the great main building. It was a tremendous loss, but the owners faced it courageously, determined that Wykeham Rise should go right on. So before the ashes of the old building were cold, plans for the new were under way. With incredible rapidity the new Wykeham rose from the ground and every corner of the dormitories was filled.

However, as time went on, it was felt that the future of the School would be better secured if it were reincorporated under a board of trustees. Friends of the School formed a committee and drew up a plan, according to which the owners agreed to transfer their interest in the property as a free gift to the trustees on condition that sufficient money were raised to build another dormitory and provide needed equipment. A campaign was undertaken and brought to a successful conclusion in the summer of 1926. The new dormitory is now completed and the School established as a non-profit-sharing corporation in the interests of education. The founder, who was also one of the owners, remains with the School as Head Mistress.

So through the generosity of her friends and daughters, Wykeham Rise takes her place in the long line of schools given to the cause of Education.

From the earliest days of the School it has been the desire of the Head to give the daughters of Wykeham Rise three good ships in which to sail on the sea of life—Citizenship, Scholarship, and Sportsmanship.

Citizenship naturally begins in school with responsibility for the well-being of that small community and the various offices of the Self-Government Association emphasise this. But it goes outside Wykeham Rise into

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civic duties when suitable opportunities occur; sometimes it is singing carols round the town at Christmas or a meeting for Near East Relief, an Armistice Day Celebration, helping at teas and suppers for the benefit of Church or charity and many other things, often so enjoyable that they do not even remotely suggest duty. One of the most delightful occasions was when forty girls, at Father Sill's invitation, went to Kent to give a performance of the "Mikado" for a war-relief fund. But those same girls worked steadily in the Red Cross rooms week by week and denied themselves many pleasures to help the sufferers in the war-stricken countries. It is interesting to see the contributions to the life of the School made by girls who have grasped the idea of civic responsibility and a special prize has occasionally been awarded to a girl who has rendered some noteworthy service to the community.

Wykeham Rise has always stood for a high standard of Scholarship, the passing of a certain number of College Entrance examinations being required for graduation. There was a Wykeham girl at Bryn Mawr when Wykeham Rise was only three years old. Today there are many of her graduates in the different colleges, and they have a fair number of Entrance and Graduate Scholarships to their credit.

There is always great rejoicing when a new Scholarship is reported, or an exceptionally high mark in examinations. The woes of the "College prep" and the terrors of examinations furnish the topic of many school songs year by year, and the red-letter girls are regarded with awe by those who never hope to attain that distinction. All these things are, in their way, a recognition of the value of Scholarship.

When one talks of Sportsmanship

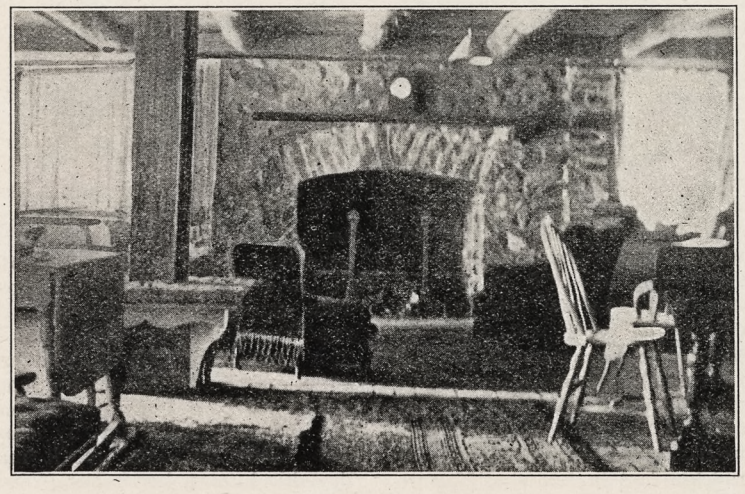


WYKEHAM RISE CHOIR

one naturally thinks first of the inter-school games. They do bring a thrill and excitement into the everyday life of a school that nothing else does—the cheers, the singing, the contest, the victory—or the defeat. Wykeham girls, like all other normal creatures, take a keen delight in this. Basket Ball is the major sport and every new banner is hung in the gymnasium with joyful ceremony. Every game means training in self-discipline, self-direction and obedience to law—not such bad preparation for life, as St. Paul fully recognised.

Through it all comes the influence of the Church touching the young lives, though often unnoticed. The whole holiday and School Picnic on Ascension Day, a visit to the Glebe House, the rare privilege of helping with the Altar work, the Corporate Communion and breakfast for the choir at the Annunciation, and other similar things are a very real happiness to the girls who share in them and the memory remains when they are far away.

For the Wykeham girls come from widely separated districts: Savannah, Boston, Seattle, New York, Philadelphia, and so on all over the country. And when the old girls come back for re-unions and crowd into the Alumnae Bungalow it is wonderful to hear their varied experiences. They are in college, in business, married and have left the babies with grandmother, on the stage, teaching, what not; but they come back and forget all the intervening years as they recall the joyous or doleful past. And their spirit lives on. As a girl expressed it not long ago (she had not been back for over 15 years) "All the girls are new, all the buildings are new, everything's new, and yet it's the same old Wykeham."



THE OPEN FIRE
A corner at Wykeham Rise.

Preacher, Pulpit and Pew

By E. P. Jots

A bishop was eating dinner with his host before the afternoon service at which he was to speak. He ate very little, explaining that it is not good for a preacher to eat heavily before a sermon. The housewife could not attend the service, as she had the supper to prepare. When her husband came home, she said, "Well, how was he?" The husband, drawing a sigh, replied, "He might just as well of et."

* * *

Owing to the absence through illness of the woman who taught the senior girls' Bible class, the young assistant minister was asked to undertake the duties for the day. He consented, but before beginning he said, smilingly: "Now, girls, I want to conduct your class just as your teacher does, so you might tell me what she does first."

A short pause, then the answer from a pert miss of 16: "Well, she always kisses us all round!"

* * *

In Washington they tell the story of a golfing clergyman who had been beaten badly on the links by a parishioner thirty years his senior, and had returned to the clubhouse rather disgruntled.

"Cheer up," his opponent said. "Remember, you win at the finish. You'll probably be burying me some day."

"Even then," said the preacher, "it will be your hole."

* * *

After the recent riot in Foochow, China, the resident Methodist bishop there cabled home, "Wife left for Manila. Everything quiet here."

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WHAT "PARISH" CAN MEAN

To Both Parson and Laymen

By

GEORGE PARKIN ATWATER

IF YOU were a parson you would speak with a certain pride of "My Parish." No Colonel speaks of his regiment, no Captain of his ship with more consciousness of possession than the parson speaks of his Parish.

He has a double image of it. It may be a group of people or a locality. The Parish is the village, the small town, or a section of the great city. Localize the Parish and it becomes picturesque. It has a charm of definiteness. One may take a good map and draw a red line about it.

You know the comfort of looking at a good map. I saw recently a map of the United States Geological Survey, and I found the very road over which, as a boy, I used to walk barefoot to the country post-office, that I might see the baseball scores in a city paper. I saw a little dot which the whole-souled surveyor put down to mark the very barn where I spent many a day trying to bury myself to the neck in the oats bin. I have half a notion that should I put that small dot under a powerful glass I could see the weather-stained boards of that barn. Mark Twain has given us a never-to-be-forgotten cave, and Defoe has made every boy long for an island. But most boys must be content with a barn. A good barn must be an old one filled with unexpected treasures. It must have a chest of forsaken tools, bits of chain, cog wheels, anything that suggests machinery and power. It must have a roomy loft. Surprises may lurk here. I once hunted in a dark corner of the loft for a litter of kittens, and found instead a nest of hornets, who welcomed me cordially and warmly. If kittens need guardians, provide hornets.

But I am wandering from the Parish. The Parish has an individuality. The very word has the Greek word "oikos" woven into its fabric. That Greek word means house. It is the place where he feels at home. It is that domicile which he must keep in order. It is his household. The priest is the good householder and housekeeper. No wonder he loves that Parish. Hawthorne saw his old manse with the eye of the spirit, and we are richer in vision because of his picture of it. The plutocrat of today, who never heard of Hawthorne, and who cannot see in an old house all its throbbing associations, may say, "If I had that old house I would remodel it and build an addition, and make it the finest house in the neighborhood"; but the true lover of this world's lasting treasures says, "This house, as it is, is the symbol and monument of the struggles of a race of worthy men and women. Destroy it and you destroy a thousand associations and memories more fruitful of good and happiness than all the restorations of your restless gold." So the true priest loves the Parish as it is. It is the part of God's footstool where his spirit is to prevail, if at all, where his hands are to sow, reap and gather, where his mind is to enlighten and his life is to inspire. It is his homestead from his Heavenly Father. While in his Parish he feels like the farmer who paces his acres, and has a pride that his foot falls on his own land.

It may be a very commonplace bit of the footstool which he has inherited. It may have its sordid streets; but even the most sordid of those streets may have a radiance all its own, because from one end to the other he once prayed, with all his fervor, that a blessed child might be spared to its agonized parents. Past the mean houses, past the squalid sheds, past the ugly alleys hastened the priest, while upward rushed his prayer. He did not know it then, but those very sordid surroundings burned themselves into his consciousness, and gave him a lasting sense of the unequal struggle that man wages with life if God is forgotten. On his return, hours later, the child out of danger, and the parents comforted, the consciousness of those buildings was mingled with his thanksgivings, and he had woven into the fabric of his life an experience which never permitted him to see on that street the ugliness of the surroundings, but the intensity of parent love, and the goodness of God.

Can a Parish long remain commonplace that becomes transformed by such experiences? Does the lover criticize the unpainted door when in answer to his knock that door is opened by his loved one? Does the father allow aestheticism to control his temperament when the soiled hand of a beloved hand reaches out to stroke his cheek in trust and responsive love? So with the priest. The mansion has no allurement that the humble home may not have for him, and his footsteps go indifferently, with eager tread, where God leads him whether through spacious parks to that hearth where gracious prosperity consecrates both heart and purse to Christ or through crowded little streets where noble simplicity gives its mite of possession, but wealth of affection, to Christ.

O yes, the Parish has its shadows as well as its lights. Some parts of the map are shaded, and he goes with heavy heart into these portions. Not necessarily because they are mean and unattractive. Sometimes they are not mean, but blossom as the rose. "Surely God is known in these palaces as a sure refuge." That is the thought of the priest as he sees these material blessings. Surely here may appeal be made and the satisfied life will pour out of its abundance to lighten the burdens of the many. His humor helps him in recognizing that children, no matter how old, playing with their toys, invent their own rules and methods of procedure, and interference or suggestion is met with petulance. The priest can but turn away, not judging, for he is not the judge, but laughing at the solemn and self-important way with which the dead-in-earnest imitators of real burden-bearers manipulate their playthings.

So the weather-beaten old Parish is his in its length and breadth. People walk the streets dimly supposing, if they think of it at all, that they are under the protection of the Flag. Side by side with the Flag is the Cross. They are under that also. The priest hinders no man in his movements in the Parish, but he says, "So long as you are here you must breathe its air and absorb the diffused elements in its environment." So it becomes his notion first, and later his conviction, that every man, woman and child is a parishioner. There he is right. The priest stands ready to do for each one what God would have done for each one. Can he do more? Or less? He prays for all in the Church. The bell rings into every man's ears.

So day by day the Parish grows dearer, more rich in human life and experience, and in the heart of it is the priest, reconciling men to God. That cannot be commonplace. So if you hear that your parson has a call to a prosperous Church, and has not gone, remember that he has enriched his own Parish by love, until the others seem poor by comparison. When he does go, it may be that his human heart has grown too sensitive to the trials and thrusts, by reason of that very love.

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CLASSIFIED NEWS PARAGRAPHS

Of the Episcopal Church

Edited by

WILLIAM B. SPOFFORD

PREACHERS SAY

LeRoy Burroughs, pastor extraordinary at the State University of Iowa, said at the Racine Conference that folks should read their Bibles and Prayer Books. "Read them while shaving in the morning, or while washing the dishes, and meditate on what you read." Or if the home is a modern one let mother read while taking her after dinner smoke, and father can do it at the same time while he is washing the dishes.

* * *

Pastor Caleb Stetson of Trinity, New York, a church famous in the public mind because it stands at the head of Wall Street where money is made and lost without labor, was headlined last week for remarks he made casually about church weddings. It seems that Dr. Stetson is of the opinion that the church is a place for worship rather than for dress parade and that folks who never enter a church except at weddings should not be allowed to use the church as a background for photographs on such festive occasions.

AT THE FRONT

"The spirit of self-support is gaining steadily in the district of Kyoto (Japan)." So writes Bishop Nichols, with a list of new churches, parish houses and rectories enclosed.

* * *

Mr. Francis Wei, acting president of the Central China University, trained in Episcopal schools in China and at Harvard, in Massachusetts, hopes great things from the Nationalist movement in spite of the fact that his life has been threatened repeatedly by the extremists when he refused to turn the university over to them for communist teaching. He was later arrested as a communist himself in Shanghai but released after some difficulty.

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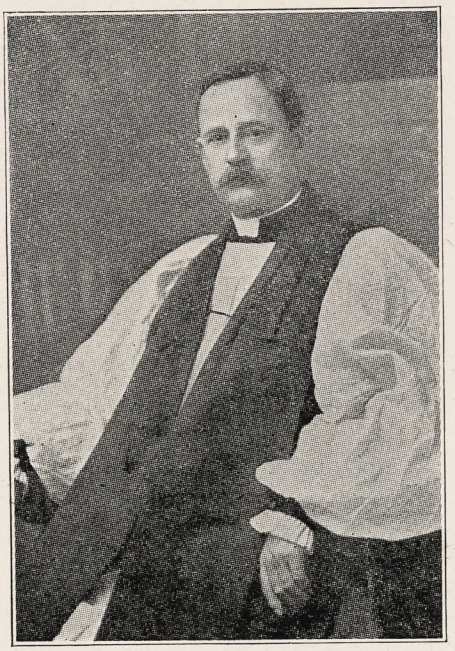
Bishop Creighton of Mexico: "As a result of my observations during more than thirty visitations I am impressed with the fact that, despite many difficulties and under conditions which are unusual in the history of modern Christianity, we have suffered no retrogression nor has our work failed for lack of loyalty and effort on the part of our clergy and people." Hooker school has the largest enrollment in its history, and it has regular government inspection, and the government curriculum and regulations are followed. No religious instruction there. But "the constitutional provisions having to do with matters religious will admit of an interpretation sufficiently broad to give, eventually, full scope to our work." "Our duty as Churchmen in Mexico is to keep out of politics and to confine ourselves to our task of doing good in the name of the Master."



BISHOP BROWN
Dies Suddenly in London.

* * *

Constant difficulties in China, but the work goes on. Bishop Roots continues in Hankow (wants some laymen to come over to be treasurer of the district); Bishop Huntington has just ordained three deacons to the priesthood; Bishop Graves writes that services are going on as usual and that everyone is happy over the way the Chinese Christians have shouldered responsibility.

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The Salvation Army is establishing a leper colony in India on the banks of the Ganges.

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The Cuban Churchman, depressed over the present situation, with no universities, no hospitals, no medical work, few churches, few priests, is hopeful of the future since there are a couple of thousand children in the Church schools.

* * *

Bishop Graves writes from China that we should be happy that the work of the hospitals has been carried on. He recently presented diplomas to sixteen nurses who have completed training at three different Church hospitals. "Neat and business like nurses," he says.

* * *

Bishop Rowe of Alaska sailed from Seattle last month for his tri-annual trip to the Arctic.

CONFERENCES AND CONVENTIONS

New conference at Cloudcroft, New Mexico, an experiment which was so successful that it is to be repeated.

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Oregon has had a three day course of study and recreation for its fifty-six lay readers.

* * *

There are millions of Jews who have forgotten their own religion who are as yet untouched by any other. It was this fact which was outstanding at the conferences in Budapest and Warsaw, where a hundred workers gathered to conside the "Christian Message and the Jew." Evangelical work among Jews was urged. John R. Y. M. C. A. Mott presided.

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Two in one is the rule at the Hillsdale Conference. Adults and young people have separate classes but eat, sing, play and pray together. This conference under direction of the diocese of Michigan, in its sixth year, was well attended.

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"I found God on the croquet ground." So announced a young lady who attended the summer school at Saratoga Springs. When asked to explain she said that it was there that she had met earnest consistent Christians who kept their tempers when they missed a shot. This conference which is for young people exclusively, brand new this year, is under the direction of the Rev. Arthur R. Cummings of Richmond Hill, Long Island.

* * *

No headliners or spellbinders on the program and yet the Gambier Conference this year was better than

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ever. Large attendance and a fine seriousness in classes and a lack of it outside. Dean White of Cleveland acted the perfect chaplain. Bishop Rogers had the largest class with a course of the Life of Christ.

* * *

Valle Crucis School (figure out your own pronunciation) under the direction of the five Carolina dioceses closed a two weeks' session last week; good attendance but not as well scattered as it might be.

RURAL WORK

Bishop Johnson has held services this summer at places in Colorado that have had no church services of any kind for four years. There are places in the state of from 5,000 to 10,000 scattered population where no church services of any denomination are held.

* * *

Clergymen and workers from twenty-five dioceses attended the Madison, Wisconsin Rural Conference. Miss Agnes Penrose, Church Mission of Help, Albany, stressed the importance of the rural clergyman's work among the delinquent, pointing out that the temptations are often greater in the country than in the city.

Rev. Frank Gavin, professor, gave an address on "The Modern Trend of Religious and Philosophical Thinking." The world wants the truth unvarnished by doctrinal prejudice was the jist of it. A Methodist parson, the Rev. Dr. M. A. Dawber, said that the clergyman had to be the leader in everything in rural communities—cultural, mental, moral, physical and spiritual. Bishop Darst, crusader, stated that the Church is awake and that we were to go on with the work splendidly begun by the Bishops' Crusade. At the close of the session resolutions were passed endorsing various ideas and plans that had been presented to the group.

BUILDING

Cornerstone laid last month by Bishop Rogers for a a new St. Peter's Church, Lakewood, Ohio. The Rev. D. LeB. Goodwin is rector.

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A new church and parish house has been contracted for at Springfield Gardens, Long Island—St. John's Parish.

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Colored mission at Corona, Long Island, is to put up new buildings at once, likewise the mission at Floral Park.

* * *

New parish house is to be built this summer at St. Luke's, Fort Madison, La., Rev. J. H. Dew-Brittain rector.

* * *

St. Peter's, Bay Shore, Long Island, is building a new parish house. Rev. William R. Watson, rector.

DISTINCTLY WOMEN

Miss Mary S. Brisley has accepted an appointment as executive secretary of the New York branch of the Church Mission of Help. She comes to the job from Minneapolis, where she won a reputation in the Family Welfare Association. She succeeds Mrs. L. Frederic Pease who resigned because she is to move her home to New Haven.

* * *

Five nurses were admitted to the Guild of St. Barnabas for Nurses at Huntington, Indiana, by Bishop Gray. Miss Elizabeth Springer, superintendent of nurses in the hospital has done much to further the work of the Guild.

WARNING

Mr. Griffith, secretary to Bishop Longley of Iowa, the Rev. Frederick W. Clayton, in charge of All Saints, Omaha, for the summer, and the Rev. E. J. Randall, secretary of the diocese of Chicago, write in letters

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SCHOLASTIC: Best of preparation for college. Boys this fall will be entered at Dartmouth, M. I. T., Yale, Princeton, Columbia, St. Stephens, Hobart, Kenyon, Annapolis, University of the South, Knox, Beloit, Michigan, Wisconsin, Illinois, Lafayette, Miami and Purdue.

ATHLETIC: Every boy has an opportunity to enter the sports — Foot Ball — Basketball — Tennis— Track — Golf — Baseball — The School for two years has had an enviable reputation.

RELIGIOUS: Great care has been given to have a good religious atmosphere. There are few obligatory services.

HOME LIFE: The School has been to capacity for six years. Great care has been used in the selection of boys. The group enrolled has made it possible to have a full honor system under a council and an atmosphere of an ideal home.

CONFERENCES: The Rector will be glad to make appointments at various centers during the summer. A visit to the school would be of value. The Chicago Office is Room 1411, Tower Building, Wednesdays, 10 a. m. to 1 p. m. Address the School for literature and information.

ENROLLMENT: Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.

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to warn you against a man about 35, 5 feet, 11 inches; fair, medium brown hair; with a tooth in the lower jaw which is very noticeable because it isn't there. His name when last heard from was L. N. Sayre. Mr. Randall states that he claims to represent the National Council and the Church Pension Fund.

Mr. Griffith says he claims to represent THE WITNESS. (In any case he is a clever person who affiliates himself with prosperous institutions). Brother Clayton writes that Mr. Sayre swipped a bunch of All Saints' stationery and sat himself down and wrote a lot of nice introductory letters with the name of "F. W. Clayton" and "Thomas Casady" affixed. He also writes clergymen in remote centers on this stationary, begging cash for worthy causes. Tell the cops if he calls.

FINANCIAL

Close to two million dollars was contributed during 1926 through the parishes of Chicago for parochial, diocesan and general church work. Of this three quarters of a million was for current parochial expenses and another half million for special parochial expenses.

RELIGIOUS EDUCATION

Six thousand children are enrolled in the Daily Vacation Bible Schools of Brooklyn. Of these schools fifteen are run in Episcopal Churches. The largest is at St. George's, Flushing, with enrollment of 155.

* * *

They get a full attendance at Anniston, Alabama, by means of the Gospel Bus. Five trips each Sunday—running about picking up the children and taking them home again after the school.

* * *

Miss Edna Eastwood, successful in religious educational work in Montana, is to take charge of the work at the Cathedral, Garden City, Long Island, this coming year.

* * *

PEOPLE

Canon Reade, smiling parson of Cincinnati, met with a serious accident on the way to the Gambier Conference. Car overturned, three fingers of his left hand had to come off. Yet he still smiles.

* * *

Bishop Reese, coadjutor bishop of Southern Ohio, on a forced rest on the M. D.'s say so, is taking a trip to the other side.

* * *

The Rev. Phillips Osgood, rector of St. Mark's, Minneapolis, has won a first prize of $500 for a sermon on the subject Eugenics offered by the American Eugenics Society.

* * *

Bishop William Cabell Brown of Virginia died of heart failure in London on July 25th. He was a member of the National Council, chairman of the House of Bishops 1922-1925 and was assessor to the Presiding Bishop. He is succeeded by Bishop Henry St. George Tucker.

* * *

Bishop Moreland of Sacramento, was recently the editor for a day of the big daily newspaper of his city, The Union. He directed the whole job and wrote the editorials himself in which he reminded journalists that they should uphold high standards and not stoop merely for the sake of sensations and the resulting circulation increase.

SOCIAL SERVICE

"To speak of social service as a department of Church work is a contradiction. Social service is the Gospel of Christ, not a department of it." So said the Rev. Harold Holt, assistant secretary of Social Service department, in an address before social service workers at Lakeside, Conn. "The national department, is, in the main, I should say, an evangelistic body and a clearing house of ideas. We are an evangelistic group

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primarily not a censoring body, not an administrative body but a body trying to get the world on a Christian basis by the recognition on the part of every constituent member of his social responsibility in his particular community."

* * *

The department (281 Fourth Avenue, New York) calls attention to three publications. First, reprint of papers on parochial, diocesan and provincial work, read at the Des Moines conference; second, the reprint of a paper read by the Rev. Edward S. White of St. Louis on the religious approach to S. S.; and a paper by Prof. Stuart Queen on the non-religious approach; third, a paper by Harrison Elliott of Union Seminary on mental hygiene and religious education. The first two cost fifteen cents each, the third, seventy-five cents, and this is not an advertisement.

* * *

Christ Church Cathedral, St. Louis, has a cathedral day each month for professional social workers—a service, then a conference, an hour for gossip and of course food. This could run under the GOOD IDEA head just as well as here.

* * *

The five dioceses of Pennsylvania have a joint committee on welfare legislation which informs churchmen of important pending social legislation. Also a GOOD IDEA.

SERVICES

Men and mules were too busy to bring members of a family from the farm to church for confirmation when a Bishop came the other day to a southern town. So the woman of the family took straw braid, made two hats, sold them for a dollar and paid a passing truck to bring her and her children to the service.

* * *

Bishop Garland of Pennsylvania ordained a large class of girl inmates of the state correctional institution, Sleighton Farms, presented by the Rev. Alfred Smith of the City Missions staff.

* * *

Rev. John B. Matthews, Marianna, Florida, was advanced to the priesthood recently by the Bishop of Florida.

FOREIGN BORN

Worcester, Mass., is soon to have a Syrian Jacobite clergyman from Jerusalem who comes to be the rector of St. Mary's Syrian Church. He was set apart in the Church of St. Mark, Jerusalem, which tradition says occupies the site of the house of St. Mark and the upper room. The Rev. Paul Samuel is his name and he is a chorepiscopus, which is not an "Ask Me Another" but a married priest, who exercises jurisdiction over other priests.

* * *

A Massachusetts parish—and there is nothing quite as American as a Massachusetts parish—had a confirmation class of nineteen recently. The class contained a Chinese, a Negro, a French woman, an Italian man—and two former Romanists.

EVANGELISM

Captain Mountford of the Church Army, has set to paper his impressions of the work done so far by the Army in Long Island which can be summed up with "encouraging." The clergy in whose parishes these missions have been held are more enthusiastic, "men of fine type, methods excellent, their visits stimulating and invigorating."

* * *

Two weeks' work for the Archdeacon of Utah, in June, outlined

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'Wanted, a pair of three-branch candle sticks. Any parish having a pair they would donate to a mission or sell at a reasonable price are requested to communicate with James Irving, Senior Warden, St. Paul's Church, Pipestone, Minn."

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by request, began with a trip from Provo, where he is in charge of St. Mary's Church, to Logan, in the northern end of the state, 130 miles each day, to take over the work from the Rev. Allen Jacobs, who was leaving for the Cathedral in Reno.

Next came a trip to the Coal Camps at Helper, where he hopes to build a church this summer. Helper is the center of some two dozen or more coal camps on the Denver and Rio Grande R. R., about 90 miles southeast of Provo. There are quite a number of Churchmen in these camps. The larger part of the population is composed of miners from the British Isles who are more in sympathy with our Church than with the denominations. The Home Missions Council of Utah some years ago asked us to promote work there.

The following Monday at daybreak Archdeacon Bulkley started on a 330-mile drive through the hills and across the desert to Ely, Nevada, where he arrived at 5 p. m., to meet the Bishop, returning from the Church Congress at San Francisco, and take him to Ibapah.

Then followed 110 miles to the Ibapah Indian Reservation, in western Utah. There are a couple of hundred Indians on this reservation. No religious work has been done there. The agent, Mr. Briganze, is anxious to have us take services there and it is planned to do so.

Then back, 275 miles across the Salt Desert and Wendover road to Provo, to get ready for Sunday. This, Mr. Bulkley says, is not much more than ordinary summer work.

GIFTS AND MEMORIALS

Washington Cathedral announces an unusual gift. Mrs. Ridgeley Hunt, whose collection of rare lace is famous, has given a strip of Spanish Needle Point lace, dating about 1640, for the altar of the Cathedral. The only other piece of similar lace of this period is in the Albert Victoria museum of London.

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

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

There is space here for two
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CHICAGO

A Nevada miner who died recently left his entire estate of $30,000 to St. Mark's Hospital, Salt Lake City.

* * *

St. Paul's, Buffalo, has received two legacies this past month to be added to the permanent endowment —$1,000 from the estate of Dr. Samuel D. Flagg of St. Paul, Minnesota and $50,000 from General Edmund Hayes.

ANNIVERSARIES

St. Paul's, Franklin, Tennessee, is the oldest church in that state—erected in 1825, with the first vestry elected in 1827. So this month sometime they plan a celebration there with the high dignitaries and all that goes with such a party.

* * *

St. Mark's Cathedral, Salt Lake City, celebrated the 60th anniversary of its founding last month.

Young Peoples Column

By Rev. W. A. Jonnard

PUBLICITY

IT may be argued by some that the youth of today are being given too much publicity, but what about youth's activities in the Church?

Even the best informed are surprised when reports come in to Diocesan or Provincial Headquarters telling of the work of our own young people in the Five Fields of Service. It would be well if certain self-appointed critics of youth, whose stock in trade seems to be a mass of glittering generalities of condemnation which they hurl at the youth of today, could be informed of the splendid service that thousands of our own youth in the Church are rendering.

But information is seldom available. One of our young people from Georgia wrote a company in Virginia handling a certain form of Church supplies asking if they made badges for Young People's Organizations, and this paragraph appeared in the letter, giving our young friend a rude jolt:

"As the assistant superintendent of an Episcopal Sunday School, I have never heard of the Young People's Service League. Where is their national headquarters? I'd like to know more about it."

The comment of the young person who sent the letter to me was very much to the point. It was: "He needs to be told." What better argument for publicity?

This was over a year ago. But, to cap the climax, I wrote the Company myself and received this reply:

"Thank you very much for your letter of November 1st, about the Young People's Service League. We have not heard anything from Miss Blank, and inquiry of one of the

Services

Cathedral of St. John the Divine, New York.
Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.

The Incarnation, New York.
Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D.
Sundays, 8 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 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, and 11 A. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursdays, 11 A. M.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

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

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

St. Mark's, Milwaukee.
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
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Rev. John Mockridge
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Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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Diocesan Representatives here fails to give us any information. If you have any information about this organization, I should certainly appreciate it."

Won't The Witness please page Bishop Murray and have him once again broadcast the wonderful achievement of the Young People's Service League of the Province of Sewanee who, in Jacksonville, and in his presence, presented as a Thank Offering, the sum of $1500.00 to the Provincial Department of Religious Education.

Or, let him who doubteth come to the Young People's Department of the Sewanee Summer Training School and hear the reports of Service given by wholesale.

The "Publicity Man" for a group of Gamma Kappa Delta's in Illinois writes me: "The play is over now and we have one hundred and twenty dollars more in our treasury than before, most of which is already pledged to the Church. But I don't think that is the greatest gain we derived from the play. It has given our young people's organization a good start on the years activities. We have experienced the joy that comes only from cooperation in hard work and interesting work. We got a good organized start for our activities of the season which are many."

My own Young People's League netted over two hundred dollars recently and had the same experience. With this sum they are doing a lot of work, and sending two delegates to the Summer School at Sewanee.

Clerical Changes

BLANKENSHIP, Rev. A. Hugo, resigns as rector of Emmanuel, Alexandria, Va., to become dean of Holy Trinity Cathedral, Havana, Cuba.

BURLESON, Rev. Theodore M., recently ordained deacon (third generation in the ministry—nephew of Bishop of S. D.), has been appointed in charge of St. James, Cashmere, Washington.

ELLEGOR, Rev. F. Wilcom, of New Rochelle, N. Y., has accepted the rectorship of St. Philip's, Syracuse, N. Y.

GIBSON, Rev. Franklin L., assistant at the Cathedral, Los Angeles, has accepted a call to St. Athanasius, Los Angeles.

JOHNSON, Rev. Charles Paddock, former member of Princeton faculty, who has just completed a course at the General Seminary, has been appointed student chaplain at Princton.

PAGE, Rev. John Mitchell, student chaplain University of Illinois resigns to accept charge of American Church at Dresden, Germany.

STONE, Rev. Morton, resigns as rector of the Holy Nativity, Beverly Hills, Chicago, to accept appointment as chaplan at University of Illinois.

SHOESMITH, Rev. Thomas, resigns as rector of All Saints, Lehighton, Pa., to accept the rectorship of Christ Church, Stroudsburg, Pa.

TRACY, Rev. H. L., resigns as head of Mississippi State School for the Deaf to become general missionary to the deaf in the four Virginia dioceses and Washington.

WRINCH, Rev. H. G., resigns as rector of Grace, Wabasha, Minnesota, to be assistant of Gethsemane, Minneapolis.

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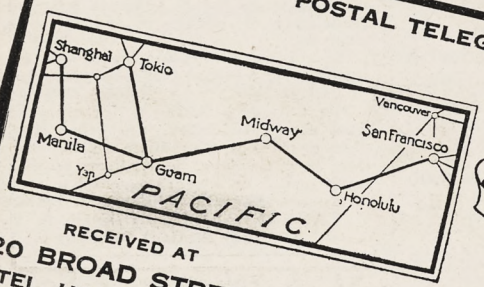

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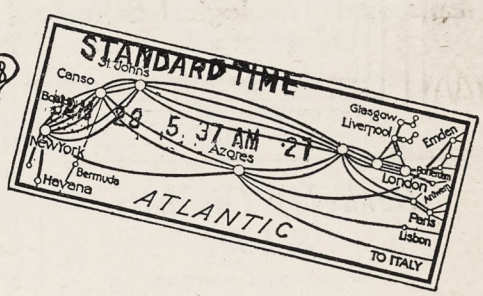

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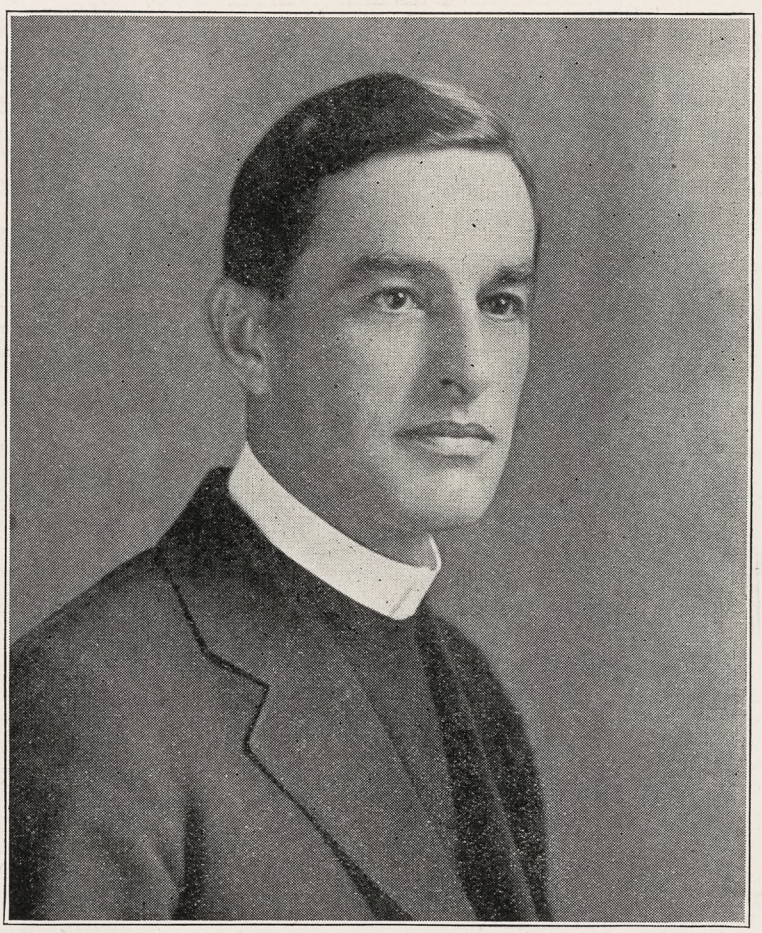

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THE DEVELOPMENT OF THE CHURCH

The Vine In America

BY BISHOP JOHNSON

IT SEEMS as though the New World was reserved in the Providence of God for the assembling of all the various religious convictions and institutions which had taken root in Europe, and transplanted them in new soil in order, possibly, that the fit might survive.

The necessities and hardships of settlers in a new country forced America to become the cradle of free speech, free thought and free action.

In the first place, every kind of religion came over here and in the second place, none of them had sufficient preeminence over the rest to dominate the others successfully.

In 1607 the Established Church settled in Virginia. In rapid succession the Puritans invaded New England, the Dutch Reformed, New York, the Roman Catholics, Maryland, the Quakers, Pennsylvania, and the Baptists, Rhode Island.

Melting Pot

The Colonies became a melting pot for all sorts and conditions of Christians. Into this medley the Church brought that which she had received—the faith, the sacraments, and a commissioned ministry.

This was the essence of the Vine, but there were certain things which hung on the branches of the vine, which were destined to cause the Church great embarrassment.

She was the established Church of England, having as her chief pastor, the Bishop of London.

She was destined to feel all of the odium and few of the blessings which went with this alliance. Moreover, her candidates in the United States must cross the ocean to be ordained and then must take an oath of allegiance to the King at ordination,—an oath which was to cause great searchings of conscience to many in the days of revolution.

She was also confined to the use of the English Prayer Book, but without any prayer books in the pews. Small prayer books were very rare and exceedingly expensive.

The churches were practically without them, the clerk making the responses and the congregation relying upon memory for such responses as they made.

For a period of 170 years there were no confirmations, ordinations, or Episcopal ministrations of the Church in the Colonies.

Very few of the sixty clergy in the colonies in 1700 ever had surplices. Of these sixty clergy, forty lived in Maryland and Virginia.

The atmosphere in which the Church existed (except in the few cities) was almost identical to that found today in the mountains of Tennessee, where live the survivors of those days.

Low Morale

The first clergy who came over were consecrated men, but under the conditions, standards dropped and at the time of the Revolution the morale was not high.

During the 18th century and prior to the Revolution, the colonies were swept by a religious revival known as the Great Awakening, which started in Northampton, Massachusetts, by one Jonathan Edwards (1735); swept down the Atlantic Seaboard to Georgia, where it was taken up by a priest of the Church, George Whitefield, who carried it back to New England in a perfect conflagration of religious emotion without any corresponding accompaniment of high moral obligations.

It was crude and fiery and furnished the materials out of which Coke and Asbury built up the Methodist Church, drawing off large numbers of Englishmen trained in the Church of England, but neglected by her in the colonies.

Whitefield was the type of a reformer who villified everybody (especially his brother clergy of the Church) if they refused to accept his methods as the true way of life.

John Coode

There was another priest of those days who reminds us of some of our modern prophets. He filled the pulpit of his church on Sunday, lectured on the absurdities of Christianity during the week and discredited the Church of which he was a minister by his own eccentricities. His name was John Coode and he held forth in Maryland.

In this pre-revolutionary period Edwards and Whitefield regarded religion as primarily a matter of personal experience manifesting itself in some external enthusiasm.

No one doubts the sincerity of these men; the results failed to justify their assurance.

They burnt over the field and left the residue charred and infertile. They affected men zealously but not well.

The aftermath of the Great Awakening was wide-spread infidelity, championed by Tom Paine and exemplified in the cynical attitude of men toward religion. The rather sordid maxims of Poor Richard's Almanac formed the chief spiritual inspiration of the period which ushered in the Revolution.

The Revolution split the clergy in two groups: those who regarded their ordination oath to the King as a moral obligation and those who disregarded it in the interests of freedom.

Samuel Seabury remained loyal to his ordination vow; White and Provoost felt justified in ignoring it. More than sixty clergy of the Anglican Church were banished or suffered indignities, because of their Tory affiliations.

It mattered not to the mob that

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many of the most eminent Churchmen were leaders of the Revolution, and without them the inarticulate populace could have done nothing. The church bore the odium of its English attachment, especially from that large proportion of the population whose patriotism became active as soon as the war had been concluded.

The Revolution severed the Church from her patron, the Bishop of London, and from her almoner, the Society for the Propogation of the Gospel. The clergy were left without salaries, without any corporate assembly, and without any popularity.

Heavy Baggage

As Bishop John Williams expressed it, "The Church was regarded as a piece of heavy baggage which the British had left behind in her evacuation of the Colonies."

Moreover, there were few clergy who had espoused the side of the patriots and were therefore acceptable to their own congregations.

Something had to be done to conserve that which remained.

In Maryland, Dr. William Smith, irascible, able and not over pious, led the Maryland clergy to organize for the protection of their property and income.

He gave the name, Protestant Episcopal, to the corporation which he formed and thus unconsciously committed us to this title, which was a prudent name in those times, but rather bulky for posterity.

He also is responsible for a much more primitive and acceptable practice. He invited laymen to sit with the clergy in this initial convention.

For more than a century this Church was the only ecclesiastical assembly in the United States of America which gave to the laymen an equal voice and vote in ecclesiastical affairs. We can forgive him the nomenclature in view of this happy restoration of the laity to their rightful position in Church affairs.

Samuel Seabury

In New England, under the leadership of Samuel Seabury, devout, resourceful and energetic, the Church assembled at Woodbury, Connecticut (1783) for a similar purpose but with a different emphasis. Since the days when Timothy Cutler, President of Yale College, and his associates had forsaken their Congregational affiliations for a ministry which had apostolic authority (1720), the Church in Connecticut had been devoted to the need of an Episcopate, and their concern was not for property but for valid orders. They elected Seabury as their Bishop and sent him to Great Britain for such consecration as he could get—if possible from England, if not from the Scotch Non-jurors, who were in the same disfavor with the English Establishment as were the Colonial rebels.

In Pennsylvania the Reverend William White, versatile, diplomatic and of unquestioned patriotism assembled the clergy and laity to effect a merger of the Church in the various colonies.

Merger

These three ideas, which originated separately, were to be subsequently merged, but they formed the questions for debate in the first convention of the Church, which met in Philadelphia (1784) and at which were representatives, clerical and lay, from New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, Connecticut was dubious and Massachusetts was cautious. The latter sent a letter and the former held aloof. This aloofness was justifiable in view of the fact that the Convention settled down, not only to secure the Episcopate, but to dilute the Prayer Book in its theology and to delete from the Prayer Book everything that might give offense. The brashness of this first convention may be attributed to the fact that they were new at the business and optimistic as to the reception of their crude suggestions.

The Revised Prayer Book found little favor in the Colonies, and no favor at all from the English Prelates when their proposed revision became known.

In order to secure the Episcopate they had to retract their mangling of the Prayer Book and in order to win the cooperation of Connecticut they had to compromise their proposal to make the Bishops, when obtained, a sort of annex to the Convention rather than an integral part thereof.

Bishops were coming to the federated colonies laboring under great suspicion, from which suspicion they have not yet entirely escaped. No Episcopate ever was given such restricted powers and to this day, the energy of Roman Catholics and Methodists as compared with the inactivity of the Church is largely due, in my judgment, to the fact that those bodies are administered by a group of superintendents, while we have received our inspiration from a General Convention.

The final article in this series will appear next week.

Our Cover

WILLIAM G. PENDLETON is the headmaster of the Virginia Episcopal School at Lynchburg, Virginia, a school which he has brought to the front until today it is one of the finest of the Church schools. Dr. Pendleton was graduated from William and Mary College in 1903 and from the Virginia Seminary in 1907. He served as rector of two parishes in Virginia before taking up his present work.

Preacher, Pulpit and Pew

By E. P. Jots

The minister was taking to task one of the young members of his flock. "William," he said, "I hear that you have been raising false hopes in several maiden hearts. If rumor does not lie, you are engaged to one girl in this village, another in Little Mudford, and a third in Ditchley. How do you come to do such a thing?"

William grinned uneasily. "Why, you see, I've got a bicycle," he replied.

* * *

The boat was sinking. The skipper rushed up to a crowd of scared passengers.

"Who among you can pray?" he asked them.

"I can," answered the minister.

"Then pray, mister," ordered the skipper. "The rest of you put on life-preservers. We're one short."

* * *

"How did the Smith wedding go off?"

"Fine until the parson asked the bride if she'd obey her husband."

"What happened then?"

"She replied, 'Do you think I'm crazy?' and the groom, who was in a sort of daze, replied, 'I do'."

* * *

Tombstone Dealer (after several futile suggestions)—How would just a simple "Gone Home" do for an inscription?

The Widow—I guess that will be all right. It was always the last place he ever thought of going.

* * *

Vicar to his Sexton "I find our garden fete is fixed for the same day as the eclipse. I think I must get it put off."

Sexton "You couldn't hardly do that, Sir, not a **total** eclipse you couldn't."

* * *

In a small village a new letter-box had been installed, causing much comment among the village children as to whom it belonged.

"It must be the minister's," said one little lad.

"It can't be," contradicted another, "don't you see what it says on it—'No collection on Sundays'?"

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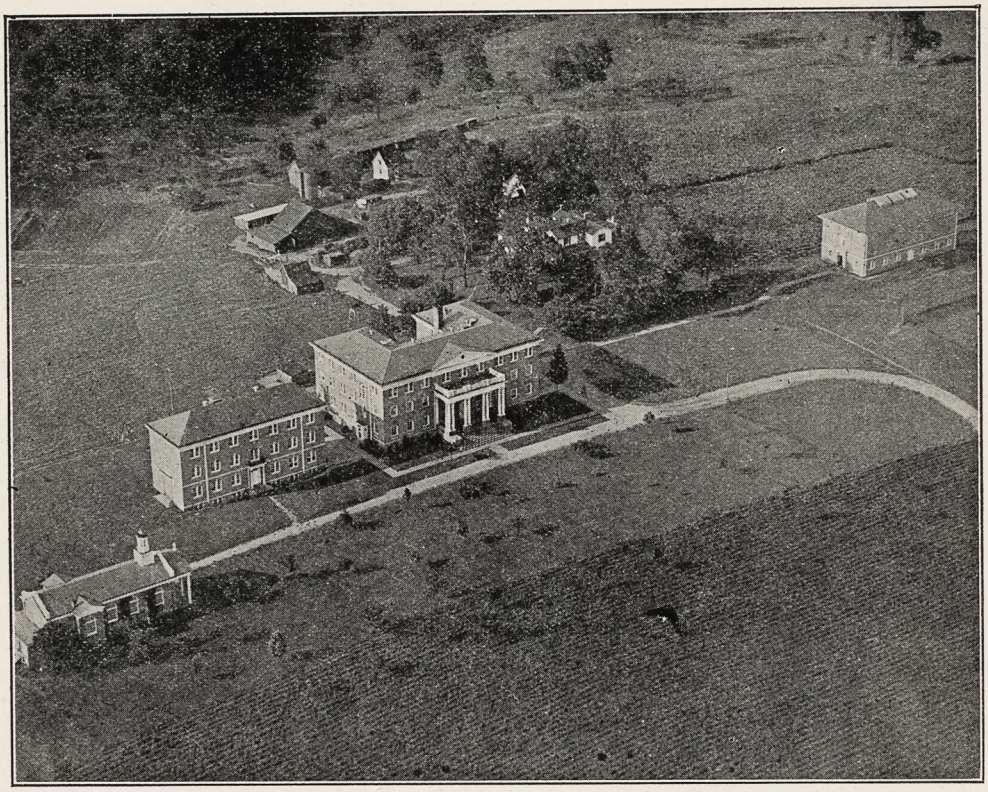
VIRGINIA EPISCOPAL SCHOOL

By

REV. THOS. M. BROWNE

Rector, St. John's Church, Lynchburg, Va.



THE Church preparatory school stands as an answer to the challenge of an enlightened and informed demand for an adequately religious, moral and educational foundation.

I believe the Virginia Episcopal School has taken its place at the forefront of our preparatory schools. Its record in its short history attests better than words the reason for its high rank among Church schools. The history of the school is unique and very interesting. It is a real venture of faith which has borne beautiful results.

Some years ago a small group of men, under the leadership of Rev. Joseph B. Dunn, D. D., then Rector of St. Paul's Church, Lynchburg, Va., caught a vision of the great need and opportunity for a Church school for boys of limited means. After several efforts to induce the Diocese of Southern Virginia to launch such an undertaking, these men formed themselves into a Board of Trustees, and determined to found the school. A site of about one hundred and forty acres of land was obtained on the suburbs of Lynchburg, and a charter was obtained providing for the preservation of the property to the Church, and also that the school shall always be conducted at a minimum cost, so that boys of small means may perpetually enjoy its advantages. In order to keep the cost low, all equipment of course must be donated. At present the school has a plant conservatively valued at about $300,000, all of which has been the gift of friends of the movement. The Board showed its wisdom in selecting for the first Rector of the school Rev. Robert C. Jett, then Rector of Emmanuel Church, Staunton, Va. The school stands today as a perpetual monument to his work. He brought to the school a lovable personality, a true Christ-like character and an enthusiasm for the work which has been an inspiration to all with whom he has come in contact. He has stamped his own personality and character upon the institution in such a way that in the short time it has been in operation it has made an enviable reputation for its high moral and religious atmosphere. When Dr. Jett was elected as the first Bishop of the new Diocese of Southwestern Virginia, Rev. William G. Pendleton succeeded him as Rector of the School. He came to the school in 1920, and is successfully upholding the high standards set by his predecessor.

From the day the school opened its doors in 1916, it has been filled to capacity. At the present time it has accommodations for one hundred and fifty boarders.

Two aspects of her life stand out plainly, a vital religious atmosphere and an academic standing of the highest order, the latter maintained under difficulty on account of the low tuition charge.

Religious instruction is required in every form, giving the boy continuous contact with the ideals and impulses of Christian life. It cannot be emphasized too strongly in these days that education must be undergirded by a fine and intelligent Christian foundation. Linked up with her religious instruction is the Chapel, a beautiful building and a fine contribution to the Church's work. This building was an outright gift from a friend of the school. It is the heart of the school, and she feels that the Christian life of her boys is much more vital because of her having her own Chapel on the grounds.

From an academic standpoint her curriculum and teaching staff are of the very highest caliber. It is a real source of satisfaction to all interested that the graduates of V. E. S hold first rank in scholastic standing at our University. At the close of the past session, three of her graduates were elected to Phi Beta Kappa at the Universities of the state.

The boy's physical welfare is also continued and developed by compulsory gymnasium work and athletics of all kinds. Thus spiritually, mentally and physically V. E. S. presents a balanced preparation for Life.

The ideals of the founders of this institution demand recognition from the Church at large. She is determined that her religious life and her academic standards shall be maintained, but her policy of low tuition in order to open her doors to boys of moderate circumstances creates a serious problem. Comparison of the tuition of V. E. S. and schools of similar standing will be of interest. The school must depend for a measure of her support from persons who are

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interested in Church school education and able to assist financially.

It was my privilege to be associated with V. E. S. several years ago in her religious instruction department. I experienced the fascination of her ideals and life, and I know of no more satisfying opportunity for doing great and still greater good than by interest in and gifts to the school. I heartily commend V. E. S. to the Church.

In her case the saying that "A prophet is not without honor save in his own country," does not hold true, as attested by the following editorial which recently appeared in the Lynchburg News, the daily paper owned and operated by Senator Carter Glass. This is even more striking when we learn that no one connected with the paper is a member of the Episcopal Church.

"One of the finest little praparatory schools in the State nestles in the hills a few miles from Lynchburg. Unheralded to the stranger, hard to find by the traveler or tourist, Virginia Episcopal School looms upon the horizon today as one of the best prep schools in the South.

"A member of the Southern Association of Accredited Secondary Schools, V. E. S. has adhered strictly to the requirements of this conference. Her faculty members are graduates of standard colleges; no more than five periods a day are taught by any teacher, thereby assuring the maximum efficiency of teaching effort; equipment of a literary and laboratory nature are at par or better. All of the standards of a modern school which insure for success are at hand. Yet it is the spirit of the school which makes it outstanding in the State. One is impressed with the feeling that he is among young gentlemen when he puts his foot on the campus. A spirit of real friendship and cordiality greets you. Kindness and courtesy are evidenced at every turn. And when you enter the institution you are amazed at other things. You find that the students' councils are in control of the school. They enjoy the utmost confidence of the president and the faculty. You can even find the student correcting his own examination papers. Sounds good, you say, but impracticable? But sit down and experience the thing and you will find that it is good.

"And when teams visit this little school for "battle to the death," you will find them treated as if they were at home. Nothing is left undone to make the 'invaders' feel as if they were within the walls of their own school.

"Recently a visiting team defeated V. E. S. at baseball by a very one-sided score. Not one minute, from the beginning of the game, when the home team was on even terms, until the last man was called out, did the V. E. S. student body cease their cheering for their favorites. And after the game, many, many times the writer heard the losers congratulating the members of the successful team.

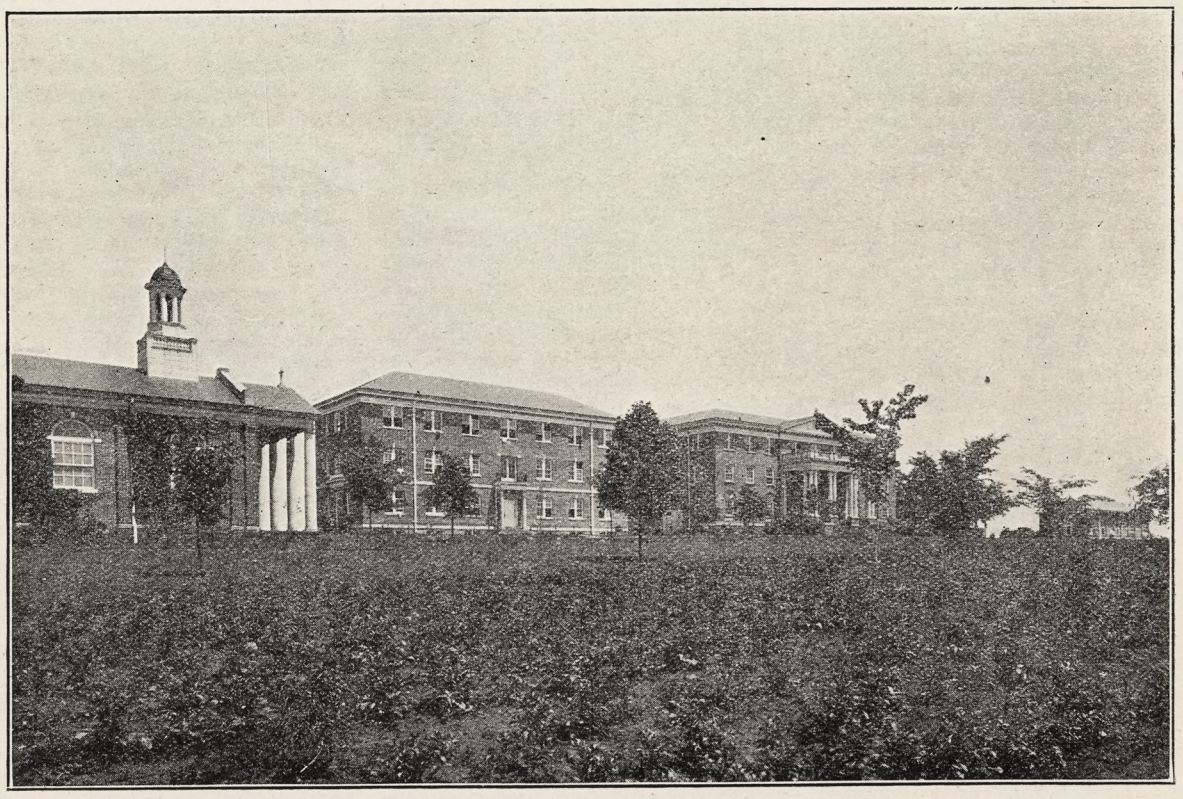
"It was truly a delightful occasion. It made an old-timer feel that the world was good after all, and that humanity was at as high a state of genuineness as ever. It made our heart warmer that V. E. S. existed and reconvinced us that our faith in fair competition, loyalty and red blood of our young American manhood was not in vain."

One Priest a Decade

By Rev. Samuel S. Drury

WHEN people ask whether there will be a Boy Conference on the Ministry this spring, and the answer is *No*, an explanation should accompany that important negative. It may be remembered that at St. Paul's School, among other places, conferences of boys on the Ministry have been held. The wide support of these conferences, their numerical significance, and the general spirit of wholesome comradeship therein developed, naturally prompt the question: When will there be another? The answer is: "We are ready to have another whenever the time seems ripe. The equipment is offered, the considerable financial backing required could probably be obtained, and to secure thirty clerics and laymen to act as leaders would not be difficult." Why then not *have* another?

I am told that the theological semi-



A View of Virginia Episcopal School

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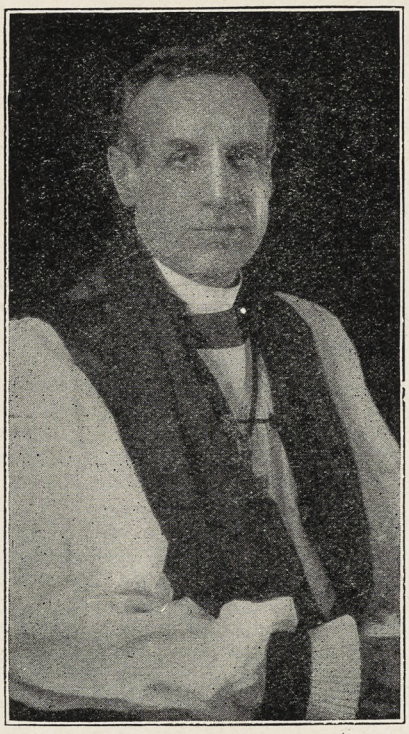
naries of the church are filling up. It is pointed out that perhaps through normal channels, without undue stressing, the Church is training enough officers for her army. For clerical statistics our most reliable supply would seem to be the office of the Church Pension Fund. Through that we learn that there are connected with parishes or missions 4,525 clergy. The Church Almanacks inform us that there are about one million communicants in the Church. That would mean for one minister, 217 people. It is fairer to base calculations on baptized persons. Here the figures are less easily obtainable, and must be conjectural. If we hazard the guess that there are 3,000,000 persons connected with, or looking to, the Episcopal Church, we find that the shepherding must be more widely spread. Is one shepherd sufficient for a flock of 650 souls?

Wise heads must ponder and temperate tongues must say whether we have, at this time, enough ministers in the Episcopal Church. Clearly our zeal for members should never lead to an ineffective ministry, an ignorant or backgroundless ministry; and as clearly it should not involve a ministry meanly recompensed. The cause of religion is not served by the shallowly prepared, though it has often been advanced by the meagerly paid. The latter is a reproach to the laity; the former is the burden of the Bishops. We need fearless and friendly investigation, resulting in publication. There is an economic factor which must be faced. Can a group of 217 confirmed people meet a budget which must include suitable maintenance for the pastor? Are the laymen of the Church willing to face that issue, here and now? Again, should a group of 217 confirmed persons, which we declare may rightly mean a flock of 650, be entrusted to an ill-educated or second-rate pastor? Must we conclude that a church like ours, which prides itself on a cultured clientele is, after all, unable to produce from itself enough clergymen for its future needs?

What interests me most is the church a decade, two decades hence. Supposing we have just enough parsons today, shall there be sufficient officers, apt and meet, learned, alert, cultured and sacrificing in 1937? Somehow I doubt it. When I realize, for example, that just in this province three effective and godly pastors of fifty have died within the month, carried off in their prime, I sadly ask: "Who shall rise up to take their places?" Perhaps some fledgling will be found; which will be as bad for the place as for him. Nothing is worse for the church than to push callow inexperience into posts requiring mellowed consideration. I am always regretful when I hear that young Mr. So-and-So, under thirty, has been offered the rectorship of the big church on the corner. He belongs, for a half decade of tutelage, off on the moors, where so many sages and saints of the English Church have spent their clerical youth; or in country lanes, where he might direct his leisure toward that deepening which our seminaries somehow do not induce. The last of life for which the first was made is the important part. The first twenty years of a man's ministry should be spent in obscurity.



BISHOP BOOTH
Leader at Albany Conference

Where are the men of ripened experience, men between forty and fifty, who can fill these sudden and sad vacancies? Can you, brother cleric, count twenty men of ripe middle-age whom you would confidently call to the parish where you might as laymen thoughtfully worship? No, the supply is scanty and the outlook is slim.

The real solution lies not in summer conferences however bright they be. It lies at home. Responsibility, like all the other virtues, begins at home. The increase of the ministry starts at home literally, of course, by the fireside, and almost as emphatically at the parish altar. The parish is that arable land whence candidates for the priesthood should spring; and therefore, although it were easy and pleasant to have another conference on the ministry for boys from all over the church, such as we are quite ready to have any June, this won't solve the problem. The parish must be the unit of supply. Priest and laymen should scrutinize the situation at home. They should blazon the question, from pulpit and from pew: Is our parish self-supporting? Even if plethoric with money, our parish may be running up a big deficit in man supply. We should ask where our present minister was produced; and where in the church are the priests who spent their boyhood with us? Is our parish, so far as candidates for the ministry goes, a parasite parish? To be explicit, decade by decade in the last fifty years, how many priests has our parish supplied to the church at large? Have we produced none and lived on other supplies? Are we parasites? It would make a not-too-local historical sermon if the rector were to recount the acts of our parish since 1827, with an especial study of the number of priests produced,— who they were, what they did, where they are.

A constant supply of able men for the ministry is about the most important of our present defects. Let us study it all together, and fearlessly print even our half-baked opinions? Why can't we be franker in fixing salaries, firmer in refusing, more zealous in recruiting? Will not every parish consider adopting as a sort of slogan: *One priest a decade?*, so that the causes of the Spirit, as the years pass, will be met by a steady supply of faithful and fit pastors?

Books

The Life of Prayer in a World of Science — William Adams Brown, Ph. D., D. D. Charles Scribner's Sons, N. Y. $2.25.

One of the most useful books on prayer, its significance and its difficulties, which has appeared in recent years.

Thoroughly scholarly and modern, it is at the same time devout and reverent, and, like everything of Dr. Brown's, is beautifully and interestingly written. This book ought to help anyone who finds prayer, not only why but how and when, a problem. There is a very full bibliography.

As Man to Man—Conde B. Pallen. The MacMillan Co., N. Y. $2.50.

The Editor of the Catholic Encyclopedia discusses Roman Catholic faith and practice in a series of imaginary conversations in commuter's smoker. Mr. Pallen is very skillful in erecting men of straw and then throwing them down and completely destroying them. It is hard to imagine however, even Protestants quite so stupid and ill-informed as some he encounters. With due allowance for special pleading the book ought to be a useful piece of painless propaganda. It is interestingly written and packed with information,— most of it accurate.

Frank R. Myers.

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THE PEOPLE OF THE PARISH

Their Relationship to the Priest

GEORGE PARKIN ATWATER

THE people! God bless them. What an assortment they are. When you have them on your heart, and likewise on your hands, they become the most important group of people in the world, for, humanly speaking, your career in your Parish lies in their hands. The Parson first dreams of moulding them into the forces they should be, and then he learns by experience to accept them as they are. If you ever have left a Parish, you know how quickly some of the people fade from memory, but you remember others with a grip that does not relax. Note when you go back for the first time how the people receive you, and note the doorsteps toward which your steps naturally turn. As a young Priest I went back to my first Parish. I had an idea that my return would cause a mild sensation. The first man I met was one that in my youthful enthusiasm I had endowed with an eternal interest in me and my work, although he had not gone to Church in my time. He took my hand, gave his intellectual make-up a shake to dislodge my name, looked into my beaming face, and said, "How do you do? Did you come in on "17"? (Every villager has a familiar acquaintance with trains, and calls them all by their first names.) He then gave an uneasy shift and continued, "I guess it's going to rain." I felt that it had rained, and that I was shivering in it. It was a rude shock. So complacently does youth count on age's interest in youth's existence.

When the people are about you, however, they assume in your eyes an importance which no one but you seems to recognize. That is right. To the Priest, every soul is the child of God, with a life to live to its end, and a heart capable of suffering. It may not seem interesting, but there it is, pulsating with its own hopes, ambitions, in its own way, bearing its own burdens. No life is commonplace. The faded, tired face is marked with tragic experience, and the gingham apron or worn overalls are badges of service in an army neither picturesque nor spectacular in heroism. But they are often heroic men and women, in whose hearts are the real worth of the true gold of character. So the Priest sees in them his treasures.

How astounded the Parish would be if it really knew how, in the mind of the Priest, the people were huddled together in groups. It would be shocking. Really they would decline to be so associated. Such close contact with undesirable persons would be unendurable. Yet there you are in the group. Walk into the next room, if you so desire, ladies and gentlemen, but you must give the pass word. How scandalized would be the fur-covered society woman, riding in her automobile and attending to her pleasure, if she thought she was the same kind of a soul as that horrid man idling on a street corner, his hands in his pockets and his face marked with the fear that he might have to do useful work. To the Priest they present the same problem, as souls. And how astonished would be the simple seamstress, honestly earning her bread, and doing her duty, could she learn that she was in the same niche with the prosperous banker, doing his duty, living honestly in the sight of God and man, and giving his tenth. To God's work, however, they give the same kind of support, material and moral. "By their works ye shall know them."

How interesting are those people in the Parish who totally miss the point. One woman in some distress said to her Priest, "The Church believes that the world will come to an end in the year 2013 does it not?" The Priest was puzzled, and gently replied that he thought not. "But it is in the Prayer Book." The Priest would like to see the place. She turned to the table given to find Easter Day. The date for Easter Day was given for every year up to 2013. There was no more room on the page. "There," she said, "there is no Easter Day after 2013." Quite right, from her point of view. It took some time to explain the value of that table. The Priest refrained from stating that according to her scheme the Church thought the world began in 1786.

Then there are people who make a fetish of Sunday, believing that it is a day of gloom founded on the sanction of the Jewish law. Good women there are who would not for worlds take a stitch on Sunday, and good men who would not venture near a ball game. Such Godlessness! Yet they never darken the door of God's house nor approach the Altar. No, indeed! You know the excuses, do you not? They are as familiar to the Parson as the days of the week. He smiles as he hears the excuses run glibly off the tongue, as if they had the force of the moral law. He longs occasionally to hear one good original excuse. But why do people excuse themselves to him at all? I always feel embarrassed when people excuse themselves to me for not doing their duty. It was as if I had been trying to please myself when I urged their duty upon them.

But we have wandered from the half-enlightened ones who think that Sunday is a day for hushed discomfort. When men worked all day in the fields, with the few beasts of burden for companions, what was more natural than that they should like to spend Sunday indoors with their books and papers and the family album? or that they should enjoy discussing the crops with their distant neighbors on the church porch? They wanted on Sunday what they did not get on week days. No doubt intelligent people in the torrid zone think of heaven as having a snowstorm occasionally. But what of our city workers, who spend the daylight hours in the heat and dust of busy shops, part of a great machine? They want to be out of doors on Sundays. Because such a one makes a garden on Sunday, it is his solemn affirmation that it is Sunday, a day different from the rest.

It is a big problem. A Parson was once asked, in the midst of a group of men in the smoke room of an ocean liner, what he thought of Sunday baseball. It was a generous question. Men listened for the reply. To evade, was to suffer humiliation; to discuss and argue was to invite opposition. He said: "Every man must do the first things of life first. He must not give to the Salvation Army the dollar that he ought to give to his wife. If he has worked all day, he may have his evening's amusement. If he loafs all day, he is a miserable sinner. The first things first, and then the second things. The first duty of Sunday is to keep the channels open between God and life. Life must have the proper spiritual balance. When this is secured, he may, even on Sunday, take steps to secure the proper physical and mental balance. If a man does his duty to God on Sunday, it is permissible for him to do the second things also. Consequently the only ones who have earned the right to play baseball on Sunday are the real Christians who do likewise their full duty to God on Sunday. It is their next privilege, if they care to take it. All others are barred." The group was silent. It was a new idea to have Christians claiming exclusive right to Sunday baseball. But I believe that, in principle, the Parson was right. What do you think?

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WHAT MAKES THE IDEAL PARSON?

News of the English Church

Reported by

A. MANBY LLOYD

WHAT sort of minister does the average Englishman really like deep down at the bottom of his secular heart?

Mr. Lloyd George has dogmatically stated these four essential qualifications for a good clergyman:

He must be a good fellow.
He must have a message.
He must believe in it.

Lastly, he must know how to deliver it.

"When there is a man with a message and he can give life and fire to it he can always fill his church," adds Mr. Lloyd George. "Americans call such men 'live wires'."

One is tempted to doubt whether those four excellent qualifications are essential. What makes the parson "perfect," so to speak—understanding by "perfection" a certain fullness of character?

One can arrive at a conclusion best by the process of elimination. Parson Trulliber wouldn't stand a chance in these days. He was a parson on Sundays, but was much more interested in hogs than in "sheep" and tended them lovingly throughout the week except when eating, drinking, and sleeping. "I caal'd vurst" was his cry, as he snatched the ale-jug out of the hands of his guest.

Gone are the Trullibers with the eighteenth century, and yet a lot of them were "good fellows," hospitable and homely.

Parson Woodforde, the third volume of whose diary has just been issued, was one of the better sort, and no doubt liked by his people. He tells us of the prosecution of the village blacksmith for having a "tub of gin found in his house that was smuggled." An honest man, this very parson, in most things, he was not above buying this very gin.

Gone are the Woodfordes. They failed to convert their countrymen because they shared their vices and had few virtues to mark them as consecrated men. Is it not possible that "good fellowship" is an accidental but not an essential qualification?

Gone, too, is Mr. Chadband, "the man with a message," who, after a heavy meal of ham would wax most eloquent on the subject of "Terewth," and exhort his listeners to be joyful. And he probably believed in it.

It is more important for a parson to be quietly in touch with Heaven than to be restlessly consumed by a "message," lest he fail to interpret the patience of God, and preach an empty and fretful Gospel.

The average man has no use for the unctuous Obadiah Slope, the highly dignified Archdeacon Grantly, or the henpecked Bishop Proudie. He respects, but fails to understand, the agnoising Robert Elsmere and the ascetic Mr. Newcome.

The parson most likely to get his flock to heaven would be, rather, Father Luce, of "The End of the House of Alard," because he made his church the best parlour of the parish, to the horror of lovers of art. The gewgaws with which he decorated the walls were of a kind beloved by his people, and, finding them in the church, they found a home.

The danger of "live wires" and "popular preachers" is that they tend to obscure in people's eyes the more important functions of the ministry, and their work is often ephemeral. They come to a church and fill it, but it empties when they go.

The real craftsmen are the patient builders; the self-effacing, kindly, humorous, not painfully learned ministers, who, in our country villages and crowded cities, pursue their task of bringing God to man and man to God. To them (if anybody) the man-in-the-street will go when he wants help.

A "good clergyman" must be whole-hearted and devoted; "himself first training for the skies he best shall raise his people there;" he must be keenly interested in the small issues of life as well as the big ones; he must be an evangelical preacher of the Gospel in his life as in his pulpit.

There is one thing further which binds the life of the humdrum parson in golden fetters. It is the Cross.

* * *

After the serious business of the Anglo-Catholic Congress and the Evangelical fireworks sent up at the Kingston Conference, (when Dr. Knox, formerly Bishop of Manchester, made the announcement that "if the Prayer Book is accepted by Parliament, we shall have to ask ourselves whether we can continue membership or ministry in the Church of England"), it is a relief to turn to Mr. Eugene Corris' Reminiscences of the Prize Ring and famous Pugilists.

"Gene," as Mr. Corri is affectionately called, knows how to tell a story. One of the best is associated with the grim and unromantic Joe Beckett. A company of American tourists were being conducted over Canterbury Cathedral and were shown all the historic memorials.

"This," said the guide, "is Becket's grave," meaning, of course, Thomas a Becket. A young member of the party, with unconscious or conscious humour, replied, "Then he did meet Jack Dempsey after all."

Then there is the story told by Ernie Izzard, who was seconding a Welshman at the Ring. When Taffy came back to his corner he complained that his opponent was biting him. "Why don't you bite him, too?" Izzard said.

"I can't," replied the Welshman, "my teeth are in the dressing-room."

* * *

York Minster is commemorating its "thirteen hundred years of Christian life," and yesterday, at the midday service, at which 4,000 representatives of lodges and friendly societies were present, Dr. Henson, Bishop of Durham, and Past Grand Chaplain of the Freemasons of England, claimed that "Fremasonary was incomparably the greatest factor for good citizenship which human experience had known.

In England, he added, the disastrous breach between the Church and Freemasonry, which Latin countries had witnessed, had never come about. Every competent student would see in Masonic and Friendly Society Churchmen a bulwark against the onset of Anarchic principles.

At the evening service York Minster choir was reinforced by the cathedral choirs of Wakefield, Sheffield, and Bradford, and by the choir of Leeds Parish Church.

* * *

His mission church, inadequate for parish needs and unable to raise money by more usual methods for a larger building, the Rev. Percival Gay, of Vatley's End, Winterbourne, near Bristol, adopted the role of a wayside mendicant.

For 12 hours he sat behind a table receiving voluntary tribute from all who passed. Many made a special journey to contribute.

When night fell he had amassed a wonderful collection, including farm and dairy produce, china, confectionery, jewelry, artificial teeth, a live rabbit, second-hand clothes, books, pictures and a stove.

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CLASSIFIED NEWS PARAGRAPHS

Of the Episcopal Church

Edited by

WILLIAM B. SPOFFORD

PREACHERS SAY—

"It is necessary to speak out and to speak out strongly" Bishop Manning told an interviewer of a London daily. "The attitude of the average man and woman toward the marriage tie in the United States today is such that the country stands on the verge of a great gulf, a gulf that may swallow up all that is most precious in our family life, and indeed, in our civilization, if the public conscience is not aroused to the imminence of the peril. I am afraid the churches are not as united on this question as they ought to be. There are among us so-called leaders and pastors who shirk from rebuking the evil because they fear that their outspokenness may drive out of the churches men and women who see no harm in the loosening of the marriage tie.

"The evil takes many forms, but the commonest and the one most glibly apologised for by pseudo-scientists and religious leaders false to their trust is called "companionable marriage." It consists of a couple joining their lives together for a term of years or months—just as the fancy takes them—so that they may give marriage a trial run, and if for any reason they tire of each other during that time they are free to go their own way.

"I know the many fine-sounding phrases that are employed to make this practice seem less wicked than it is, but I can see through all these devices of the devil. In plain English, what it amounts to is that marriage is reduced to the level of some of the great departmental stores, where you are allowed to take an article away, and if you do not like it you return it without any liability being incurred whatsoever.

"You cannot reduce the Kingdom of Heaven to the level of a departmental store. Marriage is a sacred contract in the eyes of God between two beings, and there can be no "trial run." To attempt anything of the kind is an affront to God Himself.

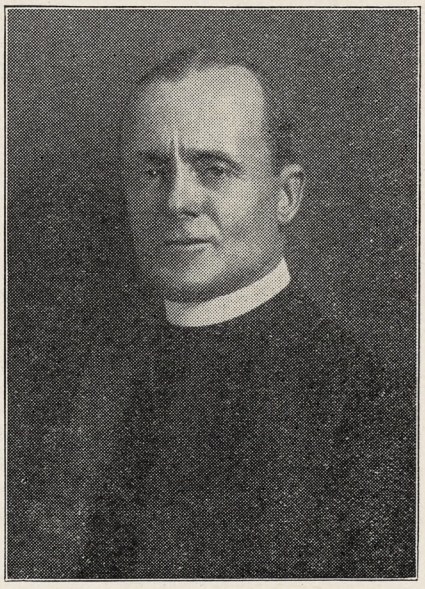
"No man can pick out a woman from among his acquaintances and say that he will take her to his home "on approval," as he would a piece of merchandise, on the understanding that if he is not pleased with his 'bargain' the woman can be returned whence she came, and the man can be free to roam around other 'stores' seeking someone more to his liking.

"There is no more sacred tie than that which binds a man to the woman who is to be the partner of his life and the mother of his children. There is no more sacred duty cast on men and women than to reproduce their kind within the bounds of a union sanctified at God's Altar.

"To say that men and women are to be free to trifle with such sacred things because a few neurotic people try to justify it by an appeal to "science' is monstrous; and it is time that the Church awoke to its duty.

"I cannot bind my fellows, but all the influence I can exert in the church with which I am associated will be on the side of those who mean to stop this affront to the Most High. I would go to the length of refusing to give the blessing of the Church to those who have been parties to one of these marriages on approval, even when their object was to legalise the union."

* * *



BISHOP MANNING
Talks on Modern Marriage

In an article in Liberty Mr. George Bernard Shaw says:

"This much I know, looking at life at seventy: men without religion are moral cowards, and mostly physical cowards too when sober.

"Civilization cannot survive without religion. It matters not what name we bestow upon our divinity—Life Force, World Spirit, Elan Vital, Creative Evolution—without religion life becomes a meaningless concatenation of accidents. I can conceive of salvation without a god, but I cannot conceive of salvation without a religion.

". . . The cause of Europe's miseries was its lack of religion."

LETTERS

In a recent issue the Young People's Column ran a letter by a person called by Mr. Jonnard, the editor, as a "higher-up in the department of Christian Social Service" in which the writer stated that he could see no harm in young ladies smoking or wearing short skirts. The Rev. Franklin H. Miller, observing curate of St. Mark's, San Antonio, Texas, writes, "It seems strange that one high up in the department of social service should be advocating habits of social deterioration. Young ladies smoke cigarettes not only to their own destruction but also to the destruction of the human race. (Mr. Miller here quotes his authorities, among them Mr. McFadden of "Graphic" fame.) "As to short skirts," goes on Mr. Miller, "your correspondent does not seem to know that below the knee is in the realm of art and hygiene; above the knee is in the realm of morals. The knee itself is a hinge, and like the elbow it is never beautiful, and therefor should be concealed as much as convenience and comfort will allow. The beauty of the leg lies in the double curve between the ankle and the knee; whoever possesses this line of beauty in its perfection may well let an observing world share in the joy of a glimpse of God's most beautiful endowment to the human race; and whoever does not possess it,—but I refrain from further advice or opinion." I fear that other subscribers will write in that Observer Miller refrained too late.

CONFERENCES AND CONVENTIONS

Synod of New York and New Jersey will meet in Rochester, New York, November 15-17.

* * *

"Gratifying success" is the correspondents' comment on the first summer conference in the diocese of Olympia, held at Annie Wright Seminary, Tacoma, July 9-16. Organized by Bishop Huston, who acted as dean. Attendance, 100 regulars and many transients. Able faculty with Bishop Barnwell, Idaho; Mable Lee Cooper, story-teller, and Miss Emily Tillotson, Woman's Auxiliary, who lectured

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on "The Church Awake." Bishop Huston, with a sprained leg which necessitated the carrying of a cane, won the tennis match.

* * *

Bishop Oldham, Albany, has arranged for a clergy conference for three days in September. They are going to discuss matters that cannot be brought forward at diocesan convention as well as for spiritual fellowship. Several leaders from outside the diocese including the Rev. H. W. Foreman, secretary of rural work; Rev. G. Warfield Hobbs, editor of the Spirit of Missions; Rev. B. H. Reinheimer, executive secretary of Southern Ohio, and Bishop Booth of Vermont who is to lead a conference on "A Priest in the Church of God."

* * *

A special conference for parish secretaries is to be held this month in connection with the Sewanee Conference. Most of the time is to be given to discussion with secretaries doing their own talking. However, there are to be a few leaders including the Rev. Oliver Hart of St. Paul's, Chattanooga; the Rev. R. A. Kirchhoffer of Christ Church, Mobile, and the Rev. Loring Clark, national missioner.

* * *

Catholic Congress is to meet in Albany, New York, October 25th-27th. On the program: Loyalty to the Church by Rev. C. J. Harriman of Philadelphia; Nature of the Church by Rev. Julian D. Hamlin of Newport, Rhode Island; The Faithful Departed by Bishop Gray of Northern Indiana; Our Lady and the Saints by Fr. Burton of Boston; The Church and Society by Mr. Lawson Purdy of New York (Single Taxer); The Missionary Charter of the Church by the Rev. Robert F. Lau of the department of Foreign-Born Americans.

* * *

The Faribault Summer Conference is to be held at Shattuck School, August 28th to September 3rd. Leaders; Rev. Robert N. Spencer, Grace-Holy Trinity, Kansas City, Mo.; Rev. E. Croft Gear, St. John's, Minneapolis; Rev. Frank E. Wilson, editor of Let's Know, and rector of Christ Church, Eau Clair, Wisconsin; Rev. F. D. Tyner, St. Luke's, Minneapolis; Dr. Roy J. Colbert, professor at Wisconsin; Rev. C. B. Scovil, student chaplain at Minnesota; and the Bishop of Minnesota, the Rt. Rev. F. A. McElwain.

BUILDING

Chapel, tower and cloister, to be built at a cost of $100,000 is to be built at Rice Institute, Houston, Texas. Mrs. Edwin L. Neville has given the chapel as a memorial to her husband. The Rev. Francis Osborne is in charge of the work there with students.

* * *

The commission on architecture which they have in the diocese of Alabama met the other day with the congregation of St. Mark's, Troy, Alabama, to discuss the possibilities of a new plant, including church, parish house and rectory. The Rev. Thomas G. Mundy is the new rector of this parish—rather will be, the first of September.

* * *

The corner stone of the new building for the House of Bethany at Cape Mount, Liberia, was laid recently. The Rev. Josselyn Reed, acting rector of St. George's Church and acting superintendent of the Cape Mount District, officiated.

SOCIAL SERVICE

A milk fund for white and negro children in the district of Mississippi of which Greenville is the centre has been started by Bishop Bratton, and placed under the direction of the rector, the Rev. Philip Davidson. "The destruction of cattle, poultry

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HOME LIFE:	The School has been to capacity for six years. Great care has been used in the selection of boys. The group enrolled has made it possible to have a full honor system under a council and an atmosphere of an ideal home.
CONFERENCES:	The Rector will be glad to make appointments at various centers during the summer. A visit to the school would be of value. The Chicago Office is Room 1411, Tower Building, Wednesdays, 10 a. m. to 1 p. m. Address the School for literature and information.
ENROLLMENT:	Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.

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and vegetables by the flood renders this relief necessary to prevent pellagra and child starvation. This work is not covered by the Red Cross," writes Mr. Davidson.

RURAL WORK

Conference on small town and rural work was held recently in Christ Church, Bowling Green, Kentucky. Speakers: Rev. H. W. Foreman, national secretary of rural work; Rev. Bradner Moore of Mississippi; Miss Adelbert Thomas of the state board of health; Professor M. C. Ford of the Western Kentucky Teachers' College, and the Rev. J. L. Martin, St. Paul's, Henderson, Kentucky.

FREE FOR ASKING

The Rev. Louis M. Hirshon, St. Paul's, Maumee, Ohio, writes: "The choir guild has turned over to me six worn but clean and serviceable boys' and men's black cassacks. Do you suppose you could find the space to let some mission know that these may be had for the asking?"

SERVICES

"We are going to give 'Bloody Williamson County' a sane religious service." So writes the Venerable Charles Knight Weller, archdeacon of Cairo, diocese of Springfield. "Bloody Williamson" in whose bounds is the town of Herrin, noted for bloodshed, is harboring a considerable number of one hundred per centers whose patriotism expresses itself thru the iron fist and the Klu-Klux-Klan. A permanent location has been purchased in Herrin for a church, and recently the minister in charge, the Rev. George L. Whitmeyer, presented thirteen for confirmation at a service attended by so many that folks stood in the yard after the pews were filled. Preparations are under way for the opening of a chapel at Marion, county seat, a town of 11,000 where hitherto services have been held occasionally in the homes of Church folks.

* * *

What was probably the largest class ever confirmed in the diocese of Central New York was presented in Emmanuel, Norwich, recently. The number was 113, and was the result of intensive evangelistic work carried on during the past winter by the rector (Rev. Lloyd S. Charters) with the help of the entire parish. Other results: 73 baptised; 155 added to the communicant list; 5 deserters regained; 39 lost ones discovered and letters of transfer secured.

* * *

Heber Williamson Weller, son of archdeacon of Cairo, diocese of Springfield, was ordained deacon, July 24th. He is a nephew of Bishop Weller and the sixth generation to enter the ministry.

AT THE FRONT

"The outstanding feature of last year's work in Cuba was the failure of the Church at home to furnish the workers needed to carry on the work properly," write Bishop Hulse. There are still inviting fields which the bishop cannot open up because he is undermanned.

* * *

Bishop Roots has cabled the Missions House that arrangements for carrying on primary schools next autumn are progressing satisfactorily in Hankow, but that high schools cannot be opened before February, 1928, at the earliest. He asks for the return of Deaconess Julia A. Clark of Ichang and Miss Regina Lustgarten of Shasi both of whom will work in Hankow until it is possible for them to go to their stations.

* * *

Bishop Carson in his report on the accomplishments in Haiti during the past year says that the Church is moving forward rapidly. Two attractive churches of stone and brick

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have been built during the past year, and another is now under construction. Work on the Cathedral at Port au Prince is moving slowly due to shortage of cash but it is hoped that it will be possible to carry it on. There are twenty Church Schools, all of which are doing excellent work. The Bishop then speaks of the poverty of the people and of the really splendid support that they are giving to Church work in spite of it. The natives are really slowly starving, with everything dependent on sugar which has been down of late.

* * *

In Southern Brazil the number confirmed in 1926 was 295. The number of communicants has now passed the 3000 mark.

* * *

The Atlantic Monthly for August, which contains a review of "Sun and Moon," the recent novel by the Rev. Vincent H. Gowen, has also a personal letter from him, written late in April, in which he says:

"Refugee conditions provide us with too much leisure and too little chance of using it profitably, so I have got the Bishop's permission to take a temporary position as supervisor of Chinese traffic on one of the British ships trading to Hankow. It was my only way of getting consular sanction to a further voyage upriver where the recent break between the communist and more moderate wings of the Kuomintang may provide excitement. Incidentally it may allow me the chance to visit my house, which I had to abandon to the tender mercies of the soldiers. I wonder whether they have made inroads on my library—I had about eight hundred books—and broken up the furniture, which a Ningpo carpenter made to my designs, to keep their fires going. This has been their practice in other places. . . . "

* * *

Our newest recruit at Sagada, the Rev. Lee L. Rose, writes:

"What the Church is attempting to do here is to make Christians of the Igorots. Religion is the primary consideration. The children, while they are living here in the school, live a Christian life. Religion begins and ends the day . . .

"But the mental development is not forgotten. We have two schools here in Sagada and five in the out-stations. Boys and girls alike are taught the

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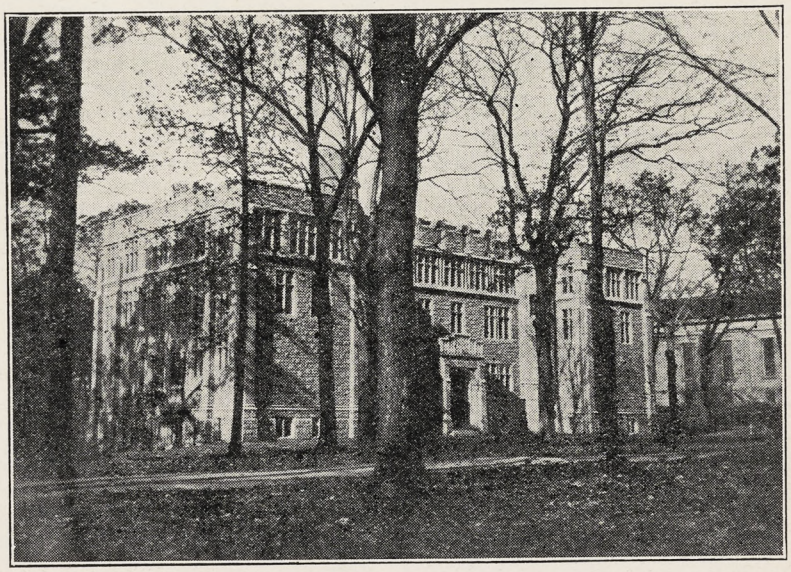
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Services

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

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

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things that boys and girls learn in the States, in the grades. In addition, they are taught things that will be helpful in an economic way when they go back to their homes. The girls learn weaving, lace-making, and some simple household tasks. The boys are taught gardening. No effort is made to carry them too far or to wean them away from their environment. We do not wish to make school teachers or clerks out of all of them. The desire on the part of the missionaries is to send boys and girls back among their own people who will gradually raise the standard of living in the village, and to send them back Christians. The first fruits are already visible, even to an outsider, or a new comer, when he compares Sagada or Besao, where the Church has been established for more than twenty years, with the neighboring villages where the surface has just been scratched.

"Occasionally, of course, there are individuals who show extraordinary promise. These are given help to extend their education, to go away to fit themselves for teachers, nurses, etc., but always with the hope that they will come back to the mountains and use their advantages to benefit their own people. There have been too many instances in which primitive boys and girls have been educated out of their environment where they have lost all sympathy and understanding with their own people. Every effort is made here to avoid that, and surely the instilling of Christian charity into the hearts of boys and girls will be the supreme factor in accomplishing this desire.

"No one who has been out here even for three weeks can doubt that this is a worthwhile task, and is worthy of all the effort, time, labor and money that can be given to it. I am whole-heartedly glad that I came."

PEOPLE

Rev. Francisco Diaz-Volero, archdeacon for Cuban work and president of the council of advice of the district, died on July 17th after more than twenty years of service in Cuba. From the bishop; "an outstanding clergyman with a sense of responsibility and initiative, an indefatigable writer in behalf of the Church's position."

* * *

Bishop Thomas of Wyoming, resigned, is preaching this month at Grace Cathedral, San Francisco.

* * *

Bishop Oldham of Albany sailed on July 30th for a two weeks' vacation in England.

* * *

Rev. John Gibson Gautt has resigned as rector of St. Peter's, Soloman's Island, Maryland, after fifty years of service in the ministry.

Services

Cathedral of St. John the Divine, New York.
Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.

The Incarnation, New York.
Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D.
Sundays, 8 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 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, and 11 A. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursdays, 11 A. M.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

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

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

St. Mark's, Milwaukee.
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
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St. James', Philadelphia.
Rev. John Mockridge
22nd and Walnut Sts.
Sundays, 8, 11, and 8.
Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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FOREIGN BORN

Writing of the million Mexicans in the United States, an editorial in the *Washington Post* says: "They are an undesirable element, and sooner or later the quota rule must be applied against Mexico in order to hold down this immigration."

To which the *Los Angeles Times*, writing from first-hand knowledge of the 175,000 persons of Mexican birth in Los Angeles County, replies that the Mexican element is distinctly desirable; that all aliens have among them some with whom we should willingly dispense but that the sweeping assertion of the *Post* not be justified. Mexicans have performed the bulk of the labor of "digging the foundations for our great buildings, laying our hundreds of miles of sewers and electric conduits, making and repairing our widely extended thoroughfares and highways.

"Recent statements have been made by Southern Pacific and Santa Fe officials that Mexican labor on their lines has been their salvation. They have owned quite frankly that had it not been for the industrious and dependable immigrants from Mexico they would not have known where to look for help in the construction of new rail lines and the maintenance of old ones. The same story is told by our Pacific Coast farmers, who in recent years have depended so largely upon Mexican help."

GIFTS AND MEMORIALS

Two gifts to the endowment of St. Paul's Cathedral, Buffalo, were printed here last week. Here is still another; $10,000 bequest from the estat of Lucretia Stanley Grosvenor.

* * *

Five thousand dollars is left to Washington Cathedral by the will of Julia M. Stout, who remembers six other institutions.

* * *

Three historic stones were recent-

Clerical Changes

DRAKE, Rev. F. E. resigns as rector of Christ Church, Albert Lea, Minn., to accept the rectorship of All Saints', Minneapolis.

ELLIS, Rev. A. D., resigns as rector of Christ Church, Tuscaloosa, Alabama, to accept the rectorship of St. Anne's, Nashville, Tennessee.

GESNER, Rev. Conrad H., recently ordained has been appointed canon of Calvary Cathedral, Sioux Falls, South Dakota.

GIMSON, Rev. Rowland K., of the diocese of Harrisburg has accepted appointment as city missioner of Newark, New Jersey.

KIRK, Rev. John F. resigns as rector of Our Saviour, Jenkinstown, Pa., to accept rectorship of St. Thomas', Glassboro, New Jersey.

POTTS, Rev. J. C., resigns as rector of Holy Cross, Jersey City, to accept Christ Church, Coxsackie, N. Y.

SMITH, Rev. C. F., rector of Christ Church, Big Stone Gap, Southwestern Virginia, accepts call to the Grace, Berryville, Va.

SMITH, Rev. Philip, resigns as rector of St. Stephen's, Florence, N. J., to accept St. Paul's, Tombstone, Arizona.

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ly placed on exhibition in the entrance to Bethlehem chapel at the Washington Cathedral. They are the Sinai stone from the Chapel of Moses at Mount Sinai, an ancient manna pot in the form of a huge stone bowl, and the Columbus stone from the Island of San Domingo. The Sina stone was presented by Colonel Robert M. Thompson of this city. It came from the traditional site which is considered sacred by the Jews as the spot where the Ten Commandments were handed down to Moses. Centuries ago the site fell into Christian hands and the little Chapel of Moses was built there. Through all the vicissitudes of the Crusades and the ravages of the Turks this chapel was considered inviolate until it was destroyed by Germans during the World War. Colonel Thompson was given the stone as a token of appreciation of the abbot for his help in restoring the chapel. The cathedral authorities plan to cut this stone into slabs and place the slabs in the pavement before the high altar of the cathedral so that the priest when reading the Ten Commandments will stand on stone from the site where Moses is believed to have received them thousands of years ago.

The Columbus stone was the gift of the late William E. Curtis, world traveler and author, who received it from an old priest in the partially ruined church at Santo Domingo which dates back to the time of Columbus and was the first Christian church erected on the American continent. It had been part of the church.

The Jewish manna pot was presented by the Rev. S. Harrington Littell, American missionary, who receved it from the Rt. Rev. William C. White, Anglican Bishop of Honan, China. The manna pot was given Bishop White by a community of Chinese Jews in the western part of China, north of the Thibetan border. These Chinese Jews, who are Chinese in appearance, are believed to be descended from some of the Ten Lost Tribes of Israel, about whose fate there has been so much dispute in history.

* * *

CHURCH AND LABOR

Bishop Gailor of Tennessee, Bishop Moore of Dallas, Bishop Reese of Georgia and Bishop Tucker of Virginia are among the signers to a document recently sent to mill owners in the South calling upon them to place their industries on a more cooperative basis, with higher wages, shorter hours and labor representation. The document says:

"We bring before you the necessity for the improvement of certain social and economic conditions, especially in the textile industry, but existing also in other industries. These are, to speak briefly: the isolation of population in the mill village; the long working week, extending in many industries even to fifty-five and sixty hours; a certain amount of the seven-day week which still exists in some industries; the employment of women and of children between fourteen and sixteen at overlong periods of labor; low wage standards in some industries; the general absence of standards of living; the general absence of tries, with consequent depressed stand-labor representation in our factories."

ANNIVERSARIES

Rev. John W. Chapman, Anvik, Alaska, recently completed his fortieth year at this out post of civilization.

St. Peter's, Waterford, Pa., celebrated the 100th anniversary recently. Bishop Ward, diocesan, gave the speech.

NEGRO WORK

This is the thirtieth year of the Voorhees Normal and Industrial School, Denmark, S. C., one of the more recent to come under the auspices of the American Church Institute for Negroes.

* * *

Pullman porters in the Jacksonville district have an annual service in St. Philip's.

* * *

A mission for Negroes has been ogranized in Gary, Indiana.

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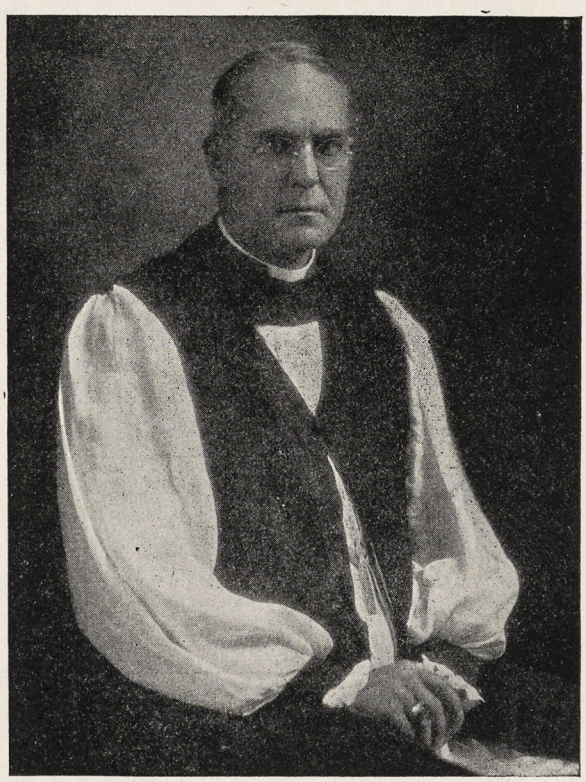
CHICAGO, AUGUST 18, 1927



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BY BISHOP JOHNSON

THE Vine planted by the Master in the soil of the Holy Land spread over all the earth.

The essence of the organism lay in the faith and sacraments perpetuated by a valid ministry. The proprietorship of the vine by ecclesiastical hierarchies has been the content of Church History, as wars and not industry have been the chief interest in secular history. Rome has claimed sole ownership but has never been able to validate its claim. The Eastern Church, while repudiating the Roman claim, has been the victim of Mohammedan persecution and so, powerless to extend its branches. The Reformers mutilated the Vine in order to wrest the supremacy from Rome.

The Anglican Church kept the vine, but denied the Italian ownership.

Yet the Vine did not flourish vigorously in England. The Rule of the "Saints," during the commonwealth and of the "Sinners" after the commonwealth, produced a very sickly vine during the rule of the Georges. Its life sank very low.

18TH CENTURY

But with the expansion of English power in the 18th century, the vine revived and brought forth much fruit.

English ideals of life and freedom replaced those which previously had been held by the Latin races.

The United States of America became a new factor in world relations, and the Vine which had survived in England was transplanted into the soil of America when the English Church consented to consecrate bishops for her colonies and for the new Republic.

It was a feeble shoot which sprang up in the United States but it possessed all of the characteristics of the ancient Vine, with a freedom of life divorced from hierarchy and court control.

We must always bear in mind that proprietorship of the Vine by Pope or King is one thing and the Vine producing its peculiar fruit is quite another thing.

AMERICAN ESTABLISHMENT

When the Scottish bishops consecrated Seabury in 1784 and the English bishops consecrated White and Provoost in 1787—and when Seabury, Provoost and White consecrated Claggett in 1792, the apostolic order of the ministry was established and the faith and sacraments were insured to our fathers and their seed forever.

But this branch of the Vine was destined to have a precarious existence for a generation, so much so that its life nearly went out.

THE FIRST BISHOPS

When bishops were given to this country, there came also the English ideas of Episcopal responsibilities.

Whatever one may say for their integrity, these bishops inherited few ideas of aggressive warfare. They were witnesses of the faith rather than warriors making conquests. They were heads of an established church. They were good men, but they had no tradition that bishops were the instruments of apostolic missionary zeal. Like the first apostles, they remained in their Jerusalems until disaster threatened them.

From 1607 to 1784 the Church had been a group of very loosely related parishes. From 1784 until 1835 (when the Board of Missions was organized) the Church was a group of dioceses, chiefly concerned with their individual problems and very slightly interested in the tremendous problems that lay beyond the mountains.

The Church for a time existed in a sort of feudal provincialism.

The very presence of bishops was a novelty. It took many years for the parishes to submit to any diocesan yoke.

It took many decades before the Dioceses recognized a responsibility for the western states.

FIRST MISSIONARIES

Instead of sending bishops to Ohio and to Tennessee Chase and Otey were elected by small groups of self-inspired folks for consecration.

While the various sects were occupying the ground of the Midwest, the Church was digging in on the Atlantic seaboard.

Her own children, who emigrated beyond the mountains, were lost to the Church by the thousands.

In 1835 the Church sent Kemper to the Northwest and in 1838 she sent Polk to the Southwest, and in 1853 she sent Kip to California and Scott to Oregon.

It was the character and zeal of these Apostolic men which planted the vine in the great states of the far west.

Numerically the Church was weak, but it has steadily increased in its ratio to the population.

In 1830 there was but one communicant to every 400 of the population; in 1850 one to 200; in 1890 one to 100.

In 1830 there were only 30,000 communicants; in 1850, there were 80,000; in 1890 there were 500,000. Today there are over a million with a ratio of one to 93, in spite of the enormous immigration of Roman Catholics, which makes it difficult to maintain the ratio.

INTERNAL DIFFICULTIES

During this period, the Church has had grave internal difficulties, which have threatened her peace, but have never destroyed her unity. Except for the defection of a small group in the early seventies (known as Reformed Episcopalians), the Church

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has weathered every storm without loss or injury to its life.

From 1845 to 1875, there was constant friction between High and Low Churchmen, until men came to see that the church had a mission to include that which was true in both Catholic and Protestant circles, and that uniformity is not essential to unity.

CIVIL WAR

In the Civil War, there was a temporary division between the North and South, which lasted over one General Convention, but as soon as the war was over, there was a complete recognition that the Kingdom of Christ should not be rent asunder over political issues.

In our own times there have been attacks upon the authority and doctrines of the Church from liberal individualists, rising here and there, but without seriously injuring the integrity of the Vine.

THE LITURGY

The value of our liturgy is to be found in the fact, that whatever the preacher may question or deny, the liturgy preserves and emphasizes, so that his transient protests against the faith are inevitably submerged in the persistent assertions of the service which go on after he has ceased to speak.

There have been only three or four trials for heresy in the past forty years. They have raised some temporary excitement which has abated as soon as the storm was over. In the main the Church has rested its case in the reiterated testimony of the Book of Common Prayer, which sets a standard of the faith which has proved baffling to the innovator.

It is almost as easy to cast Pike's Peak into the ocean as to make any essential change in the faith of the Church as set forth in the Prayer Book.

It has passed through two revisions within our memory and the changes effected were of a microscopic character in each.

CONCLUSION

In conclusion let us consider the Vine. Its essential life consists of the faith and sacraments entrusted by Christ to a commissioned ministry.

Its temporary proprietorship by Pope or King has not effected the life and fruit of the Vine, nor can it prevent the slip from growing even though it be outside the assumed proprietorship.

Many things may be hung upon the Vine from time to time, but they have no part in the life of the Vine.

This Church exists to preserve the faith, sacraments and ministry in such fashion that we all may enjoy the unity of the Spirit in the bond of peace. And that opportunity may be given for that variety and freedom which characterizes all of God's handiwork as distinguished from the mechanical uniformity of human systems and machines.

Our Cover

ROBERT HERBERT MIZE, the bishop of Salina, was born in Chicago in 1870. He graduated from St. Stephen's College in 1894 and from the General Seminary in 1897. He was first the rector of St. John's, Hiawatha, Kansas, then the rector of St. John's Military School, the diocesan school about which an article appears in this issue. He is at present the president of the board of trustees. In 1906 he became the rector of St. Andrew's, Emporia, and was called from there to St. Paul's, Kansas City, Kansas. He was consecrated in 1921.

Books

PROVERBS AND DIDACTIC POEMS. *By Charles Foster Kent and Millar Burroughs. Published by Charles Scribner's Sons. Price* $5.00.

This fresh translation of the Wisdom books which are so full of literary beauty, constitutes the most important of Professor Kent's scholarly achievements. The translation is couched in plain vigorous and idiomatic Angle-Saxon without falling into unlovely colloquialisms. It is a perfect joy to read Proverbs, Ecclesiastics and Job once more and to feel that we are as close to the meaning of these wise sayings and observations of Ancient Israel as is humanly possible for a translation to make it. It is indeed a fortunate circumstance that a former pupil and a man of identical spirit, Prof. Burroughs, could be secured to carry the work to completion. It would be difficult to tell where one man left off and the other began. All Bible lovers and the world of Biblical scholarship are indebted to both men for a refreshing rendition of this Wisdom Literature. *Irvine Goddard.*

THE SMOKING FURNACE AND THE BURNING LAMP. *Talks on Toc. H. Edited by Rev. P. B. Clayton. Published by Longmans Green & Co. Price* $1.50.

Toc H. stood for Talbot House in the Rue de l'Hopital Poperinghe. It was a rest house and much more for the soldiers in the deadly salient of Yyres, founded in memory of Gilbert, son of Bishop Talbot of Winchester. Smoking Furnace and the Burning Lamp is a series of inspirited talks and reminiscences, explaining the spirit and purpose of similar houses which are rapidly springing up in the large cities of the British Empire. It is a movement towards sincere and practical Christian democracy. *Irvine Goddard.*

WHAT EVERY WARDEN AND VESTRYMAN SHOULD KNOW—Henry Anstice., *D.D. Edwin S. Gorham, N. Y.* $.50.

The title fully describes the books and defines its value. Many a parish difficulty would be avoided if every vestryman were familiar with the contents of this little book.

Frank R. Myers.

CERTAIN SAMARITANS. *By Esther Pohl Lovejoy. Published by The Macmillan Co. Price* $3.50.

Certain Samaritans is a book attractively gotten up, and profusely illustrated. It is a recital of the adventures of women doctors who rendered valiant and efficient service during and after the war in different parts of Europe and Near Eastern countries. Dr. Esther Lovejoy is a rare romancer and tells her story of these American Women Hospitalers with real charm. Although eminent in her medical profession, she has a remarkable literary gift of expression. There is a marvellous blending of the comic and the tragic, the heroic and the unheroic making an otherwise sordid tale entrancing and fascinating. Great is a sense of humor.

Irvine Goddard.

Preacher, Pulpit and Pew

By E. P. Jots

As serious a study as history is, it has furnished us with many things to laugh at, one of which is that type of person who studies it superficially, and therefore is likely to make an amusing blunder at any time.

His ignorance of history recently shocked one of the woman friends of a young Buffalo society man. It was after a dinner party at his house and she was telling him what she had learned in her private history class. One thing led to another and all the time he was getting into deeper water. At last she surprised him by inquiring: "Now, tell me, Mr. Smith, what are the Knights of the Bath?" He stammered for a while and finally blurted out: "Why, Saturday nights, I suppose."

* * *

Here lies the left leg of William McSwipe,
The rest of him couldn't be found;
He sat on a powder keg smoking his pipe,
And the wind blew the ashes around.

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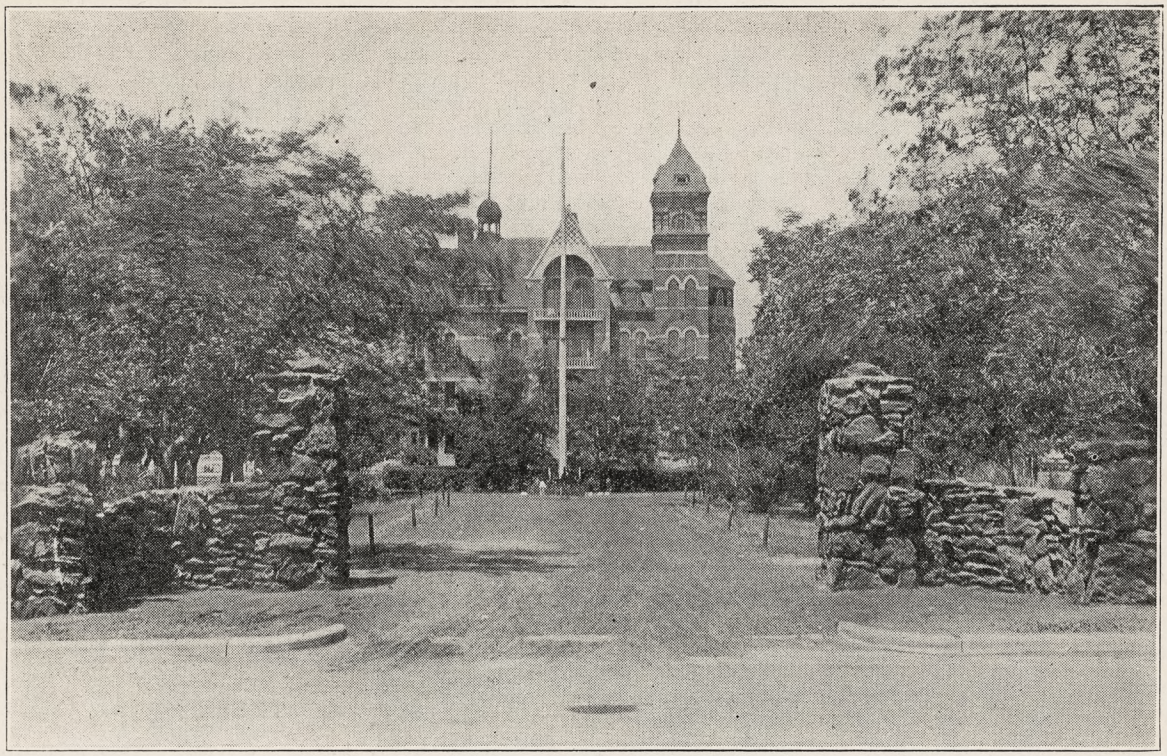

ST. JOHN'S MILITARY SCHOOL

A Western Church School

By

Miss Dorethea Smith

OCCUPYING an imposing-looking building which is more than a little remindful of the days of Tudor castles—a building which seems to clamor for a promontory over some stern and rock-bound cliffs rather than a dell in the Valley of Saline—St. John's Military School holds a peculiar niche of its own in the life of Kansas. For since the day in 1887 when it was founded, this boys' school with its military atmosphere is the only military school in the state and the only church school for boys within a large region.

For this reason, because St. John's school is the only one of its type within the scope of several states, Colorado, Kansas, Nebraska, Oklahoma and frequently Missouri contribute to the membership of the classes. Held together by bonds of fellowship and honor, the boys annually go through a program which includes not only strict educational training but moral guidance, athletic development and the moulding of men. Character is placed ahead of scholastic achievement in this boys' school and, much as system is stressed by the faculty heads of the institution, individuality is given reign over all else.

The year's program, in spite of the close supervision at which boys usually look askance, is such a varied one that the campus of the military school has become a place which boys and young men of Salina find more and more alluring. It is no unusual sight, either, to find Salina people parked in their cars along the parade ground on Sunday afternoons and on evenings when the boys of the school are holding drill or having any one of their numerous athletic contests. The athletic program of St. John's has been expanded within the past few years. It now embraces all those features which permit the school to schedule contests with other schools of the league in Salina's territory, a fact which has attracted to the military academy some stellar athletes.

Basketball, baseball, track, football—all are on the list of St. John's athletics. And in addition, for those boys who do not enter into those sports, there is the annual contest of the two military clubs, the Army and the Navy. The year's competitive spirit between the two clubs ends each spring with the annual field meet, an event of the commencement season which always attracts many visitors. The commencement season is the peak of the year for the institution,— a time when mothers and dads observe a "home coming," when they visit Bill and John and Henry for days at a time, attend brilliant luncheons and commencement ball, view the great parade, witness the presentation of medals and letters and watch the graduates receive diplomas at the hands of Bishop Mize before the altar of the dignified and imposing Christ Cathedral, Episcopal church in Salina. And just before commencement season dawns there is that period of freedom from school routine known as the annual camp, when the boys revert back to the primitive nature of man, crawl under blankets for a night's hard earned sleep in tents and engage in the other myriad and one things which a week at camp with a bunch of boys can compass.

There was a time in the past, well remembered by many in Salina, when St. John's Military School seemed almost as secluded as a monastery. The students got into town seldom in those days, and to see them walking along the narrow paths bordering Santa Fe avenue to the stern stone academy at the northern edge of the city was to feel that, once arrived there, they would be lost in a retirement imposed by the discipline of the institution. But that time has vanished. The stern stone building still stands at the northern edge of the city. And the boys still

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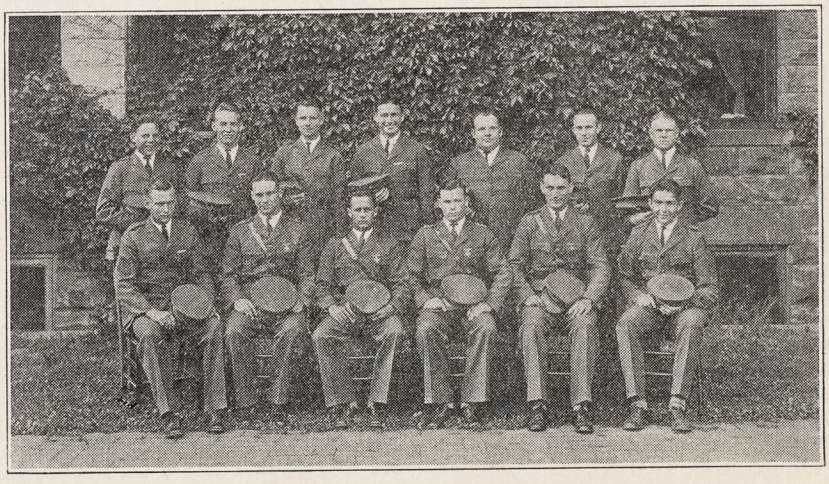
walk from town out to that building. But they no longer follow a shy, sketchy little rural path. They stride along a broad sidewalk which flanks a paved street along which automobiles fly bearing the license plates of practically every state in the union. The idea of seclusion for St. John's Military Academy vanished years ago and the school is now as much a part of life in Salina as is the most centrally located high school or public institution of any other kind in the city. But the same old discipline prevails, even to the extent that each boy enrolled there writes home once a week! If he doesn't—there are ways of seeing that boys and their older brothers learn to like doing the things which military discipline prescribes, even to the writing of letters, admittedly almost as much under the ban of boyhood as washing ears and using finger bowls.

St. John's was founded by the Rt. Rev. Elisha S. Thomas, Bishop of Kansas back in 1888, and to this day his memory is kept fresh in the minds of the students by the use of Thomas Park, named in his honor and used in its woodland state as a park. The parade ground is a level tract surrounding the main school building, which is very appropriately known as Vail Hall. The barracks are in this building, while adjoining this main academy grounds is the Junior School, where the younger boys attend. It is a newer part of the school, and comprises the younger boys, the property being acquired in 1922 with the building which was erected to serve as St. Barnabas hospital, an Episcopal institution abandoned in that year in favor of the junior school of the academy. There is an armory equipped with government rifles and accoutrements. The outdoor rifle range allows the boys to express the training in that work which the school affords.

With all its advantages for scholastic training, athletic training, physical development and moral guidance the character building idea is the one on which this school for boys lays special stress. That ideal being foremost, the instructors are selected as living examples, the board of trustees feeling that it is by example rather than precept that boys learn to become men. For that reason only men of character whom it is felt boys may well pattern after are chosen on the faculty of this institution. Carefully as the student roll is supervised—and it is well culled—the faculty is even more rigidly censored.

With the advent of this last spring a change was made in the governing system of the school, and a stride forward was charted down. The plan is good not only for the institution, it is felt, but will be effective in its operation by binding the academp closer to the city itself. The old method of a board of trustees is again in force. The Right Reverend Bishop R. H. Mize, who has been rector of the school for the past eight years and who was at one time its superintendent, is president of the board and will be official head of the school. Other members of the board include E. A. Miller, vice president and treasurer of the Watson Wholesale Grocery company; C. A. Lee, vice president of the Kansas Ice & Cold Storage; Col. W. L. Ganssle, superintendent of St. John's; C. B. Dodge, president of the Homestead Building & Loan association; Earl C. Woodward, manager of advertising, Salina Journal; J. S. Hargett, manager of the Robinson Milling company; F. C. Utt, owner of the Utt Lumber company; Col. F. R. Fitzpatrick, of the Fitzpatrick Mortgage company; L. G. Gottschick, manager of the H. D. Lee Milling company; and C. F. W. Seitz, of the Seitz Drug stores. Col. Ganssle, who remains in the capacity of superintendent of the military school, has been in that position for twelve years while the return of Col. Roy W. Perkins as commandant is one of the most interesting of the new developments, "Perk" as he is familiarly known in Salina as well as over the state being a distinct adjunct to the faculty.

Enrollment at St. John's, now under way, indicates at least a 25 percent increase over that of last year and the school, with its new policy and its ever alert attention to the highest ideals of training for boys and young men will probably continue to increase its scope and influence as the years roll on. There never will be, however, any more than there is at the present time, an effort to build an enrollment of numbers only. The business of building men is the prime goal of this military school and the enrollment will never be allowed to grow so large that classes cannot be kept small enough for personal attention to each boy and for the pursuit of that ideal of developing character.



GRADUATING CLASS AT ST. JOHN'S

Young Peoples Column

By Rev. W. A. Jonnard

"D. G. B." is a well-known Editor whose initials appear daily in several Southern Newspapers with a bit of verse attached to them. The following from his pen was written especially for me as a companion-piece to the "We Strive To Please" published a few weeks ago in this column. The "idea" is my own, but my good friend "D.G.B." "set it to music." as it were. We shall hear more from him in this column.

THESE YOUNG ONES

By D. G. B.

Oh, they're thoughtless at times,
May be frivolous too,
Immature in the things
That they say and they do:
But they haven't waked up,
They may still be a-draming—
They are not what they seem—
Something's under the seeming!

The realities stern
Of a strenuous life,
With its hardships and trials
And its stress and its strife
Have not calmed yet their hearts
To a steadier beating—
It's the first lap o' spring-time
They're only completing!

For back of the chatter
An eager brain's keen,
And deep in the breast
Is a heart that is clean—
Not a tissue of life
Has been tarnished nor tainted—
In truth they are never
Quite as bad as they're painted!

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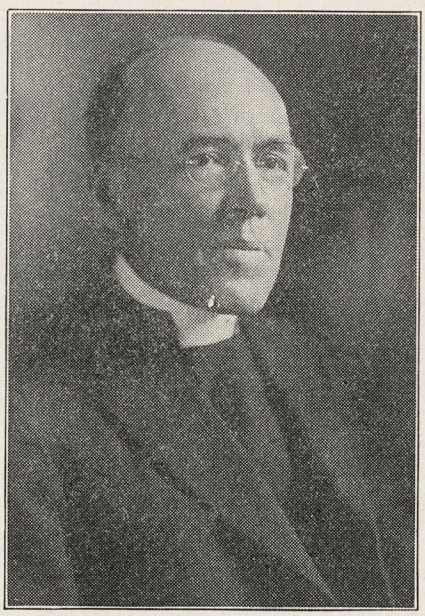
THE BEGINNING OF A PARISH

The Thrill of the Early Days

GEORGE PARKIN ATWATER

THE charm that seems to hover over the origin of a Parish when one reviews the events from a safe distance, was not always apparent to those immersed in the struggle. What has created that charm? By what subtle process have the hardships been edged with splendor, and the trials been illumined with the gold of appreciative remembrance. Surely, years ago, when my little Parish paid its debts with difficulty, when the small congregations remained small in spite of all efforts, when a wheezy little organ was surpassed in its limitations only by a refractory furnace, surely those days had no romance in them. Yet, upon looking back, they seem to have had their compensations. It may be that I was very young, and the undeveloped Parish was the exact counterpart of my undeveloped ministry, and gave my soul quite room enough. At any rate, I love to think of those days. I think it is because we were all passing into a new experience and into a condition in which slow growth gave plenty of time to taste each new morsel carefully. We were Fletcherites then, and each new course was chewed into fine bits before it was assimilated. To-day, if we need new Hymnals, a hurried letter to the publisher brings them. In those days the purchase of new Hymnals seemed almost a sufficient reason for a special session of Congress. The pennies were counted, a home opened for a few neighbors who came and ate ice cream and listened to some music, thereby adding a few dimes to the pennies, until at length the order went. How eagerly we awaited those books. The music, sung from clear, fresh notes, seemed better the following Sunday. Those books were cared for, too. And the old carpet! It was almost a magic carpet, carrying the congregation to the seventh heaven of satisfaction. No hired hands scrubbed the floor that was to receive the precious burden, but the hands that had earned the money to buy that carpet.

How much we lose to-day by the lack of simple joy in growth, and how much the sense of possession is increased when pleasurable anticipation is reinforced by sacrificing cooperation. Build your Parish Church slowly, oh, men, and build into each brick, each article of furniture, each ornament, the devotion and interest of your people. That was the charm of it for us. We were growing. The miracle of growth is as interesting in institutions as it is in men or trees. We were all enthusiastic gardeners, planting, watering, watching, and then rejoicing when the first green blade appeared.



REV. W. H. MILTON
To Lead Carolina Clergy Conference

We were only creeping then. But how faithfully we crept. The Choir was small but good; the organizations few, but faithful. We did not fail to have our good times as a great family. We rejoiced in a large basement room, where we could meet as friends and enjoy simple pleasures. Even Thoreau, impatient as he was with all the elaborations of life, would have left his hut at Walden Pond to have spent such an evening. We had simple music, simple games and refreshments. The world was young in us, and we were children again. If you really want to wake up a Men's Club some evening, set the men to playing games that they enjoyed when young.

How we scrutinized the stranger in the beginning, when he dropped into service. He was full of possibilities. To the parson he was a pillar, to the Sunday School superintendent he was a parent, to the Treasurer he was a payer. The Choir did extra well, the ushers were attentive, and the sermon had a few cosmopolitan touches comprehensive enough to cover every possible mental, moral, or spiritual susceptibility of the stranger. And later, how disappointed the Parson was to find that the guest was but a chance visitor in the city, and would depart on the morrow, to see us no more.

But sometimes it happened otherwise, and a new family made its appearance to stay. We all brushed up a little then. It was like having company to dinner, and everybody was on good behavior. That was the charm of work in the beginning. We hoarded every scrap. A new face was like a new picture for the wall of the spiritual home. And new families came, and with them fresh strength and original ideas and growth. But the old names and faces never fade. I am not sure that the Parson, in after years, does not better remember the Parish as it was in the early years than as it was when he left it.

Count yourselves fortunate, oh, men and women and children, you who can share the noble work of founders and faithful servants in the beginning.

Dean Thornberry

St. Matthew's Cathedral

Laramie, Wyoming.

✕ O ✕

"Keep the bundle coming. Your paper is getting better all the time."

✕ O ✕

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

IT IS due to comments received that I am giving up the Classified News idea and returning to the old gossip. The Rev. Irwin St. John Tucker of Chicago, an authority on newspapers, informs me that the change was a great mistake. My idea was to make it easier for you to find just what you are interested in, but Mr. Tucker's reply to that is: "It will do them good to hunt for it." Then a letter comes from the Rev. Irvine Goddard, summering in the east, and reading books for his reviews, in which he says: "I enjoyed your bunk in the paper almost as much as my reviews, so get back to it." So back I go.

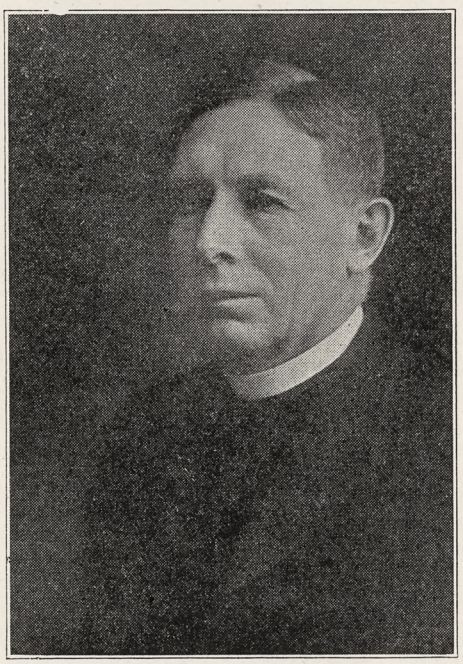
* * *

It is not too soon to announce forthcoming good things; forthcoming, for we must wait until the opening of schools brings the parsons back to their jobs. First, a series by Bishop Johnson which will get under way next month. It is to be called "Why the Church Insists Upon——," with these for the articles, "An Apostolic Ministry," "A Definite Creed," "Confession of Sin," "Reception of Sacraments," "Eucharistic Worship," "Financial Support," "Missionary Activity." Sounds like real stuff.

Then Irwin St. John Tucker, whose articles on the Gospel of a Newspaper Man ran last Lent, has promised a series of articles on the Prayer Book as a Mystery Drama that I assure you will be worth the price of admission. Why, for instance, is the aisle of the church in the centre? Try that as an Ask Me Another. What is the significance of the Eucharistic candles, assuming of course that your church has them? Why is the Lecturn on one side and the pulpit on the other? Interesting bits of information to my way of thinking, and I know that you are going to enjoy this series which incidentally will lead up to a plan which has me enthusiastic and which I am sure will interest you. But I shall let Mr. Tucker—Friar Tuck he is called by those who know him well—tell you about it all later.

* * *

There is an offer on the back page this week which I shall appreciate having you read, particularly you parsons. There are no hooks on this offer. It is a genuine Auto Strop Razor with blade, strop, all in a pretty little box. Go into the store and you pay five iron men for one of these. Place your Bundle Order and you get it free. It is a mistake, some folks say, to make this offer; you are making people think that the razor is more valuable than the paper. The answer to that is that we have got to make folks read a few copies to realize that the paper is valuable. We think that it would be difficult to find more for three cents than you get in THE WITNESS. And you are not going to be cheating people, parsons, by asking your people to pay a boy at the church door a nickel for a copy each Sunday. Anyhow, the rectors who have really taken the Bundle Plan seriously—that is, make a real effort to interest their people in the paper—write that it does make a difference in the attitude of people. Let your people know that the Church is international, that it is concerned about something besides those parish topics which are discussed by the ladies over the tea cups, and you will find in time that you have a number of communicants who are real honest-to-goodness Churchmen and Churchwomen, keen to be on the job. So send your order along. After all, you are not running such a chance. You get the razor now. We will start the Bundle whenever you say —September or October. At the end of thirteen weeks we send you a bill for $3.90 of each ten copies. You pay the bill and tell us whether or not we are to keep on sending you the papers. Fair enough, isn't it? As "Ol' Bill" said, "If you know of a better 'ole go to it."



BISHOP BRENT
Preacher at Lausanne

* * *

Just one other word—there are three articles at hand by the great English clergyman, Canon James Adderley one on Prayer, one on Sacraments and the other on Repentance. Then an article on THIS QUESTION OF CAPITALISM by "Woodbine Willie" (The Rev. G. A. Studdert-Kennedy.) They will all be along in a few weeks. Now for news —sure it is pretty near time, I know it.

* * *

Bishop Brent was the preacher at the opening service on August third of the Lausanne Conference on Faith and Order and stressed the fact that the purpose of the conference was conference not controversy. "Through unity alone can the Kingdom of God be set up among men; through unity alone can the world know and believe that the Father sent Christ to reveal Himself to the human race."

One of the thorniest tasks of the Conference is that of a creed or common expression of faith. The debates in the committee considering this subject developed wide differences of opinion without any indication of a basis on which a common creed might be written.

Bishop Gore read a paper in which he said:

"Unless we accept the apostles' and Nicene creeds as authoritative statements of a common faith in Christ we might just as well abandon our efforts for unity and rest content with the pursuit of the moral and social aims of Christianity."

Dr. Lindskog of the Swedish Church said that creed depends upon interpretation. "Agreement in thought," he declares, "does not imply real or deep unity between souls."

Lord Sandes of the Scotch Church agreed with Bishop Gore. "We must find our doctrinal basis for union in Catholic symbols, though an authoritative restatement might some day be a task for the reunited Church." Lord Sandes also said that the accepted evangelical message ought to be taken from the New Testament setting forth the love of God and Savior both as redeemer, friend and

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brother and the free offer of salvation for man.

The Bishop of Gloucester offered a concrete formula for the confession of faith, including the holy scripture and creeds set forth in the council of Chalcedon and Apostles' Creed.

J. Vernon Bartlett of Oxford, a Congregationalist, brought out faith in the gospel as distinguished from historical Creed, the last being the evangelical attitude.

Missing among the church leaders gathered at Lausanne are the bishops from Russia. Neither the bishop of "the Living Church" nor the Russian Church is permitted to leave the soviet republic.

The bishops of the Eastern Church outside of Russia have no easy path, because the countries from which they get their financial support, Russia, Roumania, Greece and Serbia, were hard hit by the world war. The big church estates were seized to be divided among the peasants in Roumania and to provide land for refugees in Greece. These eastern bishops with heavy beards, long hair and long black robes with gold ornaments dangling down their backs, form a picturesque feature of the conference. They are admired by the westerners for their keen knowledge of Church history.

The easterners claim that the Orthodox is the oldest Church. "If the west does not know whither it goes then the east does," they say. Although the Anglicans and American Episcopalians have much in common with the eastern church even as to the form of services, there is a difference which is hard to overcome.

Dr. S. Parkes Cadman, who seems to express the American idea of modernism, said:

"If you have a good thing you can't keep it nice always. So it is with the Church. It must prove its worth and its life. Its power to communicate life is the test of the church's validity. The orthodox east takes the opposite point of view. It claims that the Church was inherited from God and is infallible. It remains to be seen whether we can reconcile the two opposed views."

* * *

San Diego, California, has organized a County and City Mission Society. The first act of the society meeting July 20th, was to pass a resolution asking for prayers. Twenty-one lay persons were elected to serve with Bishop Stevens and the clergy of San Diego as the board of directors.

* * *

Bishop Stevens writes that the summer schools of the Pacific Coast several of which have been reported here, were unusually fine this year, with large classes ably led. The twelfth year of the Oregon school, now called Gearhart, has a large number of young folks on hand. One of the finest courses was given by Father O'Hara, R. C., who is an authority on rural work; a course by the Rev. Dr. Ridgeley of China was also crowded. During the conference a service of blessing and farewell to two members of the school, Marian and Ruth Jenkins, was held. They sail as missionaries to the Hawaiian Islands this month. The announcement was also made of the gift of $10,000 which buys property near the ocean as a permanent home of the school.

* * *

You can blame Bishop Stevens for this story; it is authentic he says: In a discussion group at the conference at Asilomar, California, one of the students asked: "What am I to say when one of my group finds the 'New York Churchman' saying one thing and the 'Living Church' declaring the exact opposite?" To which the leader quickly replied: "Tell her to subscribe for THE WITNESS."

* * *

Bishop Beckwith of Alabama has just issued a new course of instruction for church schools. He is an authority on the Prayer Book upon which the lessons are based.

The Bishop's thesis is that in the church school the Church has instituted a school of influence, rather than of instruction. He holds that

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the churchman, of whatever age, learns chiefly through the practice of the worship laid down in the Book of Common Prayer, with the minister as instructor, commissioned by the Church. He may call to his aid such persons and books of instruction as can best illustrate and interpret that worship. The church school is the logical agency for this interpretation; the Book of Common Prayer is the logical text book. Mature persons of right character and judgment, of proven loyalty and through knowledge of the Church, are the logical faculty.

* * *

They asked the twenty-six clergymen who attended the Cornell Rural Conference to list the books which have proved most useful to them. Titles of sixty-three books came in only one of which was related to rural work. Apparently a great conference, anyhow they have a real live group of clergy there, led by Bishop Coley and lectures and conferences on most everything.

* * *

The Federal Council has some genius within who is a past master at picking out long titles: The Federal Council of Churches of Christ in America Commission on Evangelism and Life Service. It met at Northfield this summer and there worked out a plan for evangelism for this year which includes a study of the Life of Christ on the part of church members, (2) the deepening of the devotional life during Lent, (3) a definite program of instruction for the young, (4) the enlisting and training of members for the ingathering of members. The first Sunday in October has been called Rally Sunday, to be proceeded by a canvas of the parish, and that following the Rally an effort be made to win the indifferent and the absentees, and that the lay folks of the parish be enlisted in this visitation work. Finally there is publicity—they want the churches to talk more about themselves with printers ink. The report is signed by fifty or more famous pastors, including for Episcopalians Bishop Freeman of Washington, Bishop Talbot of Bethlehem (resigned) and the Rev. Floyd W. Tomkins of Philadelphia.

* * *

Lots of building going on out on Long Island. Here's some: St. Peter's, Rosedale, Rev. J. W. Burrow, rectory to be built at once. St. John's, Springfield, Rev. W. Gordon Craig, new church and parish house which is nearly complete. Grace Chapel, Corona, colored mission in charge of the Rev. Arthur G. Roberts, a new church and rectory is under construction. Belle Harbor, St. Andrew's-by-the-Sea, they have purchased a large lot beside the church for a parish house and rectory and at Floral Park a new plant is going up.

* * *

The Rev. Dr. Lacey, rector of the Redeemer, Brooklyn, speaking of the influx of foreigners said recently: "Foreign missions are at our doors. Every parish is challenged. Bohemiaville on Long Island is the only work of its kind in the American Church. St. Peter's, one of our oldest Brooklyn churches, is now the Syrian Cathedral. St. Michael's fell into the hands of the Ukrainians. When Bishop Burgess was ill the Syrian Archbishop Germanos leaped to his assistance and administered confirmation in four churches. Bishop Stires made a masterly plea at the diocesan convention on the subject. There is a challenge to go in and possess the land."

* * *

Young peoples camp, first ever held in East Carolina, was held in the Cumberland Hills last month for ten days. It was directed most successfully by the Rev. Frank D. Dean, M. D. of Wilmington. Lectures were given, including several on personal religion by Bishop Darst. Others by the Rev. G. F. Cameron of Ayden, and Rev. J. N. Bynum of Delhaven.

* * *

The Church in Colorado last year gave $25,000 to the National Council, raised $13,000 for its own work,

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For Information:

Fanny E. Davies, LL.A.
HEAD-MISTRESS

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and received $10,000 from the general Church. Thus, more was sent out of Colorado than was expended in Colorado in spite of the problem that confronts Church people in that enormous field. They sent out $25,000 and spent $23,000 on their own diocese in missionary work. This money is spent chiefly in maintaining missionaries in extensive fields which otherwise would be without the services of the Church.

The Rev. J. A. McNulty of Alamosa cares for a territory about as large as Massachusetts in which he has church buildings at seven points, while he is called upon for services in the whole San Luis Valley.

The Rev. R. A. Johnson at Steamboat Springs is the sole priest in the northwest quarter of the State, having no neighbor at present in the diocese nearer than one hundred and fifty miles. His territory is about the size of New Hampshire.

The Rev. Eric Smith at Paonia has the care of a county as large as Delaware.

The Rev. John S. Foster at Montrose cares for the work in two counties, ministering to three established congregations.

The Rev. Bernard Geiser at Gunnison is the sole priest in a county as large as Rhode Island.

The Rev. Frank Nikel has the sole charge of the Church in the Arkansas Valley, having four congregations and a territory as large as Connecticut.

In all of these places there are towns in which we have from 10 to 100 communicants, giving each priest the oversight of two or three hundred scattered families.

* * *

Rev. Loring Clark, national missioner, is spending several week holding missions in and near Wilmington, N. C.

* * *

A thousand people gathered at the Huss Monument, Bohemiaville, Long Island, last month where exercises were held under the auspices of the Jan Huss Men's Club of which the Rev. Joseph H. Bond of Sayville is spiritual director. The speakers the Chechoslovak consul and the Rev. T. J. Lacey of Brooklyn.

* * *

Provost Hill of Aberdeen is to be the speaker at a service at the Redeemer, Brooklyn, on October 16th to commemorate the consecration of the first American Bishop in Scotland. A delegation of Scottish Church leaders will attend the service.

* * *

The first unit of the new Christ Church, Tacoma, Washington, has been completed, a beautiful parish house. They are now to build a church and a rectory. The Rev. Sidney T. James is rector.

* * *

Church missions was so interesting to the clergy of San Francisco at their July Round Table meeting that they voted to take the same topic for their meeting this month.

* * *

Cable from Bishop Graves—Reporting that the Chinese families that have been occupying our mission residence on Lion Hill have been forced out and the residence occupied by others. The cable does not state whether the residences have been taken over by the army. This seems likely in view of previous experience at Wuhu and elsewhere and in view of the concentration of troops of the Hankow Government along the Yangtze preparatory to taking Nanking, in accordance with the purpose announced by spokesmen for the Hankow Government.

* * *

Cable from Bishop Roots—Recommending that Miss Coral Clark should plan to work in the United States for the present.

Asking that Miss M. G. Cabot should return to the Church General Hospital, Wuchang, in September.

Asking that Miss Martha Boynton be appointed as secretary in succession to Miss Couch, and that she come out in September and begin studying the language.

That Miss M. J. Ravenel of the Church General Hospital return if her health is satisfactory. It is probable that Miss Ravenel will have to

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CONFERENCES:	The Rector will be glad to make appointments at various centers during the summer. A visit to the school would be of value. The Chicago Office is Room 1411, Tower Building, Wednesdays, 10 a. m. to 1 p. m. Address the School for literature and information.
ENROLLMENT:	Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.

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delay departure as in May our medical adviser reported she should have nine months in this country.

* * *

Cable from Bishop LaMothe—That the Rev. Y. T. Kong, rector of St. Peter's Church, Honolulu, died August 1. Many China missionaries who have passed through Honolulu will recall Mr. Kong and his admirable work.

* * *

The China Medical Association has collected some figures regarding hospitals in China, in the eleven provinces under Nationalist rule, quoted in the Shanghai Newsletter:

More or less normal under permanent staff, foreign or Chinese	38
Under temporary arrangement with Chinese staff	68
Closed	55

There are a few hospitals in these provinces not included in this list, mostly small. It is probable that these would not need to be added to the "Closed" list.

"It is no little satisfaction to know that sixty-eight hospitals are running under temporary arrangement with the Chinese staff but too much must not be made of these figures. In many cases the staff is inexperienced and hardly qualified for the heavy strain thus thrown upon it. Financial difficulties of a very grave character have also to be met and it is not likely that more than half of these can survive for any very long period. Among them also are four that though still running have been seized by the military. These are without exception large hospitals and the work now done in them is probably of an extremely poor quality. We know of one of which we are told that the doctors, both foreign and Chinese, have been expelled and the medical work is being done by male nurses in their place!

"The list of hospitals closed includes two that have been completely looted, probably many others have suffered to a less degree, and one has been destroyed by bombardment."

* * *

Here is a summary of news from Japan—Four Japanese deacons were ordained priests last year in the Tohoku district; two ordained deacons in North Tokyo and one priest. Three churches consecrated and two parish houses dedicated. Confirmations more than doubled those of the previous year, and baptisms increased fifty per cent. The training school for kindergartners and mission women at Sendai is in a flourishing condition. The graduates of the school are a real help in the evangelistic work.

* * *

More confirmations last year in Nevada than in any previous year. The district paid its appointment to the National Council in full and expects to continue to do so. Several missions have become self-supporting that previously looked for outside aid. Several new missions have been started.

* * *

Thirty acolytes were the guests of St. Urial's, Sea Girt New Jersey, for a day's outing on August 2nd. Five rectors of nearby parishes were also present.

* * *

All of the offerings during the summer at Trinity Church, New York, go to the support of mission work. The church maintains two pieces of social service work; the mission house on Fulton Street which ministers to the poor of that district and the Seaside Home on Long Island where poor children are given an outing by the ocean.

* * *

Whitaker Hall, school in Nevada, was sold some years ago. The money was set aside as the Whitaker-Barr endowment to be used as a loan and gift fund to assist young Nevada women to go through the state university. Four attended the university last year on this fund.

* * *

Twenty-four dioceses and six missionary districts were represented among the 250 who attended the Blue Mountain Conference at Frederick Maryland. This conference is unique in at least two ways; it is a general conference not confining itself to certain dioceses; elementary courses are not given but rather advanced ones for experienced workers.

* * *

A branch of the Young Peoples Fellowship with an enrollment of 100 members has been organized at

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Trinity Cathedral, Reno, Nevada. Many of the members are university students.

* * *

We learn of a new use for a roll top desk; Mrs. Ancell of Mahan School, China, possessed a fine oak roll top desk. When the soldiers took the school for barracks they used the roll top as a scrubbing board and the desk itself for chopping their vegetables.

* * *

Dr. Ancell adds: "I feel it a tribute justly due to express the deep regret which the entire Yangehow staff, both Chinese and American, feel for the sad loss of Mr. Liu Han, the Chief of Police, who in April was shot down because he refused to produce on the oral demand of some private soldiers certain prominent residents of the city who were accused by the soldiers. The Sheng Kung Hui has through many years enjoyed the friendship of this exceptionally able and intelligent official, and from him has received much friendly help in various times of need. Among his last acts were the provision of an official escort for our ladies when leaving in March, and his attention to certain arrangements whereby our Pien Ming School property was protected from military occupation."

* * *

A conference for the clergy of East Carolina is to be held next month. Rev. W. H. Milton of Wilmington is to be the leader.

* * *

Letters have been sent to all the Bishops in China telling them of the proposal to re-open the Central Theological School in the autumn in Nanking. If it is not possible to open the school in that city, plans will be made to house the school on the St. John's Compound.

* * *

Plans also are being made to continue the Theological School in English at St. John's and four students have already signified their intention to return.

* * *

The Rev. John Gayner Banks, director of the Society of The Nazarene, Mountain Lakes, N. J., has been appointed mission preacher of Washington Cathedral. This distinction was conferred upon the Rev. Mr. Banks by official action of the Cathedral Chapter according to the announcement of the Bishop James E. Freeman.

* * *

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Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
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Church School, 9:30.

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district of South Dakota is to deliver lectures this coming year at Seabury Divinity School on rural sociology. He has been taking special work on the subject in New York this summer.

* * *

A social service clinic has been held this summer in Cincinnati for the theological students, under the direction of Dr. William Keller. The students are placed in agencies for the practical experience and conferences are held under the leadership of experts.

* * *

Preachers in New York—Trinity, Rev. J. A. Schaad of Augusta, Ga.; St. Thomas', Rev. High Moor of Atlanta, Ga.; Cathedral of St. John the Divine. President Bell of St. Stephen's College and Bishop Johnson, editor and Bishop of Colorado.

* * *

Rev. F. S. Fleming, rector of St. Stephen's, Providence, R. L., who was in an automobile accident in

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Sundays, 8 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 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School 9:30.
Holy Days and Thursdays, 7:30 and 11

St. James, New York.
Rev. Frank Warfield Crowder, D.D
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, and 11 A. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursdays, 11 A. M.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
Knapp & Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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* * *

Bruce Barton, advertising man and preacher without license, compares the Church with the Business Work.

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2. Church does not have as much faith as business. Business welcomes change and pays experts to discover new methods that may mean the scrapping of millions of dollars worth of machinery. The Church on the other hand is "afraid that tomorrow may be different."

3. Business is flexible, the church is not. It used to be a social, mental and cultural center for rural folks. It still tried to be this in the urban age; result, competition with other agencies which are better able to supply these needs. Church needs to recognize its job . . ." an oasis of reverence, a giver of peace."

4. "Rich men, greedy men, hard-boiled men rule the church, take wine from the people, suppress Sunday games, condemn the impulses of hot blood. Greater sins they ignore."

5. Church raises barriers which keep out the best men from the ministry; absurb theological beliefs; asking them to conduct prayer meetings for a dozen completely saved people; making them live on shabby wages.

* * *

Successful and inspiring—the Blue Mountain Conference, Frederick, Maryland, from July 11th to 23rd. Hood College was placed at the disposal of the Church—an attractive place. The attendance was fine, the lecturers all experts. China, as at the other conferences this summer, came in for it at the hands of the Rev. Bernard Y. Tsen. Rural work, Negroes, Bishops' Crusade were the subject of special meeting—Oh yes, of course, Young People.

* * *

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Clerical Changes

ALLIGOOD, Rev. Howard, rector of missions adjacent to Washington, N. C., has taken charge of St. Phillip's, Campbellton, Good Shepherd, Tolar-Hart Mill Village and Christ Church, Hope Mills, N. C., with residence at Tolar Hart, Fayetteville, N. C.

DERBYSHIRE, Rev. A. J., rector of St. Timothy's, Columbia, S. C., has accepted a call to Trinity, Shelburne, Vermont.

FRYER, Rev. M. M., rector of Christ Church, Jerome, Arizona, has accepted a call to St. Mark's, Tonopah, Nevada.

MATTHEWS, Rev. Sidney A., has taken charge of St. Phillip's, Southport, North Carolina.

VEST, Rev. George S., rector of Grace Church, Berryville, Va., has accepted a call to be the rector of Emmanuel, Alexandria, Va.

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secretaries are having a series of conferences this summer and fall in preparation for next year's work. They are being held in connection with the Church Conferences.

* * *

The Rev. Everett Holland Jones was ordained to the Priesthood by Bishop Capers, in Grace Church, Cuero, Texas, on July the 3rd, being the Third Sunday after Trinity. The Bishop preached the sermon and was assisted in the Ordination Service by the following clergy of the Diocese: Archdeacon B. S. McKenzie presented the candidate, the Rev. Samuel Capers, a classmate of the Rev. Mr. Jones, read the Litany, the Rev. Fred M. Brasier, of Port Lavaca read the Epistle and the Rev. K. L. Houlder of Gonzales, read the Gospel. The neighboring parishes closed their services for the morning and joined with the people of Cuero in attending this most impressive ordination service. Mr. Jones has just graduated from the Theological Seminary of Virginia.

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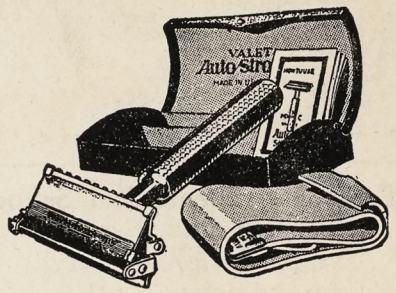

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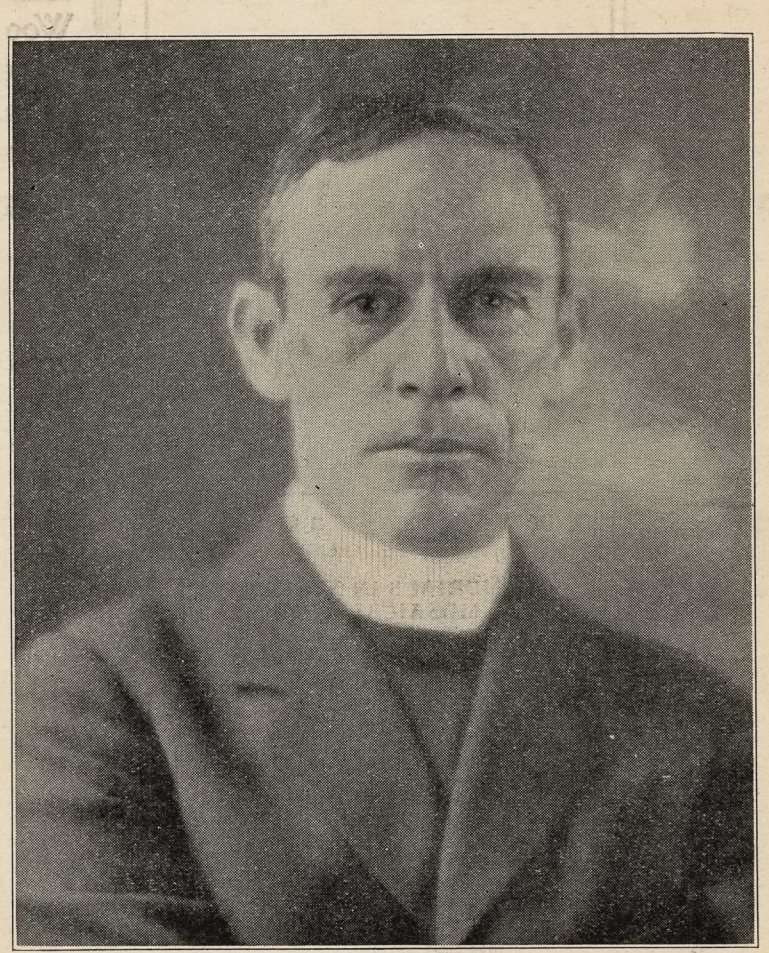

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THE WITNESS

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BISHOP THOMAS OF WYOMING

How He Met the Problems of the West

BY BISHOP JOHNSON

AT THE RECENT meeting of the House of Bishops, the Rt. Rev. Nathaniel S. Thomas resigned as Bishop of Wyoming.

For eighteen years he has served the Church in this district, and it seems fitting that something should be said of the work which he has accomplished in that period.

On a recent automobile trip in which we traversed some twelve hundred miles in Wyoming we had an opportunity to observe the situation which confronted him and the methods which he has employed in meeting it.

It is not the purpose of this article to discuss the personality of the man, nor his ecclesiastical relations but to confine ourselves to the provision which he has made for doing the work of the Church in an exceedingly difficult field.

Wyoming has a larger area than New York and Pennsylvania combined and its entire population is no larger than that of Syracuse, N. Y.

It has one city of about twenty-five thousand inhabitants and three more which together will account for about twenty-five thousand more.

The balance of the population is scattered over the area above described, on ranches, in hamlets and villages separated from one another by magnificent distances.

In this trip we motored four hundred miles in one stretch, out of the sound of a railroad train and frequently the interval between human habitations of any sort was thirty miles.

The isolation of ranches and towns under such circumstances is appalling, when one contemplates the task of giving adequate spiritual ministrations to them. In many western states such remote places are entirely destitute of any religious services, because of the expense and difficulty in providing them.



BISHOP THOMAS

One of the first things which Bishop Thomas did on his arrival in Wyoming was to travel on horseback for a month, surveying his field. He brought to his task three great talents.

He had the gift of enthusiasm which is apt to be depreciated in our church because it always involves expense. Sedentary bishops do not cost so much.

He had visions of how the task ought to be done and was not satisfied with a partial program.

He had an unusual ability to present his visions to material wealth in such a way as to be convincing. He has personally raised very large sums of money, so that his district is much better supplied with equipment than any other which I have visited.

For ten years Bishop Thomas pursued a policy of meeting the peculiar needs of his district in a masterful way. He planned, he raised the money, he executed.

Then came one of those industrial changes in the policy of institutions which is in the interest of efficiency but which invariably works a hardship on those who have become proficient in the old way.

Bishop Thomas encountered this industrial change when the Church adopted the budget system and requested missionary bishops to refrain from personal solicitation of funds.

It was the intention and expectation that the Church should continue to finance these missionary districts more abundantly than ever, and in many cases, it so worked out, but Wyoming was the exception to the rule. At first the National Council gave to Bishop Thomas the full quota that his projects required, but it soon became evident that a continued appropriation to Wyoming of the large sum which the situation demanded seemed to work a hardship on other districts where the need was equally great but the equipment for meeting the need was not so complete or expensive. The necessity for retrenchment became evident and there grew up a deficit in the overhead of Wyoming projects which Bishop Thomas could not meet in the old way and which the National Council did not feel justified in continuing in the new. What were these projects and what was their justification?

The See City of Wyoming is Laramie which is the university town of the State. It is a city of cultured people entirely surrounded by sage

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brush, less than 10,000 in population. Here is a Cathedral worthy of any place, but much more valuable here than in New York, because of the rarity of such structures in the State. Here is a Church home for boys and one for girls, where the children from the isolated sections can come up to Laramie, attend the public schools of that city and receive religious instruction and spiritual care during their high school course.

The value of this is inestimable in a state where half the population live fifty miles from a high school.

Here he also built an orphan asylum for the children of these isolated districts whose parents may have died far from any friends or relatives. Here he has a broadcasting station at which a service is held every noon for those on ranch or in hamlet who desire to be fed and a Sunday service for those in the state who otherwise would never hear the word of God.

In the northern part of the state is a reservation on which are a thousand Indians the remnants of the once powerful Arapahoe and Shoshone tribes. These Indians are poor and the government provision for their needs is inadequate.

On this reservation Bishop Thomas has built a complete industrial, educational and spiritual plant to meet their urgent needs.

Here the Rev. John Roberts, much beloved by the Indians, has devoted his entire ministry. It is surely fitting that the Church should carry on this work of restitution for the wrongs committed by our race against the original inhabitants of the land.

In Jackson's Hole there is a complete hospital which ministers to a circuit of several hundred miles.

When Bishop Thomas made his horseback survey, he learned that out of five deliveries, three mothers had died on ranches for lack of adequate medical attention.

Incidentally this hospital is the refuge for those who are the victims of motor accidents on their way to Yellowstone.

In nearly every hamlet of 300 people, there is a beautiful little chapel with regular ministrations from time to time.

It was a comfort in this long tour to pass many little Episcopal Churches which held the only services available to the people. And Wyoming is the only state west of the Alleghenies which has a ratio of one communicant of every sixty of the population. (The ratio of the whole Church is one to ninety-three.) This in itself is a tribute to the work of Bishop Talbot (1887-1898) and Bishop Thomas (1909-1927).

After touring Wyoming and observing these things, I made certain refections which I desire to pass on to my readers—

1. If the Church with its wealth and intelligence were alive to the situation, it would equip every Missionary District with the same generosity with which Wyoming has been equipped.

2. It would be joyous and proud to maintain a district so adequately cared for as Wyoming.

3. It would now make use of Bishop Thomas to visualize the need of sending the Gospel in an adequate way to the hundreds of thousands of unchurched people living in small towns throughout the length and breadth of this land.

It seems a pity that Bishop Thomas might not have been permitted to finance the projects which he had begun in his own way. It was a generous way to provide for a human need. When one sees this need eye to eye, he realizes the inadequacy of the efforts made to reach the isolated by all religion bodies.

Bishop Thomas has set up the mechanics for doing so, but unfortunately it is expensive. So are medical clinics, community chests, country clubs, university foundations. All these are fine but they somehow lack the human touch which Bishop Thomas' methods provided in the District of Wyoming.

Let us hope that some way will be found to carry on this work on the adequate scale in which it has been conceived and executed.

I have been informed that before Bishop Thomas leaves he will have taken care of all deficits, which were brought about, not by the inability of Bishop Thomas to meet the obligations which he had incurred, but because a change in the system of the church (for the better unquestionably) caught him with projects that cost much but which he was stopped from financing in the way in which he had begun.

For once I was not ashamed of the meagre way in which the Episcopal Church takes care of its lonely children in the little places, but I was sorrowful that our church was so poor that it could not do this work all over the west.

It would mean that in fifty years the Episcopal Church would lead the west in numbers and in influence.

Our Cover

FRANKLIN JOHNS BOHANAN is the rector of Rock Creek Parish, Washington, D. C., coming to the National Capitol from Trinity Cathedral, Easton, Maryland, where he was dean. He is a native of Maryland, is a graduate of St. John's College and of the General Theological Seminary in 1902. He was the rector of St. Andrew's, Norwich, Connecticut until 1917. He was a Canon of Washington Cathedral for a short period before taking up his present work.

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There is nothing like being up to date and this book is an attempt at an up to date method of religious instruction. We might call it a sublimation of the current craze of question asking, which is the prime impertinence of the year. There are 940 questions in the book and the reviewer would certainly be embarrassed were he to meet this Biblical Fusillade unawares. And so would some others. Buy the book and save yourself the embarrassment.

Irvine Goddard.

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THE PLACE OF THE CREED

In the Christian Religion

By

BY CANON JAMES ADDERLEY

WHEN once my heart had been touched by religion, as it was when I repented of my past sins and set to work to fight my temptations and to say my prayers, the whole matter changed. I began to see that things I had said and done in church were real and meant something. For instance, I had said the Creed, but it had not meant anything in particular. I began to love it, or rather to love the things I said I believed in. I see now that there is a great difference between saying you believe a thing and saying you believe in that thing. I like that text in the Bible where it says that the devils believe and tremble. I used to say the Creed in the way I suppose the devils say it. Only I did not tremble. The devils tremble because they know it is true, but do not intend to act upon it. They do not believe in God. They only believe there is a God. I remember one of the padres saying to me: "When we say in the Creed that 'Jesus died' we mean a great deal more than the soldiers did who came to Pilate and told him that Jesus was dead. They only meant that the prisoner whom he had condemned to death had died. But when we say the same words as part of our Creed we mean that there is something of tremendous importance in Christ's death for us and for all mankind."

Then again, I see that to believe in a person means much more than believing in a thing or in some theory or practice. I might say that I believe in art or science or in taking exercise, but it would not mean so much as saying that I believe in Raphael or in Oliver Lodge or in the late Mr. Sandow. Believing in these persons would be accepting their rules and principles as the best, trying to imitate them or obey them, founding my action upon their particular doctrines or orders. So belief in Jesus Christ means more than believing in Christianity. Believing in His perfect Humanity or perfect Divinity means that I must commit myself to Him as the Way, the Truth and the Life, He becomes my living Master and King, my Saviour and my God. This belief requires a particular ordering of my life which is different from what I should consider binding on me if I did not believe in Him. To say that it does not matter what you believe seems to me nonsense. I used to dislike that word "dogma" until I understood what it meant. A dogma is a truth of which we are sufficiently convinced to call upon all to accept it. Science has dogmas such as that the earth is round and is moving very rapidly (though it looks flat and immovable), that the sun is millions of miles away (though it looks quite close to us), that the moon is very much nearer to us than the sun (though it looks as if it were about the same distance away), that flowing water is made up of millions of particles separated from one another by gaps (though it looks continuous).

Nobody would deny such dogmas of science. If I ask myself why I believe these things I say that it is because those whom I can trust because of their knowledge tell me them. Many things I believe which are quite beyond my comprehension as, for example, what science tells me about the ether and the electrons and the atom. Sixty thousand million million atoms lie on the surface of every square inch of water! I am not surprised that I cannot altogether understand that which has to do with the Being whose eternal Mind is behind the universe. I take the Creed as being the best way that those who know have found to express certain truths about God and Jesus Christ, and which the vast majority of Christians have believed and still believe with me. It would be unreasonable, in my opinion, to suppose that I know more about Jesus Christ than the most learned theologians and still more than the Saints have come to know. The Saints are the experts in the religion of Jesus Christ.

They are quite unanimous about the main points in the Creed. They believed in God the Father, the Son and the Holy Spirit. They believed that God was shown to man in Jesus Christ. They believed in the teaching and example of Jesus. They believed that He is alive for evermore and that we can pray to Him and get into communion with Him. They believed that His Church is a Divine society, and that He still influences us by His Holy Spirit. This is roughly speaking what we acknowledge to be true when we say the Creed. Some of the sentences of the Creed were not put into shape until the Christian religion had been going on a long time. It took some hundreds of years to agree on the exact wording of it, but the main truths were believed and acted upon all the time. Now I say that it makes a lot of difference whether I believe this to be true or not. If I really believe it I shall think it a matter of vital importance to order my life according to Christ's teaching. When I fail or fall into sin I shall seek and expect to find relief by trusting and believing in Christ more thoroughly. I shall make experiments, and I shall find, as indeed I have found, that the experience of the saints is mine too. More than this I shall want others to believe it all with me. I shall believe that if the world were Christian all evils would be overcome and peace and justice and love would reign.

All that Jesus lived and died for can come about in the world at large. There is plenty of use in the Creed if we really believe it and intend not to leave off maintaining it as true in the face of an unbelieviing world. The truth shall make us free. Blake's famous song which we are so fond of singing is a song of faith. Is there not some use in singing this if we mean it?

"I will not rest from mental fight
Nor shall my sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant land."

Reprinted by arrangement from THE TORCH, organ of the Industrial Christain Fellowship.

St. Paul's Chronicle

Fairfield, Connecticut

Rev. Delmar S. Markle
Rector

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THE WITNESS

Quality — Brevity — Price

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THE PAYERS AND THE PROMISERS

In the American Parish

GEORGE PARKIN ATWATER

WHAT would a Parish be without the sense of some duty unfulfilled, some dream unrealized? Surely nothing could be more disastrous than to reach maturity at one bound. The young life is that which feels that every day's work is a preparation for something better. No matter how far into the past you may record the day of your birth, you are young if each day is a new birth to some richer share in real living. The Parish which reaches a point where it says only, "See what a past I have had, how rich in gifts and splendid in service," is reading its own obituary, no doubt well deserved. But the Parish for me is the one that says, "See what a future lies before me." It has a future because it has people with vision, with patience, and loyal perserverance.

Each member of the Parish is a promissory note. "On demand I promise to pay my share to the Parish with heartfelt interest." I mean by that, that each member of the Parish has accepted a definite something from the Parish and he is pledged to pay something back.

Promisers are of two sorts, reliable and unreliable. The reliable promisers are a boon to parochial life. I know many of them. Their minds are alert to the needs and their very presence lends strength to every enterprise. They are not intending to withdraw because their pew happens to be occupied on some Sunday. Not at all. They are glad to have others there. They are braced to stand the shock of the unexpected and prepared not always to have their own way. They do not think that an umbrella needs a day of rest on a rainy Sunday after a week's exertion in business circles. Such a substantial group of people is the hope of a Parish and its strength.

But there are promisers who always remain so. When the Parish endeavors to collect they are bankrupt. Here is a man with talent for organization. It is an earnest of good things. The Parish not only needs the talent but counts on it. Slowly and gradually it turns toward that talent as the flower turns toward the sun. Tha person arouses in the Parish the consciousness of a need which he alone can satisfy. Then comes the test. "Thou art the man of the hour" says the Parish. But the poor promiser sinks into the seclusion of his selfishness and the Parish finds itself resting on a broken reed.

Here is the man of wealth. Slowly but surely there begins in the Parish a process of readjustment toward that wealth. The imagination of the Parish has included it among the assets of its possible growth and service. The taste for beautiful surroundings, for the hoilness of beauty in the house of God, grows keener. The man or woman of wealth has not only inspired hope, but has summoned a vision of larger usefulness. Deny it, you cannot, oh, men of wealth, that the subtle presence of your power within the boundaries of the Parish has infected the 'Parish conscience' and it views its work in the light of the possible opportunities, counting on you. Then the test comes. But the mere promiser, the mere trifler, who has shaped a whole group in its growth, withholds at the last and the Parish quivers under the blow.

So with each one. There is something in your life that has spurred others on to activity in the expectation that you will make good. The Parson in preparing his sermon is doing so with full confidence that you are agreed to hear it. The janitor in lighting the fire has a tacit agreement with your conscience that some space in the church is being warmed for you and that you will appreciate that effort by occupying that space at the proper time.

The Parish accumulates strength by the reliability of its payers. Not merely the payers of money. That is only an incident. Money is the easiest thing a man can pay. Money carries every message impartially. It is like the boy delivering telegrams. We must read what the money says. One contribution has this message, "The giver will not work but sends money instead." That is permissible in many instances. But another message reads, "I give my money that I may give myself with it." Such contributions are doubly valuable.

Few people realize the wealth of personal power at their command. They undervalue themselves. But they take satisfaction in proclaiming that, were it in their power, they would fully carry out their good intentions. They enlarge upon what they would do if they had another's wealth. "How to spend another's money" is a lively exercise for the imagination. How the dollars would fly. Were these idle dreams realized the land would become dotted with every conceivable sort of refuge for the needy and worthy. The castles of mad King Louis of Bavaria would be rivalled in grotesqueness by the lavish philanthropy of the dreamer. Mr. A., if he had Mr. B.'s wealth, would build and endow a home for left-handed dyspeptics, and Mr. C., under similar conditions, would create a fund for furnishing Henry James' novels to the mothers of red-headed children. Yes, we all have some plan for Mr. B.'s money.

But we all forget that to spend money well requires more wisdom than it does to acquire it. Many a man gives himself away when he spends. The real need is for men who knows how to spend. To create institutions is easy. To inspire the living forces that shall vitalize the institution is the difficult task.

The Parish needs the wealth of your heart and head more than it needs the contents of your purse. Your money will follow where your heart leads. The Parson yearns for his people to see the real needs about them and to satisfy them. Your heart wealth is yours to command. The more you expend the more it grows.

There is an earnest soul struggling in life's battle, who needs a word of praise. When you meet that man or woman why do you take refuge behind a discussion of the weather, and erect a barrier? Why not blurt right out, "You ought to feel proud that you are making your way against odds. I hope you will win." That man or woman will take heart and go with renewed energy to the task.

The payer has the habit of giving a little praise whenever he gets a good chance. Judicious praise is a very inexpensive gift, and it is as welcome as "rivers of water in a dry place, as the shadow of a great rock in a weary land." Perhaps Isaiah had just had a comfortable conversation with an admiring friend when he penned that sentence. Eulogies of the dead may be beautiful and well-deserved, but they are like the precious wine offered to the lips that will nevermore open to receive it.

A great hearted friend of mine once said, "I like to give my bouquets when people can smell 'em." Try it. There was once a man who determined to say one kindly word of praise to every person he met during a whole day. He did it as an experiment, and continued it as an investment. At first he found it difficult,

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as he happened to meet the most contrary, "orneriest" man of his acquaintance. He had to resort to the expedient of commending the man's cravat, which, no doubt, the man's wife had selected. At the end of the day he found himself in a pleasant glow of interest in his fellows and in the evening, when he read the letter asking him for a contribution for a playground for children, he made out a check with a flourish. If you don't want to feel kindly toward your fellowmen, if you don't want to become charged with civic pride, if you don't want to bear your share of public enterprise, then for goodness' sake don't soften your heart by appreciation of the good qualities of your friends. Be a grouch—and when men see you trudging home in the snow on a winter's day, in your effort to cure dyspepsia, they will laugh slyly at you and wish they they might throw a snowball at you to cheer you up.

There is a vast comfort in paying all one's debts. When you count up your blessings, not the least will be that you have done something worth while for your Parish and that you have done it cheerfully and carefully. For little by little, by your effort, is upbuilt, among your fellows, the Kingdom of God.

Young Peoples Column

By Rev. W. A. Jonnard

THE Sewanee Young People's Service League Handbook is now ready, and this announcement means a great deal, even if I say so. It is a lose-leaf book containing about 225 pages, very conveniently arranged. It has ten special sections and a Bibliography.

Section 1. Introduction—contains the purpose of the Y. P. S. L., its history in the Province of Sewanee, the Prayer, Pin, Motto, and all necessay information along this line.

Section II. Organization—is devoted to Parochial and Diocesan organization. Two forms of Parochial organization are given, and a suggested constitution; duties of officers, how to start a new League, and suggestions to counsellors. A form for a Diocesan constitution, and duties of these officers. Also a diocesan standard of efficiency.

Section III. Programs—how to plan a program, suggestions to League speakers, a few points in Parliamentary Law, the various types of programs with several samples of each, and at least one for every Church Season. Contains approximately seventy-five programs.

Section IV. Service—planning a Service Program; lists of Service in the Five Fields.

Section V. Fellowship—the importance of fellowship, planning a fellowship program. A few stunts.



REV. W. A. JONNARD
Figures in this Week's News

Section VI. Special Services.

Section VII. Money making devices—showing how some Leagues have made money—with suggestions for entertainments, and other matters of finance discussed.

Section VIII. The Y. P. S. L. in rural districts, showing that the Y. P. S. L. is not limited to large places, and showing how one or two young people can be League Members.

Section IX. Prayers — Certain prayers that have been written especially for the Y. P. S. L., and others that are suitable for Young People's Meetings.

Section X. Hymns, Songs and Yells—contains some of the Church hymns especially appropriate for young people, hymns adapted to League use from other sources. Sewanee hymns and songs, and others suitable for camp fires, together with the State songs used at the Sewanee Summer Training School.

Appended is the Bibliography. Here is given a suggestion for a "minimum" League Library, and long list of books that will be helpful in the work and should go on your book shelf.

In getting up this book the young people of the Fourth Province (for they themselves have written and edited it) have borne in mind the needs of Young People's Service Leagues and other Young People's Societies throughout the country—as seen by many young people and counsellors going about in League work.

The editor writes "We have tried to make this book a workable handbook, and we hope it will be of use to our friends in other parts of the country as well as the Province of Sewanee."

The book may be obtained for 50c, from Miss Emma Twiggs, 531 North 20th Street, Birmingham, Alabama. Bishop Juhan, of Florida, has supervised its preparation, and claims it is a "dandy" production!

Preacher, Pulpit and Pew

The country is interested in a new fad—that of answering of questions in questionnaire form as a test of mental prowess. Books of "Now I'll Ask One" and other titles are selling like wildfire. They are filled with questions which the observant but not necessarily well-educated person is supposed to know.

To counter this craze we propose a series of ten questions called "Now Don't Ask Me Another." They would be different. For instance, these might be taken as a sample:

1. Is it cold (or hot) enough for you?
2. Where were you last night?
3. Where do we go from here?
4. What is an ornithorhynchus?
5. Why does a child like candy?
6. Did anybody ever read through the Congressional Record?
7. Who hit Billy Patterson?
8. For what is Pukwana, S. Dak., noted?
9. Who was the seventh vice-president of the United States?
10. What's his churchmanship?

* * *

An editor of the Far West dropped into church for the first time in many years. The minister was in the very heart of the sermon. The editor listened for a while and then rushed to his office.

"What are you fellows doing? How about the news from the seat of war?"

"What news?"

"Why, all this about the Egyptian army being drowned in the Red Sea. The minister up at the church knows all about it ,and you have not a word of it in our latest. Bustle around, you fellows, and get out an extra edition."

* * *

A Scottish minister was on his usual visiting rounds when he came across one of his old friends.

"And how has the world been treating you, Jock?" asked the minister.

"Very seldom!" replied Jock sadly.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE Rev. J. Vernon Bartlett, Congregationalist, of Oxford University placed the problem of the Creeds before the Conference on Faith and Order, at one of the closing sessions of the meeting at Lausanne, Switzerland.

"Our differences as to the possibility of fuller unity with regard to the views on the sacrament present our most crucial problem because of the diversities in conception," said Dr. Bartlett. "It is particularly true with the sacrament of the Lord's last supper and the holy communion in which inner unity ought to find Christian expression, but which become a dividing line and a barrier to fuller fellowship. Concern about this is the main reason for the conference.

"We are here with a new spirit and method of approach. We have an advantage over our predecessors since the schism between the east and the west began. We met with a new sense of common Christian experience as disciples of one Lord despite differences of understanding and experience. Another advantage is our sense of the part played by past history in addition to varying temperamental and personal environment in producing divergent conceptions.

Dr. Bartlett traced the history of the sacrament, pointing out the Catholic and evengelical conception. He said: "I acknowledge that at certain points Catholic piety has better safeguarded true Christian values." Dr. Bartlett further pointed out that the evangelicals lay stress upon the order of the phrase "word and sacrament" and not vice versa.

There is no likelihood that Churchmen will reach an agreement uniting the churches and codifying beliefs, but this conference is sure to create good will. Many say that the conference is worth while just to afford contast between the denominations. The delegates have learned to respect each other's opinion and the result is religious tolerance.

Nathan Soederblom, archbishop of Upsala, Sweden, gave a practical discourse in favor of unity. His broad experience enables him to understand the fundamental differences between the churches as well as the points of common belief.

"The blessing of church unity," said the archbishop, "is worth the price of our pious research in order to distinguish what is useful and important regarding faith and organization. All manifestations of Christian unity beyond the limits of creed and nationality tend toward a

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common secret and mysterious communion of all believers in God and Christ. Then all lines of difference disappear. Even the Roman Catholics regard the first and second articles in the creed of Father and Son not strictly as a matter of faith. They consider the third article on the Spirit and the church as dogma. Church unity can best be obtained by the precept: Love thy neighbor as thyself.

"The only question worth while in life is 'What doth it profit a man if he gain the whole world and lose his own soul?' If one persuades himself that he can save his soul and at the same time ignores his neighbor he ceases to be a Christian. He is nothing more than a selfish mystic.

"The question of how Christians are to manifest unity is really a question of how Christians are to manifest their Christianity. Figs do not grow on thistles. It is not a question of formula or creeds for the Master alone counts."

Dr. Ainslie of the Disciples of Christ, proposed a league of churches along the lines of the league of nations. Dr. Ainslie's idea did not shock the delegates half as much as his American acquaintances. Indeed, the idea was well received by many.

The Bishop of Gloucester suggested a concrete form of unity, for example, in the hypothetical country where the Lutheran is the national church with an Orthodox church in the minority, each having its traditional form of service and church life. He said it was impossible and undesirable to make the change suddenly, but the object could be attained providing the ministries united, each bishop occasionally officiating at the other church.

There might be united synodical meetings to discuss religious education. They could unite ocasionally in their services, but there is no reason why a separate church life could not continue side by side.

* * *

The picture on page eight is of the choir at Harvard School, Church School of Los Angeles. The next to the last person in the procession is, I take it, the headmaster of the school, the Rev. Robert B. Gooden, a graduate of Trinity College and Berkeley Divinity School, who has served there for seventeen years. Besides him if my eyes are good is the distinguished editor of the *Churchman*, the Rev. Guy Emery Shipler. And besides him, easily picked out by his vestments, is the Bishop Coadjutor of Los Angeles, Bishop Stevens.

Harvard School opens for the 28th school year on September 20th. The enrollment is limited to 300 and the school is invariably filled each year.

THE Rev. Charles Street, chaplain at the University of Chicago, and Book Editor, is attending the Conference on Faith and Order in Switzerland; there for his own pleasure, and incidentally to write a few articles on this historic meeting for THE WITNESS. They will be along as fast as boats travel—a couple of weeks probably—but they will be authentic and hence worth waiting for.

There is an excellent faculty of twenty-six experienced men. Eleven buildings are in use, one of which is a very beautiful chapel. The school has purchased twenty-five acres on Beverly Boulevard about five miles from the Pacific Ocean. The tract lies between the new sites of the University of California at Los Angeles and Occidental College. The site is an extremely beautiful one, and when modern fireproof, beautiful buildings are erected, The Church and Southern California will have a school plant that will be unexcelled.

The school is a Church School with the Bishop of Los Angeles as President of the Board of Trustees.

* * *

The Woman's Auxiliary of the diocese of California held its corporate communion service at Grace Cathedral, San Francisco, on the Feast of the Transfiguration. A unique feature was in connection with the service was the all day intercessions for the Lausanne Conference. Because of the deep interest of the Bishop of the Diocese the Rt. Rev. E. L. Parsons, the Church in the Diocese of California, is manifesting an unusual interest in the World Conference on Faith and Order.

* * *

Bishop Finlay of Upper South Carolina again had charge of the young people's camp of the Diocese of Upper South Carolina this year. This is the fifth year of the camp, which has grown from a small group who gathered at an improvised camp in their first year, to a group of some two hundred who for three years have been occupying the grounds and equipment of Camp Transylvania near Brevard, N. C.

The campers are the older boys and girls who come largely from the two Diocese of South Carolina with a few additional members from East Carolina. Bishop Finlay feels that the camp this year has been the best ever held by the Diocese.

In addition to the recreation and the worship at the camp there is Church instruction throughout the morning with courses on Y. P. S. L. program building and methods, the Five Fields of Service, the Prayer Book. Church History, personal religion, and two courses by Bishop Finlay on the Bible. The camp lasts for two weeks and presents an excellent opportunity for the development of leadership in the Church.

* * *

A letter from the President of St. Stephen's College, the Rev. Bernard Iddings Bell:

"May I have the opportunity of a small space in your columns to deny a rumor which seems to have become current to the effect that St. Stephen's College has abandoned its connection with the Episcopal Church and has become a secularized institution. There is no foundation in fact for this report.

"What St. Stephen's College has done is to enlarge the scope of its work. In former years it existed almost entirely for the purpose of training men who intended to go into the ministry of the Church and to some extent men who expected to serve it in lay capacities. It is now, and has been for some years, the avowed purpose of the college to serve in the name of the Episcopal Church the large community surrounding Annandale, nearly one hundred miles in every direction, which contains no men's college, and to provide a thorough general collegiate training in Arts, Letters and Sciences for men of all denominations. The college also wishes to provide for those who desire it, from all parts of the country, a somewhat different method of instruction than that common in American colleges, a method which stresses individual and original work on the part of the student.

"The college has enlarged its Board of Trustees, according to a new Charter procured from the State of New York last spring, including in the membership of the Board a certain number of persons, mostly of the neighborhood, who are not Episcopalians. A majority of the Board continues to be Episcopalian and the President of the college must also be an Episcopalian. The Bishop of New York, three persons elected by the Province of New York and New Jersey, the director and the Secretary of the New York Society for the Promotion of Religion and Learning and one member of the Standing Committee of the Diocese of New York—all of them Episcopalians—are members ex officio of the Board. The Charter provides that the services shall always be those of the Episcopal Church and under the direction of the Diocesan. These provisions insure that the college will remain Episcopalian in religious policy but also insure that the instruction shall be in no sense narrow or partisan. There has been and is no desire on the part of those associated with us who are not Episcopalians to change

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in any way the religious policy of the institution.

It may seem unnecessary to say all of this through the Church press but it seems advisable in view of the fact that many persons, apparently misled by rumor, have expressed themselves as distressed at what they deem a secularization of a Church institution."

* * *

Messrs. Tallmadge and Watson, architects, have completed plans for the new Grace Church, Chicago, which is to face Indiana Avenue in one of the busiest business locations in the city. The church will also serve St. Luke's Hospital as a chapel. The Rev. Robert Holmes is the rector.

* * *

Again let me urge rectors to use the coupon on the last page of this issue. You are getting a lot for your money ,and I promise you real articles that your people should read. Just clip out that coupon now and shoot it along to us.

* * *

I shall have an announcement to make here next week or the week after in regard to the editing of these items. The fact is that I am not responsible for all of this end of the paper and it will all be made clear by a pretty little notice which we will insert. First it is necessary to wait for a response to a letter addressed to a gentleman of the South whom I hope is to help us out as Bishop Stevens is doing for the west. Then the three of us will leave it to you to pick out what belongs to each of us for blame and praise.

* * *

At St. James Church, St. James, Long Island, of which the Ven William Holden, archdeacon of Suffolk, is the rector, they are making a feature of their Sunday evening services, to this end they are having some notable men as their preachers. On August the 14th, the Rev. Philip J. Steinmetz of Philadelphia was with them and on August the 21st the Rt. Rev. Frank W. Creighton, Missionary Bishop of Mexico.

St. John's Parish, Savannah, Ga., Rev. W. A. Jonnard, rector, was the scene of an interesting baptism on the seventh Sunday after Trinity, when the rector baptized Douglas Beveridge Seabury, Jr., last male descendant of Bishop Seabury. The infant, less than a month old, is the son of Douglas Beveridge Seabury, Sr., and Mary Wakefield Seabury, of Savannah. The father was baptized and present for confirmation just a little over a year ago by the same rector in St. John's.

* * *

The annual retreat for the clergy of the diocese of Vermont will be held at Rock Point, Burlington, from September 12th to 15th.

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THE SECRETARY,

St. John's Military School

Salina, Kansas.

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At Cape Mount, Liberia, seventeen children were baptized by the Rev. H. A. Conover on a Sunday in May.

* * *

St. Stephen's Parish, Baker, Oregon, is waging a campaign to raise sufficient funds to build a new parish house on foundations laid in 1922. The new building is to be named Nevius Hall, after one of the early missionaries of Eastern Oregon, a priest who built six of the eleven churches in the district. St. Stephen's is in serious need of new equipment. Under the ministry of the Rev. Herbert Pressey, the activities of the whole parish have been greatly stimulated, especially among the young people.

* * *

The first Young People's conference of the province of the Southwest was held at the Helen Dunlap School, Winslow, Arkansas, this summer.

The chaplain of the conference was the Bishop C. S. Quin, who not only served as chaplain and advisor, but who also taught a course on "Personal Evangelism."

Other members of the faculty were the Bishop E. Cecil Seaman, bishop of North Texas who taught a course on the Life of Christ; Rev. Karl M. Block, chairman of the National commission of young people, who conducted a course on program building for young people's organizations; Mrs. C. S. Quin, Counselor of the Y. P. S. L. of the diocese of Texas, conducted a course on a church awake; and Miss Dorothy M. Fischer, organizing secretary of the province of the Southwest taught a course on "Method of Works."

There was a total registration of fifty-six, representing the Missionary Districts of Salina, Oklahoma, North Texas, New Mexico and the Dioceses of Missouri, Arkansas.

* * *

The Bishop of Long Island has been devoting the summer Sundays to the large summer communities on Long Island. On June 26th he visited Trinity Church, Greenport, and confirmed forty persons. On the following Sunday, July 3rd, he celebrated the Holy Communion and preached in St. Andrew's Dune Church, in Southampton. Here, in the course of his sermon, he called attention to the large number of rapidly developing communities on Long Island, especially in Queens, and asked the members of the congregation to consider, as they looked over the square miles of standardized houses with no church spires arising in their midst, whether that significant fact did not challenge their Christianity and their patriotism.

A member of the congregation wrote an article describing the effect of this statement and the Bishops Appeal, which was printed in four or five of the larger New York papers, and in thirty or more papers of Brooklyn and Long Island. One result of that sermon and of the publicity which was given to it has been the setting aside in at least a dozen communities of desirable sites for new churches.

On July 17th Bishop Stires preached in the morning at Bridgehampton, in the afternoon at Hampton Bays, and at night in St. John's, Southampton, where he confirmed forty persons. On Sunday, July 24, Bishop Stires preached in Quogue, greeted here as in all the other summer communities by a congregation which filled all available space. Again in Quogue great interest was expressed in the Bishop's plan for the building of new churches in the new and rapidly growing communities. He has been assured of strong cooperation in the development of his plans. On Sunday, August 21st, the Bishop preached in St. James Church, St. James, L. I. The Bishop's health is excellent and he declares that the more intimate contact with these large summer congregations has been an encouraging and exhilarating experience. He believes that much good for the church and the diocese will result.

* * *

A great day, beautiful by glorious sunshine, was celebrated Sunday, July 24th, 1927, in Ketchikan, Alaska. On this day at 3 o'clock in the afternoon, the cornerstone of St. Elizabeth's Mission was laid.

It was a great day because it marked two significant steps in the progress of the native people of southeastern Alaska. It marked the

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beginning of a condition of self-reliance, in that this mission has its own native minister, Mr. Paul J. Mather, and its own native vestry. Every timber and board in the building has been placed there by native hands. Not a white man has been called to lift his hand in the erection of the Church or Parish Hall.

It also marked the beginning of a new relationship with the white population. The city turned out as a whole to greet this step of progress.

* * *

In the West fifty years of parochial life means much. St. Thomas' church, Canyon City, Oregon, will celebrate its fiftieth anniversary this summer. The people of the parish have invited the clergy and executive council of the district to meet with them for the observances which will be held from the 22nd to the 25th of September.

* * *

The annual Midsummer Conference of the Lay Readers Association of the Diocese of California was held at St. Alban's Brentwood, Contra Costa County, on August 20th and 21st. The archdeacon of the Diocese, the Ven. Noel Porter was in charge of the Conference.

* * *

"News Notes" is the publication of the Department of Religious Education of the Province of the Pacific. It is a pocket size booklet of sixteen pages edited by the Rev. Hoyt E. Henriques and is a demonstration of what can be done in the way of concentrating suggestions and data in a small space.

* * *

The Presbyterians have taken a leaf out of the book of the Episcopalians and have created a Pension Fund for the clergy, which will be administered along the lines of our own. An initial sum of fifteen million dollars was raised under the direction of a committee of laymen who retained the firm of Hedrick, Marts and Lundy of New York as counselors and directors.

The American Protestant Hospital Association is to meet in Minneapolis in October. Episcopalians on the program are the Rev. Dr. Thomas Hyde on Jersey City who is to speak on the development of Episcopal Hospitals; Bishop James Wise of Kansas, who is to be the preacher at the Sunday service, and Dr. W. C. Stoner and Dr. C. S. Woods, both of St. Luke's Hospital, Cleveland.

* * *

Professor Abraham Cronbach of the Hebrew Union College in Cincinnati is making a study of the peace resolutions and pronouncements of the various churches, later to be issued as a pamphlet. For Episcopalian he lists a resolution of the National Church Assembly of the Church of England Peace League passed in 1920; the resolution of the Lambeth Conference in 1920; resolutions of the General Conventions of 1922 and 1925; resolution of the Washington Synod passed in 1923 and one offered but not passed by the diocesan convention of Virginia in 1923. And just to prove that Dr. Cronbach is not partial to one side he lists a resolution passed at the General Convention of 1922 favoring intervention in the Near East. He asks that further information be sent to him. We will be grateful for your help. Surely other diocesan conventions have taken up this question, and I take it that he does not want merely resolutions that were acted upon favorably. If you will send information to me I shall see that it gets into the hands of this scholar.

* * *

The Rev. William Way of Charleston, S. C., has been appointed a director of the American Peace Society of which Congressman T. E. Burton of Ohio is president. Plans are now under way of the celebration of the 100th anniversary of the society next year.

* * *

Work was begun in July on the new building for St. Anne's Mission, El Paso, almost our only work for Mexicans along the border.

* * *

On a single week-day in August the visitors' book in Trinity Church, New York, contained signatures from Guatemala, Porto Rico, Spain and the Argentine.

* * *

Our American Church in Europe held their annual Convocation on July 13 and 14 in the Guild Hall of the Pro-Cathedral Church of the Holy Trinity, Paris. Bishop Brent presided as Bishop in charge of American Churches in Europe. The dele-

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gates from every parish were present except the Rev. Dr. Walter Lowrie of Rome. The Convocation expressed its heartfelt regret at the Bishop's resignation of his European charge, which takes effect at the end of this year. It also recorded its desire that each of the European parishes should be given opportunity to make definite contributions to the national Church program.

Bishop Brent reiterated the fact that our churches are not in Europe for the purpose of proselyting, but to maintain friendly relations with all continental churches and especially to serve Americans living abroad and tourists. The Bishop reported conferences with the Archbishop of Canterbury and the Bishop of Gibraltar, and reaffirmed his belief that the American Church should have a resident bishop in Europe.

* * *

In Montana, Miss Eastwood, working on behalf of scattered and isolated Church people, has enrolled 703 names, in 392 families, in 190 places where we have no parish or mission. She has been directing religious education by mail, including preparation for Confirmation.

* * *

One of Bishop Gray's major problems in Northern Indiana, and indeed a Church problem of national importance, is the Calumet District, a great industrial center, the extension of Chicago, with which it cannot be incorporated because it is in a different state. Methodists, Presbyterians, Roman Catholics, are spending hundreds of thousands of dollars in this district. Bishop Gray's appropriation is less than $4,000.

* * *

Omaha has a Negro clergyman, the Rev. J. A. Williams, who has worked nearly thirty-six years in one mission, St. Stephen's, and last year saw it admitted to the diocese as a parish.

* * *

A baby, three days old, died in Pekin, Ill., the other day, the child of Serbian Eastern Orthodox parents. There was no Eastern priest there, and they asked the Rev. George Clark of St. Paul's Church to help. He baptized the baby and later had the burial, using the Serbian service.

* * *

The little mission at San Sebastian, in the state of Jalisco, Mexico, had a meeting, an account of which ap-

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Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

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Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago.
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Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
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Daily, 7:30 and 10:30.

Christ Church, Cincinnati.
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Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
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pears in a parish paper from the nearby city of Guadalajara. It may be better appreciated after reading from Bishop Creighton's report for 1926 the section about this region:

"The state of Jalisco has presented baffling problems during the year. The mission in the city of Guadalajara, the Rev. Lorenzo Saucedo, missionary, has gone steadily forward, but due to the disturbed political conditions in this state our outmissions, under the direction of the Rev. Efrain Salinas, have suffered real persecution.

The mission at Tlaljomulco was twice attacked by religious fanatics, incited by the local Roman priest. Each time one of our devoted laymen was killed. For three days the village was cut off from communication with the city of Guadalajara, and, as the Rev. Efrain Salinas described them, they were 'three terrible days.' Our people, however, all remain loyal. When I visited San Sebastian, which is three miles from Tlaljomulco, in July (1926), these splendid Indians, true witnesses to the faith, came over to attend the service and greet me. Mrs. Cruz Gomez, whose husband had been killed, came with her small children, one of whom was wounded in Mr. Gomez' arms, when the assassins killed him.

"I am sorry to report that since then San Sebastian has suffered persecution. We had to bring our people down to the school for a time. They are back now, but for safety, they have to go out to the hills to sleep, returning during the day. San Sebastian has been closed, but Mr. Salinas is making an effort to reopen it."

Less than a year later we read as follows about San Sebastian in the aforesaid parish paper, translating quite literally:

The Rev. Jose N. Robredo (a deacon, ordained last March), made a speech to the congregation, to tell them the amount of the quota assigned to San Sebastian at the diocesan convention, and that it should be covered as soon as possible. He asked that each one give his opinion as to what would be the best way to make this contribution to the support of the Church.

They all replied that they were disposed, with a very good will, to give the quota which was necessary from each one in order to cover the amount assigned by the convention.

Then there arose (literally, sprouted) among them various ideas as to the best method of thus cooperating and aiding the Church. One said that the proposed amount should be equally divided among heads of families so that it could be paid at once, in grain or in money. Another said that of every hundred measures of grain five should be given to the

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Sundays, 8, 11, and 4.

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Daily, 12:30, except Saturday.
Holy Days and Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, and 11 A. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursdays, 11 A. M.

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Church. And one more said that he thought, perhaps basing it on Leviticus 27:30-32, it would be more pleasing to God to give a tenth of all that He gave them through their work.

Two weeks later an extra session took place, in which, in a manner truly Christian, it was agreed that the quota should be divided equally among the heads of families. all promising to complete it as quickly as possible.

Since the above was written, another edition of the paper has come saying that at last the longed-for tranquality has spread its wings over the little village of San Sebastian and the faithful have been able to return to their homes and their farming. The Church never abandoned them, even in the midst of much danger. The rebellion has prevented them from building the chapel they hope for, but they have the land for it, partly a gift from a layman who also very kindly (bondadosamente) has been lending his house for the Church services.

Clerical Changes

BAXTER, Rev. Charles W., formerly rector St. Mark's, Waterloo, Iowa, at present Priest in Charge, Grace Cathedral, Topeka, Kansas. To become rector, Church of the Holy Communion, St. Peter, Minnesota, and Priest in charge of the missions at Belle Plaine, Henderson and Le Sueur.

WILLIAMS, Rev. W. H., rector at Rocksport, Mass., to be chaplian of the school for American Boys at Dordogne, France.

BREWSTER, Rev. H. S., rector of St. Paul's, Modesto, California, has accepted a call to be the Dean of Gethsemane Cathedral, Fargo, North Dakota.

MEAD, Rev. Lynne B., rector of churches at Madison Heights, Boonesboro and Schuyler, Virginia, has accepted the rectorship of St. Peter's, Huntington, West Virginia.

POOL, Rev. Harry R., rector of All Souls, Littleton, N. H., has accepted a call to the rectorship of St. Michael's, Brattleboro, Vermont.

SHIRLEY, Rev. J. A., assistant at All Saints', Pasadena, California, has accepted the rectorship of St. Luke's, Monrovia, California.

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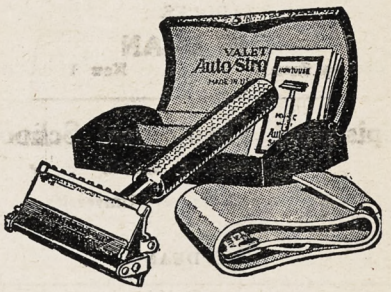

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THE QUEST OF THE SANGREAL

The Purpose of Summer Conferences

BY REV. IRWIN ST. JOHN TUCKER

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ: that in everything ye are enriched by him, in all utterance, and in all knowledge. I Cor. 1. 4.

I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy, for your fellowship in the gospel from the first day until now. Phil. 1. 3.

While the benediction of Summer Conferences is still upon us, let us take stock of our gains from them, and the obligations that result therefrom. Never while we live, will we forget the fellowship in the gospel which was nurtured there; the joy of the early eucharist in the quiet of morning, and the blessed good-night of compline, and all the frolic that alternated with study in things of God.

Fellowship in the gospel was the great joy of St. Paul, as he waited in his Roman prison for the sentence of Caesar. Fellowship in the Gospel buoyed him up, in whatever sea of perplexity and suffering he chanced to meet shipwreck. And it is this fellowship, growing sweeter and saner and ever more precious, that the summer conferences, spreading wide and far over our church help to foster and deepen.

Never was there more need for it. We have come upon a time like that horror of great darkness which fell upon the people of Israel when their Temple was destroyed, and the sacrifices came to an end, and the priesthood was no more. Darkness in the heaven, and upon the earth perplexity, with the sea and the waves roaring, and men's hearts failing them for very fear. When the armies of Titus destroyed the Temple, there were many who cried "There is no God!"

When Jesus was crucified, those who had believed in him felt that the world had been turned upside down, that God had been dethroned, and that the Roman Caesar had set his seat in the heaven of heavens.

But then came the joyful message, "He is risen!" and the fellowship of the Gospel began to send its mighty pulsings to the ends of the world, with its ringing message that defeat for the cause of God is victory indeed.

We have come upon such a time, when the faith of our fathers has seemed to fall before an onrushing wave of blackness; when the cry has gone forth across the world, "There is no God, there is no good, and there is no evil! there is neither hell nor heaven!"

Arthur and His Knights

Such a time came in Britain, when the Roman legions were withdrawn to guard the city by the Tiber against invading armies from beyond the rivers. For four hundred years Britain, a Christian land, had lain in security behind her wall. Churches, convents, monasteries, arose everywhere. Then when the armies were withdrawn, the seamen came swooping down from the east and north, harrying and destroying all that pleasant land.

There was no court, there was no judge, there was no right arm of defense left them. Churches were burned, convents sacked, villages went up in flames before the Northmen. The litany of that time gave utterance to their anguished fear in the words, "*De furore Normannorum, libera nos, domine!*" ("From the fury of the Northmen, good Lord, deliver us!")

Back, and still further back the Christian believers were driven, until out of the mountain fastnesses of Wales a Christian king made headway against them, with a band of warriors whose fame has rung round the world. Arthur is the name whereby we know this Welsh prince, and we are familiar with the names of his chief warriors, Launcelot, Tristram, Gawaine. But so daintily has romance woven the tapestry of their lives that we are apt to think of the knights of the Round Table as spending their days in a pretty Maytime picnic, with bright colors and mincing courtesy, instead of in the stern, rough, deadly desperation of mortal struggle which really was their life.

When Arthur arose the land lay prostrate and terror-torn beneath the ravaging barbarians. Everywhere towns were deserted, roads unsafe; the people cowered in holes and corners. Arthur sent out his men to overthrow robbers, to re-establish justice on the spot, with every knight his own judge and executioner as well. To keep them faithful to their trust, he swore all to fealty by the oath of the Sangreal.

The Sangreal, frequently called the Holy Grail, was the sacred chalice in which Christ celebrated the last supper. The Latin word for chalice is "cratella," a diminutive form of "crater," a bowl. "Sancta Cratella" became softened down to "Saint Graal,"—"Sangreal."

Joseph of Arimathea, in whose upper room the Last Supper was held, was a rich man. Jews of that day became rich in only one way—by trade. Wherever Rome's law went, Jews went as merchants and financiers. Rome had taken over Britain more than half a century before, chiefly to control the tin mines of Cornwall and the wool of Southdown. Roman settlement proceeded rapidly, and it is

(A sermon preached at the Racine Conference Reunion, Church of the Advent, Chicago.)

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evident, from the nature of things, that Jews, who financed Julius Caesar, had a hand in the mercantile affairs of Britain.

JOSEPH OF ARIMATHEA

Joseph of Arimathea very possibly had derived his riches from Britain. In any event, the story is so persistent and universal as to be accepted by the Catholic church as a part of authentic tradition that Joseph of Arimathea carried the chalice in which the Lord's supper was celebrated to Britain, where he enshrined it at Glastonbury. In the ground beside it he planted the spear with which the Lord's side was wounded, and it took root and blossomed. This spear was made of thornwood; and the holy thorn of Glastonbury still grows. A cutting from it has been transplanted to Washington Cathedral, where it flourishes.

The Church in the British Isles was founded direct from the Table of the Last Supper, and from Calvary, and the Sepulchre, and the Resurrection.

But when the Northmen began to ravage the isle, the holy chalice disappeared. Doubtless some devoted guardian carried it away and hid it in a mountain fastness of Wales, where it has remained hidden until this day; although it may be that some barbarian raider found the sacred relic and melted it down.

Whatever its fate, the quest of the Sangreal kept the knights of Arthur true to their obligation. The quest of the Sangreal has passed into our language, as the expression of the search for the ideal, for the truth, for sacred things hidden from the common gaze.

It is in this quest that we of all the Church conferences are engaged. We are seeking for the blood of God in the lives of men; for the red current of living truth that pulses out from the heart of Christ, and makes all things good worth sacrifice to attain.

ORDER OF THE SANGREAL

Never, I say, was there more need for an Order of the Sangreal. It is fashionable to ridicule truth and to deny goodness. The press teems with echoes of the flippancy of the age toward anything sacred. And those who by their Christian fellowship are pledged to seek good and to deny evil, too often stand dumb and incapable, helpless to tell the truth they believe because they do not know enough.

"I thank God," St. Paul wrote to the people of Corinth, "that in everything ye are enriched by him, in all utterance and in all knowledge." How seldom the two go together! Richness of utterance all too often means poverty of knowledge. Those who talk the most know least. The shallows babble, but the depths are dumb. St. James makes an interesting comment which is obscured by a faulty translation. "Lay aside," says he, "all superfluity of naughtiness." The words should read "all overflowing of nothingness." It is only nothingness which overflows, like the fizz on top of soda water. Rare, indeed, is it to find those enriched both in knowledge and utterance; knowing, and able to tell what they know.

Into such a fellowship of the Gospel, rich both in knowledge and in utterance, these summer conferences call us. But the light we have shared upon the Mount of the Transfiguration fades quickly away. We have studied, and have played, and have worshiped, and been lifted up. But the glory departs all too soon.

Let this be our care and joy, to perpetuate this fellowship of the Gospel in an Order of the Sangreal; of those who seek for the truth of God in the affairs of men. Our games and laughter may be the means of praise: as the last psalm says, "Praise God with cymbals and with dances." Francis of Assisi and his followers who turned the world upside down, called themselves "Joculatores domini—jesters of God."

But let our fun, and our pageantry, and our singing, and our study of missions and of social service, lead up by graded steps to the altar of God where burns the chalice of His blood, which sanctifies us and makes us clean. Let us bind ourselves together, all we who have attended these summer conferences, to defend the truth of God by a fellowship of the Gospel which believes, and therefore speaks; rich first in knowledge, then in utterance, that it may uphold the truth of God.

Our Cover

ONE OF THE most beautiful churches in New York City is the Chapel of the Intercession, one of the churches of Trinity Church Parish. The church, of which the Rev. Milo H. Gates is the vicar, is also the largest in New York with a communicant list of over three thousand. The picture shows the organ built by the Austin Organ Company of Hartford, which is a masterpiece of the art of organ building. The hand-carved organ casing is the work of the firm of Irving & Casson-A. H. Davenport Co. of New York and Boston.

Youth: "I tore up the sonnet I wrote last week."

Damsel: "Tore it up? Why, that was the best thing you ever did."

Preacher, Pulpit and Pew

One day there came to a hospital clinic a negro woman with a fractured jaw. The surgeon, intent on discovering the exact nature and extent of the injury, asked numerous questions, to all of which the patient returned evasive answers. Finally she admitted that she had been "hit with an object."

"Was it a large object?" asked the physician.

"Tol'able large."

"Was it a hard object or a soft object?"

"Tol'able hard."

"Was it moving rapidly or slowly?"

"Tol'able fast."

Then, her patience exhausted, she blurted out: "To tell you de troof, doctah, Ah wuz jes' nachelly kick' in de face by a gen'tleman friend."

* * *

It is related that a certain man, who apparently didn't like Buddha, came up to him and called him a lot of very ugly names. Buddha listened quietly until his reviler had quite run out of epithets, and then said to him:

"If you offer something to a man, and he refuses it, to whom, then, does it belong?"

The man replied, "It belongs, I suppose, to the one who offered it."

Buddha said, "The abuse and vile names you offer me, I refuse to accept."

George B. Kerwan

Lay Reader

Harriman, Tenn.

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The Witness

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AUTHORITY, INFALLIBILITY AND ANARCHY

The Clash Between these Conceptions

By

BISHOP JOHNSON

IT IS A matter of regret and a cause of controversy that people, who differ as to what the Christian religion essentially is, should attempt to argue as though they were talking about the same thing.

These controversialists start from different premises and so they cannot hope to arrive at the same conclusion.

To one group, the Holy Catholic Church is the Kingdom of Heaven on earth, founded by Christ, endowed with the gift of the Holy Spirit and possessing the permanence which His promise seemed to imply.

To the other group, the Christian religion is a personal matter, the Church is more or less of a voluntary association and imposes no binding obligation on the individual Christian. He may belong to this society or that, so long as he makes a public confession of Christ in some form—

To one group, the Gospel is something that comes to us from Christ embodied in an institution, which is the interpreter of Holy Scripture, and to the other group it is something that comes embodied in a book which each group may interpret as it sees fit.

To one group, the Church is the pillar and ground of the truth; to the other group, their own particular interpretation of the Bible is the basis of faith and action.

The first group therefore regard the Church as something which is inspired by the Holy Spirit to guide us into all truth and to keep us from fatal error; while the other group believe that inspiration is a purely personal matter which comes to any individual or collection of individuals who pray and study the Bible.

Both groups regard the Bible as inspired, but the former look upon the Church as the final interpreter and the latter believe that Holy Scripture is a matter of private interpretation.

The Roman Catholic and the Fundamentalist are the extremists of these positions.

The former attaches infallibility to the Papal interpretation of the Bible and the latter attaches finality to their own interpretation, whereas the Church has no theory of infallibility, either of Church or Bible, but it does exact obedience to its authority.

This may seem to be a distinction without a difference but you can easily understand the difference if you transfer your thought to the state which we believe to be an institution having authority but not infallibility.

If you will think of the Constitution as your political Bible and the Courts as the Church, you will have an intelligible analogy.

An absolute monarchy, claiming divine right, might assume that the constitution was infallible and the authority of the monarch final. Such has been the political theory in Russia—

Or, having overthrown this theory of government, the Soviet may think that his own theory of government is absolute and any who resist this theory should be executed.

But we Americans take a different position. We do not hold either constituiton or courts to be infallible, but we do believe them to have authority, even though sometimes the element of human error may creep into the decisions of the court.

In other words, infallibility is not a human attribute and we need not expect it in any institution which men are called upon to interpret, or to rule.

It is just as thinkable as to claim impeccability to the human head of a human institution. The results do not justify the theory.

So we believe that the Church is an institution founded by Christ, endowed with the Holy Spirit, possessing authority over our spiritual lives insofar as authority is necessary for corporate faith and concerted action, but not to the point where it destroys the personal liberty of the individual in a fraternity whose service is perfect freedom.

In order to have a corporate faith and concerted action, we must have a body politic in which there are the necessary officers to perpetuate and direct it.

It is not the function of an institution to suppress liberty but to produce such cooperation as may be necessary to insure it. It has never been the tendency of those who leave the Church to promote liberty but rather they have resented the freedom in the Church and substituted a system of regimentation for the liberty to which they objected. They have almost invariably narrowed the faith and practice of the Church to suit their own theories.

It is the reaction from this suppression which today has produced the hostility to any creed and any authority in religion, and so taken way the institutional values of the Church.

Institutions are not limitations of human life and liberty, they are rather that which give permanence and continuity to human action.

And on the other hand the absence of institutions is not a sign of superior refinement but rather a reversion to our barbaric ancestry.

The absence of conventional ceremony is not a sign of culture but of boorishness.

And the abuse of government is no argument for its abandonment but rather for its correction.

There are those who see in the power of Christ an absolute monarchy in which all initiative and personal liberty is submerged into the Nirvana of passive obedience to any misrule which may have the label of authority.

There are those who crave a certain uniformity of type in order to bolster up their sense of consistency.

There are those who want no restraint or constrain in their religious life and practice, but as a rule such persons are apt to be intolerant of those who disagree with them. The barbarian is not necessarily amiable because he lacks convictions.

There are those who believe that there should be enough authority to restrain license and enough freedom to insure liberty and who do not worry their heads about a certain diversity in religious faith and practice—

As a mere matter of comfort I much prefer to associate with the last group and as a matter of conviction I believe they most nearly approximate the value of authority and power on the one hand and of initiative and liberty on the other.

Such persons do not fit into either picket fence, but then I am not so sure that God intends us to be pickets on a fence. I rather suspect He prefers us to bear fruit in the garden which is properly fenced but not all fence, and which has a diversity all its own.

Real authority I believe comes somewhere in between infallibility and anarchy. In Church and state I want authority; not too much, but some, and I want that authority impersonal and not prejudiced.

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YOUR PLACE OF WORSHIP

Interwoven With Precious Memories

GEORGE PARKIN ATWATER

YOUR church may stand on some broad avenue, stately and imposing, or it may nestle among meagre dwellings on a side street; it may be of stone and have a great tower, with clanging bells, or it may be of wood, with a little rickety pair of steps and a wobbly steeple, but it is your church, and you love it.

If it is a small church so much the better. Every good workman wants a tool that fits the hand and a small church is more often better adapted to the workers and more suited to the service of the plain people than a large one. A large church may become too much like a public institution, while a small church gives a sense of brotherhood that strengthens the impression of the Fatherhood of God. Fortunate is the large church that can give the feeling of human interest to the worshipper. Many, no doubt, do so, inspired as they are by large-hearted and sympathetic leaders, and they are blessed in their work.

The furnishings of your church may be simple, but you have furnished it gloriously for yourself. A thousand precious memories have woven themselves into its fabric. Here in its hard pews you sat as a child gazing with open-eyed wonder at the awful figure of a Sunday School Superintendent, and amazed at his confidential relationship with the Lord. You are especially awed by his intimacy with Abraham, Moses, Saul, and David. Did he not tell that David thought on a certain occasion and how scared he was in his heart when he saw Goliath approaching? You did not like to ask but you did want to know whether that Superintendent was on the side of Israel or in the camp of the Philistines to see the fight. Perhaps you looked in the picture book in an attempt to discern his face among Israel's heroes. At least the teacher of the Bible Class, with his precise manner, and air of authority, must have advised Solomon about building the temple.

When you grew older you stayed to Church. Was that Willie Jenkins in the choir in his white cotta? He had pulled your ear at Sunday School and now he stood up there singing like a saint. You grew slightly drowsy, and the sustained cadence of the prayers was interwoven with the impression made upon your eye by the curious pattern of the chancel window. Once a strange minister



DEAN CHALMERS
Teaches at Evergreen.

came, and the periods as he read them did not quite correspond to the pattern and you were confused. He was not in the same place in the chancel, either. (Later you would have thought this an evidence of High Church, and would have written to the Bishop.) Yes, the temple was making its impression.

During the sermon you always watched the little broken pane of glass in the side window. You could see the sparrows flitting about outside. What would happen if a sparrow should discover that window and come into the church? You nourished that hope for many a Sunday. You had an idea that the solemn usher would be scandalized and might perhaps try to catch the sparrow with the little bag fastened on a pole which was used to take up the collection. That pole interested you, too. It was such a graceful bit of ceremony to take up the offering with the pole delicately poked between the rows of people. For two years, as it was swung along, by the barest fraction of an inch had it missed hitting the bald head of the man on the end of the second seat in front. The pole certainly had its possibilities. You did not know that the pole was not used in another church in the whole state. But it was a memorial pole and could not be supplanted.

Then the solemnity and beauty of the service began to impress you. You grew to love the familiar words and the splendid tunes. You wondered how soon you, too, would approach the Altar with reverence and receive from the hands of the Priest the sacred elements of the Holy Communion. The time came at last and with a group of your companions you approached to receive the blessing of Confirmation. The little temple that night became a great Cathedral and the kindly Bishop a veritable Apostle.

The day came also when, with rejoicing, you stood before the Altar again, this time with the one who was to be the partner of your life's joys and sorrows.

How indifferent you are to the appearance of that church as it appeals to the casual visitor. It has been furnished by you from the precious treasure chest of memory and every imperfection has a glory of its own. If it were not so we should be strangely affected by our Churches. For not many of them have any claim to abstract beauty. They represent the height reached by our people in appreciation of architectural excellence. A sturdy building committee gets what it likes and the result is what was called a building of the Graeco-baptist style of architecture. When prosperity came to your land and people began to travel, there arose an imitation of the luxuries of unaccustomed surroundings, and home and church were erected and furnished in the style so felicitously called "early Pullman or late North German Lloyd."

How does the parson feel about his church? He loves it. His people gather there. Mis message is delivered there. There, by Baptism, he brings the children into the Kingdom of God. But he does not want it to be fussy, to have a hanging garden of brass ornaments for a chandelier and a box of jig-saw scroll work for a pulpit. He wants simplicity, dignity, peace. He desires the pews to be furnished with God-fearing men and women. He wants them to love the church because it shelters the Altar, to which all may bring their burdens. It is the temple of the Living God, and there is the Altar of reconciliation, and the spot made sacred by the real presence of the Saviour.

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Are Small Colleges Being Wiped Out?

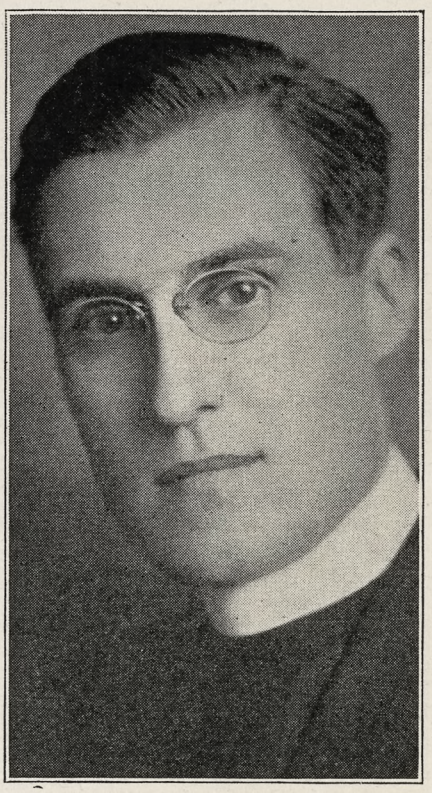
By Rev. Frederick W. Clayton

WE ARE living in an age of centralization, amalgamation and standardization. Almost every department of national life has been touched by these things. Mr. Ben C. Clough of Brown University, writing in The Saturday Review of Literature, says:

"Although the Commencement speakers did not say much about it, the American college is, this year, at the turning of the ways. The large utilitarian university has come to stay on the American scene, by the same token the small liberal college is fast disappearing, but most people do not realize what has happened and is daily happening. It may well be that mass production of university degrees is desirable (though that remains to be demonstrated), but no intelligent middle-aged American who will reflect on the matter can doubt that something unique, precious, and American is going to join the stage-coach and the Sagamore."

Several factors are bringing about the passing of the small college. One of the most important, of course is the financial one. It is true that a great many small colleges have not been successful in keeping their educational standards on a very high level of efficiency. The North Central Association of Accredited Colleges was founded to remedy this defect in the central states. Much good work has been done by the members who make up the Association. They are for the most part connected with large state universities and tax supported schools of the Central States. They are accustomed to handling large sums of money which they are not responsible for raising and, of course, do not feel the burden of financial worry. Consequently in putting up the standards of the colleges within its territory they have made it very difficult for the small college to spend on education the amount of money they have imposed upon them. Quoting from The North Central Association Quarterly, I find that eight colleges have been dropped from the Association during the year. They are all old colleges but owing to the financial stress of the times have not been able to raise the necessary endowment to meet with the standardized requirement. It may interest the readers of this paper to know what these requirements are. Therefore I am printing them here.

"The college, if a corporate institution, shall have a minimum annual income of $50,000 for its educational program one-half of which shall be from sources other than payments by students, and an additional annual income of $5,000, one-half of which shall be from sources other than payments by students, for each 100 students above 200. Such colleges, if not tax-supported, shall possess a productive endowment of $500,000 and an additional endowment of $50,000 for each individual 100 students above 200. Income from permanent and officially authorized educational appropriations of churches and church boards or duly recognized corporations or associations shall be credited to the extent actually received as 5 per cent income toward the endowment requirement, but to an amount not exceeding the average annual income from such appropriation in the preceding five years, provided, however, that this shall not apply to more than the amount required in excess of $300,000; and provided, further, that colleges electing to qualify under this interpretation be subject to annual review for accrediting."



REV. F. C. GRANT
Takes up his new job.

I have no quarrel with the intellectual standard set by the North Central Association. That is very good and can be lived up to by most small colleges. The only difficulty is in this everlasting race for financial supremacy, the alumnae of most schools today are being continually bled for funds. There must be an end somewhere, else the small college will soon become a thing of the past. Quoting from a paper read by President Smith to the College Presidents Association at Des Moines, May 4, 1927:

"The North Central Association of Colleges and Secondary schools, in my judgment, is manipulating plans and methods that are intended, if possible, to squeeze out every denominational college in its territory. I think the colleges who have joined that association have put their heads into a noose that will strangle them to death. That association, composed over-whemingly of superintendents and principals of high schools, sets itself up as the dictator to the colleges within its membership. They are stating how many teachers you must have. They are practically saying how much you shall pay those teachers. They are saying how much endowment you shall have. They fix the requirements of the teacher's training. All this is done without the permission or consent of the denomination, Board of Trustees, or the college authorities, themselves. Thus the denominational schools and the independent colleges are in the clutch of the tax-supported schools of the central states of this Union."

The failure of Tabor College was a financial one. It was utterly impossible to meet the requirements of this Association and at the same time keep the school open. A boy leaving Tabor College and wishing to enroll as a student in another college must have his credits transferred and accepted by the other college. In most instances the colleges in the North Central Association would not accept our credits because we could not meet their financial requirements. Consequently the students got very disappointed and while they enjoyed their college training, the religious life of the institution, and the general moral tone of the place, they felt it was useless to go on when other colleges would not recognize our standards.

We are drifting to an educational autocracy. The intention of the self-styled educators of today is to educate the upper half only of those who take the intelligence tests. No republic can live under such a system. It is the high intelligence of the average citizen of America that keeps our republic on a sound and substantial basis. It is the training of character in terms of religious truth. It is the training of the heart and soul as well as the mind that makes a complete man. This cannot be done entirely in the classroom.

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LONDON IN THE DOG DAYS

News from the Other Side

Reported by

REV. A. MANBY LLOYD

LONDON in the Dog-days! Everybody out of town — so runs the legend. Still, even in August you can hardly cross the street in safety; the Strand, Oxford Street, theatres and cinemas, " Lords' " cricket ground, the White City—all packed.

The four men who were arrested during the Sacco-Vanzetti demonstration in Hyde Park and round the American Embassy were charged before Mr. Gill, the magistrate at Westminster Police Court. They included a cook, a waiter and a seaman, and they got off with five "bucks" apiece.

There was a big demonstration in Hyde Park to celebrate the S.-V. respite. The whole attitude was triumphant and good-tempered, finishing up with "hare and hounds"— the "hares" being several young Fascists who were identified by the crowd and hunted by several hundred Communists who "hounded" them to a bus. The facts of the case were summarised in a column letter published in the *Times*, and it may safely be said that all classes, equally fed-up with Anarchism, are dissatisfied with the conduct of this case.

The proceedings at Trafalgar Square (which I witnessed) savoured of the ludicrous. An electric chair was exhibited and Tom Mann obliged with a revolutionary Chinese song. Frankly, I preferred the entertainment at Maskelyne's, with the vanishing lady trick and the Chinese conjuror.

* * *

Professor Nicholas Murray Butler's interview with a London journalist has provoked much discussion. According to American opinion, says the *Evening News*, the world's six greatest men are Mussolini, Edison, Marconi, Orville Wright, Henry Ford, and George Bernard Shaw.

"Looking again at the names of the 'Big Six' we feel bound to doubt whether our own choice would have included any of them except Signor Mussolini.

"Bernard Shaw is certainly one of the foremost playwrights of his day as well as one of its foremost intellectuals. As a force in English literature, however, he no more compares with Rudyard Kipling than H. G. Wells, as a novelist, compares with Thomas Hardy.

"As to Edison, Marconi and Orville Wright, all these men have supplied valuable links in the chain of scientific research that has led up to some great and commercially exploitable discovery or invention; but it is impossible to apportion the credit between them and those who broke the ground before them. Had there been no Langley there would have been no Orville Wright. William Friese-Green invented the cinematograph. The names of Reis and Graham Bell are recalled by the telephone, and those of Chappe, Cooke and Wheatstone, Morse and Oersted by the telegraph. Clerk-Maxwell Hertz, Fleming, De Forest, Poulsen and other scientists have helped to perfect wireless. As for Henry Ford, he anticipated others in the mass production of a cheap motor-car, but is not thereby better entitled to be considered greater than —if he exists—Mr. Woolworth.

"Now it is possibly true, at least to some extent, that posterity is the best judge of who was great. History shows us, however, what sort of men come to be reckoned great finally. Looking over the great names — Shakespeare, Napoleon, St. Paul, Abraham Lincoln, Confucius, Aristotle, and a hundred others—we discover that they became great not only because they had outstanding genius, but because there was ample scope in their age for greatness. There is still scope for it, as Signor Mussolini has shown.

"A new religious revival, a new jurisprudence, a new philosophy, another golden age of art and literature, new social and economic structures—there is room for all of these things. But their creators are not at present in evidence."

* * *

Roughly speaking, there are three economic and ethical ideals trying to put the world right. Citizens sharing equally in Communism; citizens owning equally in Distribution (the philosophy of Belloc and Chesterton); citizens competing equally was the old idea of the Manchester School. To-day they are all up in arms against the common enemy—Monopoly, The Boss, The Trust, or whatever alternative name you have for the Devil.

A controversy has arisen from the clash between the first two schools of thought at the recent Anglo-Catholic Summer School. Their sub-divisions are legion, but since Maurice B. Reckitt went over to the Distributionists there has been more scope for word-play.

Social health and truth, he says, (in a letter to the *Church Times*) will be essentially the fruit of a synthesis. Mr. H. N. Brailsford has something vital to suggest to G. K. C.; so have Major Douglas, G. D. H. Cole, A. J. Penty, and even Henry Ford.

My friend, Paul Stacy, is a convinced Douglasite, who puts his finger on a weakness in most discussions at the Summer School, by pointing to the fact that everything is now in the hands of the central control of finance through privately manipulated banks.

* * *

It was fifteen years ago since I went to the Monday evening services at St. Albans, Holborn. In those days it was to hear the saintly Fr. Stanton, an orator whose Olympian eloquence was only matched by his Franciscan simplicity. We shall not look on his like again. So one was prepared for disappointment in his successor, Dr. Ross. The two men are as different as chalk from cheese, but Dr. Ross is also among the prophets. Built on different lines, physical and intellectual, he must be ranked among England's foremost preachers.

He preached from the Benedicite— "all ye children of men, bless ye the Lord."

Rapidly sketching the philosophy of evolution (which he accepts with reservations) and the anthropological discoveries of the last 50 years, he said, after all what marks man at every stage, from the rest of creation is his *mind*. In bulk the elephant may beat him; the eagle in sight, the peacock in beauty—but in mind man stands pre-eminent.

The sermon was an analysis of mind and spirit too lengthy for recapitulation; too connected to be abbreviated. It was delivered with fire worthy of a Methodist minister, and in a pronounced Cockney accent he hit out at modern vices, and was especially hard on the gambling element. He related how he was walking round his parish only that week and passed a number of workmen repairing the roads. Suddenly one of them blew a whistle and called for an early sporting edition of the evening paper. The men all "downed tools" and began eagerly discussing the sporting news and the betting odds.

(Continued on page 15)

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

EARLY in November, 1877, Elizabeth Mason Edson, in her father's parish, St. Anne's, Lowell, Massachusetts, took the first step in the venture of faith which resulted in the creation of the Girls' Friendly Society in America.

In November, 1927, the Society, now fifty years old, will meet in Boston to keep its fiftieth anniversary, to commemorate its foundress, to give thanks for the first half century of its work, and to plan for the future which, like the future of all that relates to youth, is full of problems and of promise.

The vision of a Society working under the Anglican Church and composed of all girls who would accept and promise to uphold a high standard of character had come first in England in 1873, to Mrs. Townsend, a young woman whose interest in the girls on her husband's estate had given her a realization of their needs and of the possibility of meeting them through an organization in which they would find friends and companions, adult leadership and a strong religious influence.

Mrs. Townsend was far in advance of a time when organized social work was almost unknown, but her enthusiasm, her clear vision and her zeal quickly won friends for the movement and in 1874, five people met at Lambeth Palace and the Girls' Friendly Society came into being. Enrollment began in England on the first of January, 1875.

A little more than two years later, Miss Edson read of the work, saw its possibilities and at once took steps to begin it in her own country by calling together the first branch at St. Anne's. Her correspondence shows that from the first she visualized and planned for a national organization, a fact which explains to a great extent the rapid and uniform development of the American work.

In 1886, the existing units of the Society met in New York and the Girls' Friendly Society in America came officially into being, although the work had virtually existed for several years.

* * *

The picture is of those attending the School of the Prophets at Washington Cathedral this summer.

Let's see—Bishop Rhinelander in the center, he being the boss of the party. At the extreme left in the front row is Dean Bratenahl of the Cathedral. And 'way in the back is Sam Booth — the Rt. Rev. Samuel Babcock Booth of Vermont. And there are others I recognize—Louis Pitt of Newark, Frederic Fleming of Providence, Al Lucas of Philadelphia—but go ahead and pick them out for yourself.

* * *

New evidence has come to light that these columns are actually read. Several weeks ago we ran notice that the Rev. Louis Hirchon of Maumee, Ohio, had some choir vestments which his parish would gladly give to some mission. A card from him: "Pull out that notice please. I have had letters from about every state in the union asking for the vestments. Believe me if I ever have anything to advertise I am going to use THE WITNESS."

* * *

Evergreen, a little Church hostel, twenty-five miles from Denver, situ-

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ated in the mountains beside a running stream, has housed more than three hundred guests this summer who attended its various conferences. There has been in addition a large number of transient guests.

Evergreen consists of four domitories, a meeting house and a refectory. Its summer program consists of a diocesan conference for high school boys and another for high school girls; a Church workers conference for any who care to attend; a School of the Prophets for the clergy; a Retreat for the clergy.

The high school conferences are under the direction of a diocesan committee consisting of Bishop Ingley, Malcolm Lindsay and Miss Elspeth Rattle. They were not large but the enthusiasm and response from those who attended made its promoters very happy. The Church workers conference had an excellent faculty consisting of Dean Chalmers of Dallas, the Rev. Don Frank Fenn, who was the chaplain, Professor Gared Moore of Western Reserve University, Cleveland, the Rev. Boyer Stewart of Nashotah, Dean Brown of Colorado, and several others. Canon Douglas was in charge of music and Bishop Johnson lectured on Church history in the evening. About fifty attended. Following this conference was one for the clergy, attended by twenty-five, under the same faculty. Courses were also provided for the ladies who accompanied them. For charm and profit and economy combined these conferences have an unique place in the life of the Church. They are largely due to the generosity of Canon and Mrs. Douglas that the diocese of Colorado possesses such an adequate plant for the purpose.

* * *

The new dean of the Western Theological Seminary, The Rev. Frederick C. Grant, has taken up residence at 2145 Orrington Avenue, Evanston. This will likewise be the editorial address of the Anglican Theological Review.

* * *

The Rev. Thomas J. Lacey of Brooklyn, New York, famous for his work with the foreign born, remained in the city during the summer. His excellent little parish paper gives the reason:

"The rector remains home through the summer because he desires to make common lot with the congregation, few of whom get away for a longer period than two weeks. Brooklyn is by no means deserted during the heated spell. A ride in the subway during the rush hours will disillusion the sceptical."

* * *

An English Dean was recently the visiting preacher at the Cathedral in Denver. During a conversation with Bishop Johnson he said: "What

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queer names you have, really I am quite unable to fathom you people. Fancy calling a place Tombstone." To which remark he received the following come back: "No funnier than your own. Take Liverpool for instance. Why didn't you call it Stomachpump and be done with it." To which the dean could reply only with his broadest "Fancy."

* * *

Twelve stained glass windows have been placed in St. Luke's, Gladstone, New Jersey, since the beginning of the year.

* * *

A bronze statue of the late Booker T. Washington a replica of the famous Keck memorial at Tuskegee Institute, has been unveiled on the grounds of the Booker T. Washington High School at Atlanta, Ga., the gift of white and colored citizens of Atlanta.

* * *

Here is a Modern Lullaby, clipped from a Boston paper and sent in by a generous helper:

Hush-a-by baby, pretty one sleep,
Daddy's gone golfing to win the club sweep,
If he plays nicely—I hope that he will—
Mother will show him her dressmaker's bill.

Hush-a-by baby, safe in your cot,
Daddy's come home and his temper is hot;
Cuddle down closer, baby of mine,
Daddy went round in a hundred and nine.

* * *

Bishop Gailor of Tennessee confirmed a class of twelve men and nine women at St. Paul's Church, Chattanooga, Sunday, August 7th. He stated that he had occupied the office of Bishop for thirty-three years but that this was the finest summer time class that had ever been presented to him. It was the first time during the Rectorship of Dr. Oliver J. Hart that the Bishop has ever held confirmation at St. Paul's.

The size of the class and the unusual time of its presentation showed evidence of the loyalty and enthusiasm of the Men's Service League of St. Paul's and the fine spirit of appeal that Dr. Hart is making to his congregation and to the city of Chattanooga generally.

* * *

A cable from Shanghai, dated August 16th, reads: "Soochow Academy occupied Chinese soldiers."

When it became necessary for the entire American staff at Soochow to leave the city after the Nanking incident of March 24, Soochow Academy continued in operation under the direction of a committee of Chinese teachers. This plan was adopted at the request of the Chinese themselves. For a time, the experiment seemed to be justified. Later, difficulties developed and it became necessary to close the institution shortly before the regular date of closing for the summer holiday.

Soochow Academy was established in 1902 by the Rev. B. L. Ancell. Next to St. John's Middle School, it is the oldest middle school in the Missionary District of Shanghai. Under the headmastership, first of Dr. Ancell and then the Rev. Henry

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◆ ◆ ◆

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HOME LIFE:	The School has been to capacity for six years. Great care has been used in the selection of boys. The group enrolled has made it possible to have a full honor system under a council and an atmosphere of an ideal home.
CONFERENCES:	The Rector will be glad to make appointments at various centers during the summer. A visit to the school would be of value. The Chicago Office is Room 1411, Tower Building, Wednesdays, 10 a. m. to 1 p. m. Address the School for literature and information.
ENROLLMENT:	Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.

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A. McNulty, it has done excellent work. Several of its graduates have become clergymen of the Church in China. Some have studied and are studying medicine. Others are successful business men.

The student body normally numbers about 325, of whom approximately one-third are usually Christians.

* * *

The world has not changed an awful lot since Joan of Arc was burnt at the stake, if you know what I mean. Some will.

* * *

During September the preachers at the Church of the Incarnation, New York City, Rev. H. Percy Silver, rector, are the Rev. Carroll M. Davis, domestic secretary of missions; the Rev. Edward S. Travers of St. Peter's, Saint Louis; the Rev. Elmer N. Schmuck, general secretary of the field department. The rector is to preach on the 18th.

* * *

The Rev. Walter E. Bentley, actor-preacher-missioner, has sailed for London to take charge during this month of Holy Trinity Church, Selhurst. He returns in October and is to conduct a mission at St. Mary's, Kansas City, Missouri, commencing the 15th.

* * *

The Rev. Dr. Delany of St. Mary-the-Virgin's, New York, has some comments to make on modern sexual relationships in his sermon last Sunday. Here it is as reported in a New York paper:

"Two traditional Christian moral ideals are being subjected to a rapid-fire attack by the radicals of today: motherhood and virginity. These radicals would reverse the customary order of things. They try to persuade women that they may have as many children as they like if they are unmarried but if they are married they must not bear children at all. According to this new gospel motherhood is a sin if you are married, and virginity is a sin if you are not.

"Most of us have been brought up to believe that motherhood is one of the noblest of feminine vocations. It is the acme of unselfishness and sacrifice. There is no memory more highly cherished than the memory of a good mother. We are what we are today, for better or for worse, because of what our mothers made us to be before the age of six.

"The Christian religion has always proclaimed these ideals. Next to Christ, the Church has venerated Mary, who was both virgin and mother. The keeping of her feasts, like the feast of the Assumption, exerts a purifying and inspiring influence upon both women and men. Devotion to her through the ages has had a tremendous effect in making our ideals of womanhood what they are today.

"For Christian women there can be only two alternatives, motherhood or maidenhood. For Christian men also these two ideals are sacred. Every high-minded Christian man regards himself as committed to the duty of preserving them. He can do this best by reverencing in every woman or girl either the dignity of her motherhood or the sweetness and purity of her maidenhood."

No Christian is going to fight with him very much about that. I hope that next Sunday Dr. Delany will preach on "men and boys reverencing the dignity of fatherhood and the sweetness and purity of manhood." I have a lot of sympathy for women who refuse to allow the entire burden for purity to be placed upon them.

* * *

If you are interested in the rebellion of youth here is a story from China that contains the proverbial 'kick'. It is from Bishop Graves: "The training of students for the ministry in this Mission which in-

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cludes the dioceses of Shanghai, Anking and Hankow, has been conducted in several places. Theological education in English has been carried on at Boone University and at St. John's University. Students educated in Chinese only have been sent to the Central Theological School in Nanking, which is the theological institution of the Chung Hua Sheng Kung Hui. Catechists have been taught in the schools for Catechists at Hankow and Wusih.

"In the destruction at Nanking on March 24, Dr. Ridgely, acting dean of the Central Theological School, had his life threatened, was stripped of his clothing, and had his house looted by soldiers of the Southern Army. He came to Shanghai with the other missionaries from Nanking. From that time on, the new buildings of the school have been occupied by one regiment of soldiers after another and great damage has been done to the buildings.

"In consequence of the evacuation of American missionaries the school for Catechists at Wusih had to be closed. On March 28 St. John's University had to close, being threatened from within and without, and the theological school there was suspended.

"The facts concerning the theological school at Boone University have been published by the dean, Dr. Sherman, and are as follows: 'During April and especially during the early part of May, a spirit of insubordination to the school authorities grew rapidly in the Middle School. The students began to take things more and more into their own hands and by the sixth of May there was but a semblance of school discipline there. The students left the school for days at a time without permission from the teachers. They went out of the compound, which was ordinarily against the rule, any hour of the day or night. They demanded that the required school assembly and school prayers be not held in the same hall. Then they used the school assembly to make speeches denouncing Christianity and denouncing their teachers if the teachers made any statement which the student body did not approve of. The culmination of this hostility came on Sunday, May

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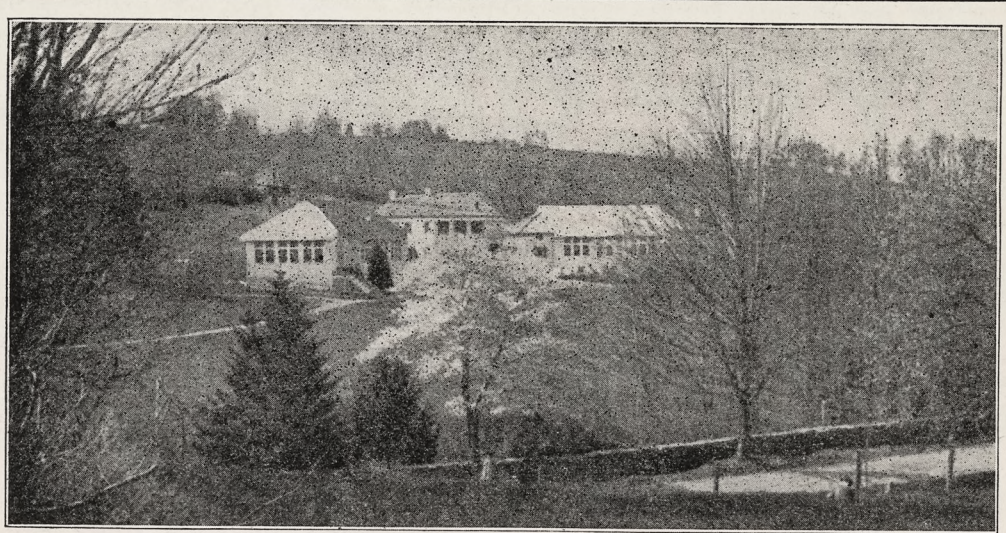
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Services

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Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month

Grace Church, Chicago.
Rev. Robert Holmes
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Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

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8, when the Middle School students staged a demonstration against the Divinity School and its students. On Sunday morning, at the time of the usual Church Service, they had a procession around the compound with banners on which were inscribed "Down with Religion," "Theological students are social parasites," etc. They stamped through the first floor of the Divinity School building, shouting dire threats against the Divinity School students. The next day it was decided that it was impossible to carry on the Divinity School work and it was closed for the term.

"It is unnecessary to comment on what happened to these various institutions at Nanking, Wusih, Shanghai and Wuchang. The facts speak for themselves."

* * *

In the district of Anking there is not a single missionary at his regular station.

* * *

There are thirty-five missionaries in the district of Shanghai.

* * *

St. Mary's, Kansas City, Missouri, is to celebrate its 75th anniversary next month.

* * *

Of the 177 missionaries who have left China eleven have been transferred to the Philippines (always have a tough time with that word; never know whether it is two "i's or two "p's") five to Japan and one to Honolulu.

* * *

Diocesan conference at Little Rock, Arkansas, October 4th and 5th on the Church's Program. Rev. Loring Clark will be the leader.

* * *

Conference for laymen is to be held at Racine, Taylor Hall, on September 30th-October 2nd. It is under the direction of the National Commission on Evangelism and Mr. Courtney Barber of Chicago is in charge. Nice place, nice food, a charming hostess in Mrs. Biller, and a good lot of leaders including the Rev. Alfred Newbery, Rev. D. H. Browne and Rev. H. W. Prince.

Clerical Changes

ELLIOT, Rev. G. H., has resigned as rector of Christ Church, Somerville, Massachusetts, and has accepted a call to the Holy Nativity, South Weymouth, Massachusetts.

KENDALL, Rev. Ralph J., has accepted a call to St. John's, Albany, and St. Timothy's, Athens, Alabama.

MUNDY, Rev. Thomas G., rector of St. John's, Albany, and St. Timothy's, Athens, Alabama, has accepted a call to Troy, Alabama.

NEFF, Rev. E. R., assistant at the Advent, Birmingham, Alabama, has accepted a call to St. Wilfred's, Marion, Alabama. He will also serve as chaplain of the Marion Institute.

TABER, Rev. Grieg, chaplain of Pawling School, Pawling, New York, has accepted a call to All Saints', Ashmont, Massachusetts.

Services

Cathedral of St. John the Divine, New York.
Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.

The Incarnation, New York.
Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D.
Sundays, 8 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 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, and 11 A. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursdays, 11 A. M.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
Knapp & Marshall Streets
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Holy Days and Tuesdays, 9:30.
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Sundays, 8, 9:30 and 11.
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Manby Lloyd's Article

(Continued from page 8)

"What a scandal that men should leave their work and neglect their duty to absorb themselves in this filthy degradation of so-called sport."

Fr. Stanton took these things less seriously, and I was told the following story, hitherto unpublished. He was with his rough lads in what was known as his "Thieves' Kitchen." An urgent message came for him—some parish bore or some parish routine work. "Tell them," said the Father, "tell them that I'm busy with my ordination candidates."

It is humor and kindly commonsense that is going to win the world—not windy declamation.

* * *

Lady Oxford has a grievance against American visitors passing through London. It appears they leave cards at 44 Bedford-square, but there is no address, and Margot is unable to trace them up.

In her "Lay Sermons," just published, these migrants are reported as saying, on return to their own country: "Well, we did think after the hen luncheons, the large dinners, the balls, the parties and the motor drives we gave Mrs. Asquith when she was in the States, she might at least have returned our cards. But I suppose now she is a Countess, she looks down on us."

Under the seriousness of these lay sermons lies a delightful gaiety. No doubt she would draw more people to St. Pauls than the Gloomy Dean. She is more versatile.

Thus, besides Isaiah and St. Paul, Pope and Wordsworth, she takes Margot herself for a text, telling us all sorts of things, such as the fact that she once designed an apron skirt for hunting women, and suggested an advertisement—rejected by her father—showing Lady Macbeth using Tennant's soap. She would have liked to be an interior decorator, and her doctor told her she had the "best sort of bad nerves." Again:

"I am a sportsman rather than a naturalist.

"I was born with a tempestuous nature, difficult to tame and hard to harness.

"I could have done many things rather badly and a few rather well.

"Neither my husband nor I has ever believed in the influence of the Press.

"I am always precise, seldom brilliant and never indiscreet.

"I am a great believer in holidays and do not think one can have too much fun in life.

"Accuracy is unknown to a woman. . . . My sex are born embroiderers.

"To be truthful when you are untempted is simple."

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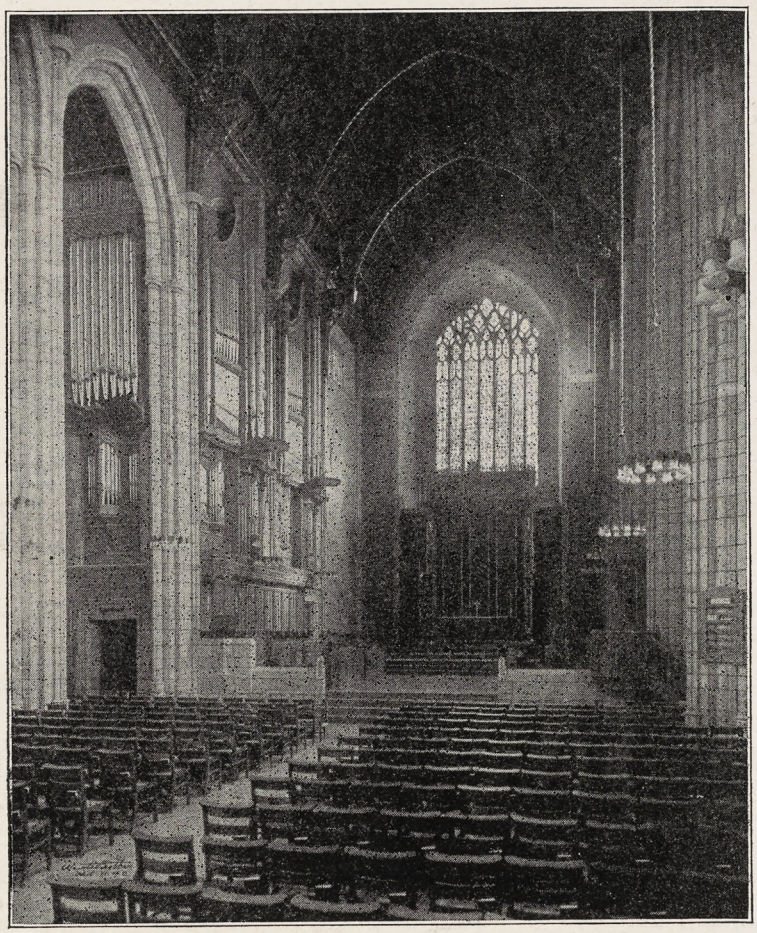

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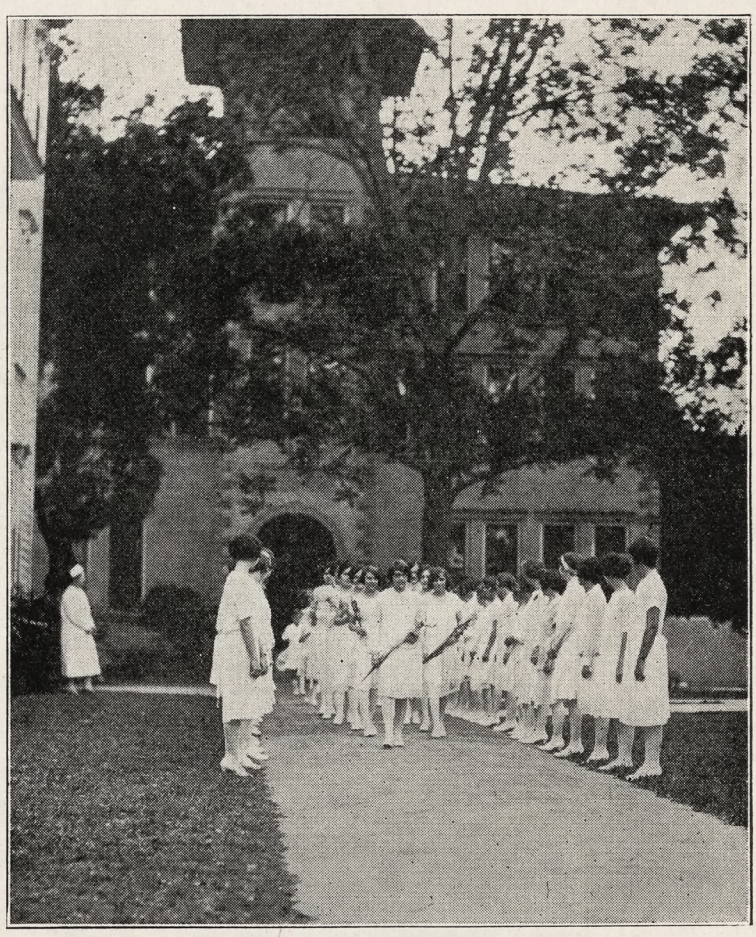
The WITNESS

CHICAGO, SEPTEMBER 8, 1927



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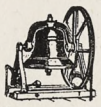

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RELIGION ON THE CAMPUS

What Should Be Given the Students

By REV. FREDERICK W. CLAYTON

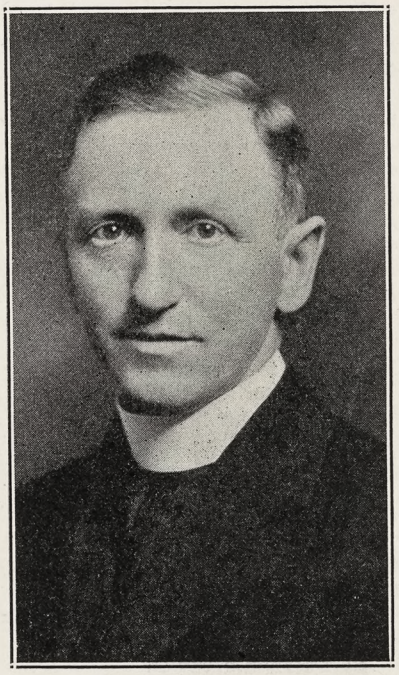
SOME years ago I attended an ordination service in St. Nicholas Cathedral Newcastle-on-Tyne. The words of the preacher have remained with me ever since. He was emphasizing the real work of a priest and in so doing, by way of contrast, he told the candidates what the world expected of them. He said: The modern priest is expected to visit like a doctor; preach like an orator; play like an expert; teach like a college professor; to be an authority on social service, and if time permits, to pray like a Saint. This is often the world's estimate of the Priesthood because many of us have given that impression.

What Religion Is

Many people think today, and especially college students, that religion is a thing to be explained and understood in a scientific way. But instead religion is the relationship between God and man, and that relationship is preserved and kept alive by prayer and worship. The life of a college student is made up of pleasure, athletics, and some study. The one thing they do not get is that for which the Church stands and the one thing the Church should not emphasize is the thing they already acquire in college. When I listen to the Salvation Army band sometimes playing badly, and one of their number talking in an earnest but disconnected way about God, I am led to believe that the biggest thing they do, is not the music they produce or the words they utter, but the mere fact that they stand on the corner of a busy street in a uniform which proclaims to the world that they believe in God and man's need of redemption.

Church's Work

The greatest work the Church does on the campus is silent. It is the daily celebration of the Holy Communion. We ought to have there beautiful Churches, not large parish houses, daily services not evening meals, sermons on the life and teaching of our Blessed Saviour, not exhortations on the relationship of psychology to religion. The Bishop of Manchester puts it clearly in his book Christus Veritas: "The Christian life is a supernatural life; we neither make it nor discover it; God gives it, we receive it. And this is the truth of chief importance to the whole life and purpose of the Church. The most seductive and the deadliest of all temptations that come to man is the temptation to suppose that by himself he can achieve his destiny. It is false. Man can be all that he is destined to be when God indwells him."



Rev. F. W. Clayton

Dr. E. F. Scott says almost the same thing in his treatise on the Ethical Teaching of Jesus: "It is commonly assumed, more or less consciously, that men themselves must bring the Kingdom into being. The very programme of Christianity, as it is often understood in our days, is to establish the Kingdom of God on earth by the concerted effort of all good men. To Jesus this conception would have been meaningless and even repellent. The Kingdom, as He knew it, was God's, and men could no more establish it than they could make the sun rise in heaven."

Need of Belief

We do not want a secularized Christianity. We want a firm belief in God as an object of worship. Human knowledge and human faith are in the last analysis, reflections, interpretations of human experience. If there be a God and He has revealed Himself to man, it is within human experience that the revelation has been made. When, therefore, the Christian affirms his belief that there is a God and that He has made Himself known to man, he implicitly affirms his belief that God is an object of human experience. Religious men do not value their religion primarily for the feeling which it invokes, but as a means of contact with a Divine reality outside themselves. We keep in touch with this Divine Reality through His Church. The late Canon H. S. Holland sums up this idea very beautifully in the following words: "Christ prepares His Church to become the eye of the body. He raises into sensitive life an organ through which He may act upon the whole. The loose thinking, the vague feeling of the crowd, these bar and control the free action of love. Christ's Church exists in order to make possible, to make known, to make active,

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the work which Christ by His Incarnation, Death and Resurrection achieved once for all."

I do not think our real need can be answered in terms of extending our range. We have accumulations of power, but we dissipate it. We push out in all directions; but there is no agreement as to the direction on which we are to concentrate for the great push. It is not that kind of energetic but futile activity that we need. Rather we need, and need imperatively, the men who will dig patiently and stedfastly till they come down to the immovable rock. Breadth of mind is worshipped as a fetish; it is depth of mind, men whose thoughts go very deep, that is the real requirement.

HUMILITY

The great outstanding virtue that creates the spirit of true worship is humility. One of the best definitions of humility is given by the great Bernard of Clairvaux, who was the greatest spiritual influence in Europe during his lifetime. "It is truth about ourselves in our relation to God." Yet the truth which bows us prostrate before God lifts us while it bows us. It is this humbleness of heart that makes men realize their real dependence upon the Divine love of God. The religious man is the man who goes through life sure in his heart of the living God and of His love and care for men, with the determination to do God's will because God loves him and he loves God, and with the conviction that God will show him what His will is and enable him to perform it. In the bustle of college life we need this surety.

Christianity is a rich complex; it has gathered a variety of oddly assorted associations with the passing of years, Semitic, Hellenic and Pagan, but there is something common to all the Churches. It is summed up in terms of a Person, that is Jesus as the personification of religious and moral truth, His belief as to the character of God, and adopting the appropriate attitude of man towards Diety of such a character. Inward restlessness is balanced by the abundance of His peace. The morally-shot-to-pieces find in Him a shepherd seeking His wandering sheep, the discouraged find in Him a Father looking for the return of the Prodigal. There are no limits to the influence of Jesus. Thus we have the Church's great message, the devotion of all to the common good and the goal of complete redemption.

The student needs the religion of Jesus Christ like anyone else and that religion presented to him not in terms of lectures but in terms of sacramental truth, not in terms of entertainment but in terms of quiet meditation and prayer.

Young Peoples Column

By Rev. W. A. Jonnard

IN THESE days of "youth's rebellion" and traditional disregard of the fifth commandment, it is refreshing to find the following dedication in the front of a school-girl's annual. The school, by the way, is one of our Church Schools, and whether thereby hangs the tale, or not, I have nothing to say. I leave that to the experts.

This is the dedication: "To those who have always loved us, who always will; to those who always share our sorrows and our joys; to those to whom we owe all that we are, and all that we hope to be; we, the Class of 1927, with the deepest respect and love, do dedicate this, the 29th yearbook of St. Mary's

To

OUR MOTHERS AND FATHERS."

* * *

So many redeeming traits are making themselves apparent in youth that it ill behooves us to criticize. But more than once I've been told in confidence by young people that the last thing on earth they would do would be to go against the wishes of father or mother - - where a principle was involved. And yet, these same youngtsers fail utterly to give even the semblance of this idea to the parent. In more than one instance, when friend mother has laid down the law, the daughter has told the mother where to get off, and even threatened to leave home, and then, weepingly confessed to me she had not the slightest idea of doing any such terrible thing, that she doesn't know how she could have said such a thing to her mother, et cetera ad infinitum.

Where is the companionship that should exist between mother and daughter, father and son, today? Have we lost it entirely in this generation? Where is the viewpoint of youth we should try to see so often? Are we parents taking the trouble to find out? Do we not frequently give our sons and daughters the impression that we do not trust them, when really we are merely trying to take care of them, save them from making mistakes, keep them out of trouble? Haven't we learned that, after all, youth cares nothing for the experience of old age; that youth is busy learning from youth's own experience?

There is a solution to this constant friction, this constant misunderstanding, this constant "daggers' point attitude" somewhere. And we must seek until we find, in prayer and with grace. For after all, even the most daring youth possesses the element of caution to an extreme degree. Even the famous "Lucky Lindbergh" did not sail away on his (to some) foolhardly and intrepid flight without advice and counsel, without consulting the best scientific knowledge possible regarding weather conditions, geographical, and aeronautical data, and the like. It is my firm conviction that the key can be found to unlock this door, barring the right relation between youth and youth's parents. And it lies very close to the Altar the Pulpit, the Church. Shall we not seek - - and find?

Books

THE IDEAS OF THE FALL AND OF ORIGINAL SIN, *by N. P. Williams, D.D., Longmans Green & Co.;* $7.50.

The lectures which make up this book of over five hundred pages are the Bampton Lectures for the year 1924. The doctrines centering about the "Fall" and original sin are thought little of today. To re-examine them from the point of view of the history of Christian thought and to re-interpret them in modern terms as Dr. Williams here very ably does is well worth while.

The thesis of the book is that the severe doctrine of the "Fall" and of original sin supposed by most people to be held by the church - - the doctrine formulated by Augustine and glorified by Calvin - - has not been held generally by the Church Catholic and cannot lay claim to being an official part of Catholic doctrine. Augustinianism being disposed of, Dr. Williams, with considerable courage and more ingenuity, propounds a doctrine which puts the "Fall" back before the creation of man making it the apostacy from the will of God of an hypothetical spirit of the universe - - a sort of free and self-conscious *elan vital* - - assumed to have been the first created thing and the source of all other created things. This accounts not only for human imperfection, but also for the unconscious evil and cruelty in the subhuman realm. As far as man is concerned, his "Fall" is not so much a fall as a failure to climb. And the "original sin" which goes with this, Dr. Williams sees as the inherited weakness of man's social instincts as over against his ego-instinct and his sex-instinct. He would have us throw the term "original sin" out of our theological vocabulary, and put in its place "inherited infirmity."

Stated thus briefly, this new doctrine of the "Fall" sounds bizarre in the extreme, but Dr. Williams' learned and skillful defense of it is stimulating and well-nigh convincing. The sections dealing with original sin contain perhaps the most valuable suggestions of the construc-

(Continued on page 15)

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THE CATHEDRAL SCHOOL

The Southern School for Girls

By

REV. ALFRED EVAN JOHNSON

THE Cathedral School for Girls in Orlando, Florida, was founded in the year 1900 by Bishop William Crane Gray, first bishop of the missionary district of Southern Florida which in the year 1922 became the diocese of South Florida. The Right Reverend Cameron Mann, D. D. Bishop of South Florida, is president of the board of trustees of the school. His interest in its development has been unfailing and he has done all in his power to promote its welfare.

The school has made continued progress under successive principals among whom special mention may be made of the late Deaconess Parkhill, of the Reverend Randolph P. Cobb, who held the office acceptably for ten years, and of the present principal, Miss Clara Burton, whose efficient leadership has done so much for the school.

The situation is a beautiful one overlooking Lake Eola. The purpose of the school is to maintain a high standard of scholarship with abundant opportunity for physical development under a competent director. A resident nurse gives constant attention to the care of the health of the pupils.

The school is accredited by the State Board of Education and prepares pupils for college entrance. At the commencement on June second, Bishop Mann conferred diplomas upon ten graduates and gave certificates to four other members of the senior class who had entered for the final year only.

Stress is laid upon religious instruction and the development of moral character. The resident faculty and pupils attend the morning service on Sunday at St. Luke's Cathedral and there is a Bible class on Sunday evenings. There are also daily prayers morning and evening. For some years past a Confirmation class has been prepared by the chaplain and presented to the Bishop.

A bright and joyous tone of life is



THE GRADUATING CLASS

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encouraged and many evenings are marked by merry festivities. The annual May Day Festival and the due observance of national holidays have been noticeable features of the school programme.

The very reasonable charge for board and tuition may well be taken into consideration by parents who desire to send their daughters for the training of a Church school in a mild and healthful climate.

RELIGIOUS VAGARIES

The Need of Convictions

By

GEORGE PARKIN ATWATER

YES, I have seen the United States census report. Quite a varied assortment of us Christians, I find. Enough to suit everyone's taste, it might be imagined. But they still spring up all over the land. It almost seems that whenever a person gets a new religious idea he wants at once to found a religious sect to put it into practice.

This multiplicity of sects is rather confusing to the plain man. It seems rather hard to believe that there are any underlying truths for religion, under these circumstances. The various denominations represent to the man in the street the preferences, hopes, surmises or guesses of certain groups of people, large and small.

We must be rather patient with such an attitude, because it is not so much the fault of the man, as it is of the Christians themselves. If ten different physicians should endorse ten different remedies for lumbago, each claiming the exclusive efficiency of his own remedy, the average man might well conclude that there was some degree of conjecture about their conclusions.

What Is a Creed?

This condition of religious organizations has raised a very large crop of counter conjectures, which serve as a balm to the conscience of the man content to evade the duty of making a little investigation for himself. He forgets that there are certain truths which all the synods, councils or conventions in the world cannot make untrue, and that there are certain facts in the realm of religion which can never be voted into anything else. These truths and these facts are the only necessary and defensible "creed."

But large groups of people who proclaim themselves liberal have set up a series of mottoes by which they proclaim some independence of thought and action. They are merely proclaiming their own inability to distinguish among things that differ. These negative assertions are trotted out before the parson and put through their paces, when people want to convince him of the largeness of their hearts. The most common are these. "One Church is as good as another." "No hide-bound creeds for us." "Be sincere and you are right." "We are all trying for the same place."

Such persons need a little of the wholesome warning that was recently sounded in the Boston Transcript in the following paragraph:

Danger of Breadth

"Breadth of religious views is sometimes claimed as a virtue when it may represent little but intellectual and spiritual indolence. As President King said in "The Moral and Religious Challenge of Our Times," 'Many a man prides himself on his breadth and tolerance, when his breadth only means that he has put all ideals practically on a level, and his tolerance is not true tolerance at all, but only an indifference undisturbed by conviction.' The one who is proud of his religious breadth needs to be very sure that, at the same time, he has a depth of earnest conviction that holds him to essentials with an unceasing grasp. Otherwise his life will become not broad merely, but thin and weak. Let us cultivate depth of conviction, and not that ability which is based on no solid conviction, of agreeing with everybody."

The absurdity of the application of such liberality to other domains of truth is quite apparent.

A Conversation

"I am pretty liberal in my views, I guess," said the Liberal man. "I do not take much stock in all these rigid doctrines that the Churches make up. I guess it does not make very much difference what we believe so long as we are sincere in it. Let every man believe what he wants to, that is what I say."

"Right you are," says the Churchman. "We are too much the victims of illiberality and narrowness. Here we have a narrow and illiberal state insisting that a man must stand examination and get a permit before practicing medicine. Absurd. If the physician is sincere he is all right. Let him believe that the appendix is in the brain and let him operate. What an old fogy the druggist is, any way. Here he sticks to the old formalism of labels and formulae, when he should exercise the glorious liberty of a free man by mixing drugs, not according to the writing of some state-ridden physician, but according to color. Yes, indeed, let him learn the color of the patient's wall paper, and then mix his drugs to make an aesthetic effect that will not jar upon the patient's eyes. What a narrow, illiberal lot teachers are, too. Here they have been teaching for many generations that three times three are nine. Get something new! Get out of that rut! Revise that old multiplication table whose victims and slaves you are. If you are sincere it will be all right. And what an absurd idea we have about property and a man's rights. If you see a good umbrella, don't be a narrow dolt and think of the eighth commandment, but be liberal and sincere. Take it."

"I don't mean that," said the Liberal man.

"No, you don't. You wish to apply it only to the things of a man's soul and salvation. Your position is therefore narrowness and bigotry. It is the truth that sets us free. Come, be broad, liberal, and sincere and base your living upon God's truth in His Church."

After writing this paragraph a little parable flashed across my mind. It seemed to illustrate the disastrous effect of carrying liberal mottoes to their logical conclusion. It may perhaps illustrate the logical processes by which the people group themselves into scattered and ineffective religious societies together with the constantly growing fringe of individualistic tassels on the varigated robe of our ecclesiastical fabric. Here it is:

A Parable

A man carrying a large bottle hastened into a drug store. "Here," he said, "fill this bottle, my daughter is sick."

"But what do you want in it?" asked the druggist, eyeing the unlabelled bottle first, and then the man.

"Oh, I really don't care. One drug is as good as another. Give me some

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of that pink there. My daughter likes pink."

"But," said the druggist not knowing whether it was a joke, or the mild fantasy of a lunatic, "that pink liquid is a hand lotion, and would not do your daughter any good."

"Oh, you know I am not the kind that is narrow about color. All colors are trying to do good, and the color is all right if one only is sincere about taking the mixture. But you may give me that rich brown stuff."

"One drop of that," said the druggist, "would make your daughter indifferent to colors, too. Have you not consulted a doctor, and have you no prescription?"

"Yes, I did call a doctor, and he gave me a prescription, but I do not believe in hide-bound prescriptions. I once had a little rash on my skin, and the doctor gave me a prescription for a lotion, and I saw that the largest part of it was aqua. I put the blamed stuff on, and it had too much hanged aqua in it, for it hurt like the mischief. I told the doctor the next time he tried to torture me by applying an overdose of aqua to my skin, he would hear from me proper. So, no hide-bound prescriptions for me. One drug is as good as another, except aqua. Come on, fill the bottle."

"I cannot take the risk without a prescription," said the puzzled and disgusted druggist.

"Well, why not? Aren't all sick people trying to get well? They all want to get to the same place. What difference does it make what way they take? I'll tell you, I'll take the most popular thing. That must do the most good, as it is most used. Mix us up half and half from those large red and green bottles in the window. They must be good sellers, as you have so much of them."

The druggist, in amazement, mingled with amusement, complied, and two colored waters filled the bottle.

"I'll do more," he said, "I'll add a pinch of something to give it flavor. This is a stimulant also. Your daughter will feel better at once. It will not reach the heart of the trouble, not at all. It will not be hard to take, and will not wage a battle with the disease. It will not leave the system purified and wholesome. It will not bring any of nature's great forces to aid the stricken body, but it will give your daughter a temporary sense of relief, and great high spirits, and she will feel better for a while."

"Just what I want," said the man. "Her birthday is near, and we want her to be cheerful on that day. And I'll tell all my friends and if you don't sell all the contents of those red and green bottles, before a week, I'll miss my guess. Mix up another lot and get ready for business."

The man left and the bewildered druggist sat down to think. Was the man right? Did the people want sparkling colored water, with a little stimulant in it? He would try. A great sign was prepared. "A Drugless Drugstore." It was hung over the door. "Come and be cured," was in the window. "Health and Health Only" appeared between the bottles. "Feel good and you are well." "One drug as good as another." "No drugs as good as any." "Abandon the worn-out prescription." "What are mere words?" Select a color. If you choose as near right as you know how, you will be well. No use to learn how to make a better choice." "Every man according to his lights, but don't get more light. It is foolish and unnecessary." "Don't trust the trained and licensed doctors. They will make you use drugs according to science."



REV. GAYNOR BANK
He Preaches on Health

How the crowds came and the jars emptied. How the store grew. By the end of a month, barrels of colored water had been distributed. The drugs vanished. Pretty soon one man discovered that he could buy a jar and mix his own water, and it looked just as good as the druggist's. It did not take long for the crowds to discover the fact. Then came the deluge. Every man had his own drug store for his exclusive use. The druggist was deserted. He was dismayed. "Oh!" he said, "I have it. I will put in a player piano. I will have a conjuror come and do tricks behind the counter. I will remove the prescription case and have a tableaux. I will get some man to lecture on this and that."

A few came back, and the store filled somewhat. Once in a while he ventured to say "drugs" and almost caused a panic, so great was the resentment. There was a steady sale of colored water to those who did not want to take the trouble to prepare it for themselves.

And the people ascribed their pains and their weaknesses to Providence. Their ignorance they called "Twentieth century enlightenment and liberality."

* * * *

It is to be hoped that when we shall be fortunate enough to have the printed reports of the great universal conference on Faith and Order that one immediate result will be to emphasize the value of religious convictions, and to banish once and for all, the popular and misleading conception that every man's religion is the sum total of his surmises.

Preacher, Pulpit and Pew

In a restaurant a hat fell off a peg and dropped right on top of a piece of pie that was covered with whipped cream.

The owner of the hat called a waiter..

"Well," said the waiter, "what do you want, a new hat or another piece of pie?"

* * *

"Pop, what's congenial employment?"

"Anything that pays a bigger salary."

* * *

An Englishman was boasting to an American friend that he came from a long line of noblemen.

"My great-great-grandfather," said he, "was touched on the head by the king and made an earl."

"That's nothing," replied his American friend. "My great-great-grandfather was touched on the head by an Indian and made an angel."

The Witness Fund

EACH YEAR the Witness asks any who care to do so to send in a bit extra with their subscription renewals in order that we may continue sending the paper to a considerable number of people who otherwise would be without the paper. We hope to be presented each year with $500 for this purpose. We acknowledge with thanks the following donations to the Witness Fund:

Mary D. Chafee	$ 8.00
Mrs. Keorge Champ	1.00
Mr. R. B. Leaks	2.00
Rev. O. R. Berkeley	1.00
Mr. C. M. Higley	1.00
Mrs. N. M. Jones	1.00
Mrs. W. J. Fitzsimons	.50
Total for 1927	$134.00

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE most unique Church gathering in the United States is that of our Indian Churchmen among the Sioux. This year it was to have met at Standing Rock, in the northern part of South Dakota, but was transferred to Pine Ridge, in the south, when it was decided that the President would make a visit to that reservation.

The Convocation met on Sunday, Monday and Tuesday, August 14-16, and the President appeared on the day following.

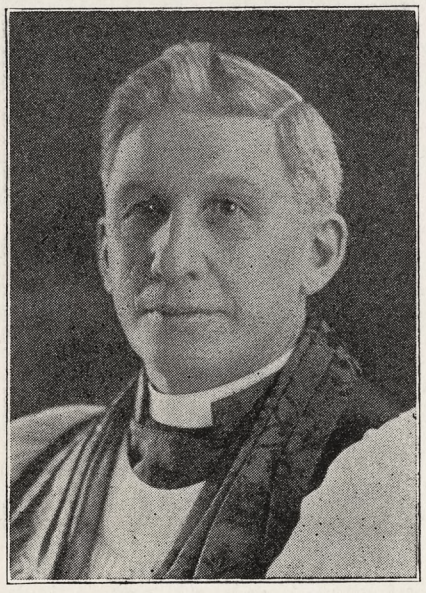
Notwithstanding the fear that the throng attracted by the visit of the President might interfere materially with the effectiveness of the meeting, and that possibly it would also divert the attention of the members of Convocation from its own affairs, the meeting proved to be one of the best ever held. The attendance was large and the interest maintained throughout. Those present at the final service on Tuesday evening compared favorably in numbers with the congregation at the great opening service Sunday morning. Many white visitors were also present for the whole or a part of the time.

The chief news events of Convocation were the presence on Monday morning of Commissioner Charles H. Burke, a native of South Dakota, and a Churchman. He received a cordial welcome from his Dakota friends and spoke most earnestly of the great contribution made by the missionaries to the solution of the Indian problem. The Government, he said, could never have accomplished what it has done without them. He desired still closer co-operation and earnestly urged the Indian people to make for themselves a worthy place in the citizenship of the nation.

Convocation met in three groups,—the men, the Woman's Auxiliary and the Young People's Service League,—and the days were filled with services and sessions of all sorts. The total offerings brought amounted to almost $4,000, and were presented on the altar at the closing service. The early Communions were especially well attended, the communicants ordinarily reaching 400 in number. Some 2500 of our Church folk were in camp.

At the closing service Bishop Burleson expressed his gratitude and appreciation of the work done by the Rev. Messrs. Joyner, Clark and Shaw in making such admirable arrangements for the Convocation on such short notice, and also to the members for their earnest and loyal participation throughout.

* * *



BISHOP BURLESON
Tells the Coolidges

The visit of President Coolidge to the Pine Ridge Reservation was set for Wednesday, August 17, the day following the close of the Niobrara Convocation, on the fairgrounds two miles from our church. Ten thousand Indians were awaiting him and an elaborate pageant had been prepared. Notwithstanding this fact, the entire body of helpers, catechists and clergy, and a large proportion of the members of Convocation remained to give him a welcome as he came down the highway past the Church of the Holy Cross. Arrangements had been made for him to stop two minutes. At 12:30 the clergy assembled and vested. An intercessory service was then held in the church, which was crowded. Petitions were made for the President, the country and our missionary work among the Dakota people. At the close of this service, singing a Dakota hymn, the procession marched out and took its place on the sloping bank by the roadside, with the vested group of clergy in the center.

The presidential party arrived promptly and President and Mrs. Coolidge and their son John very graciously alighted and joined the group. After the inevitable photograph, Bishop Burleson spoke for a moment, requesting the privilege of presenting the President a message which had been prepared by the Convocation. This was enclosed by a beautiful old beadwork tobacco pouch and was given to the President by three veterans in service, Revs. Amos Ross, Philip J. Deloria and Dallas Shaw. Three representatives of the women, Mrs. Julia Deloria, Mrs. Lucy Ross and Mrs. Nancy American-Horse, then gave Mrs. Coolidge, from the women, a lovely beaded deer skin bag containing a pair of moccasins. The whole group then sang one verse of "America" in the Dakota tongue, which concluded the ceremony. The Presidential party returned to their conveyances.

Brief as it was, this event must have been strikingly significant to the President, who has somewhat overmuch of the spectacular presentation of Indian life, now utterly gone, with its decoration of warpaint and feathers.

* * *

At 1:30 on the afternoon of Friday, August 19, on the invitation of the President, the bishops, clergy and other residents of Camp Remington were received by him at the Game Lodge, which is his summer home. Our Church camp is a bare twelve miles from the President's summer residence, and our little Chapel of the Transfiguration in the midst of the camp is the nearest place of worship.

About thirty-five paid their respects to the President and Mrs. Coolidge, who shook hands with them all. Bishop Burleson took advantage of this opportunity to present Mrs.

The Witness

All items for the news columns of the paper should be sent to

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New York City

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619 S. Figueroa Street
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Cooildge, for her son John, the gift of an Indian bead-work belt and watch.-fob which the Young People's Service League, at the Nobrara Convocation, had prepared for him. This was received most graciously by the first lady of the Land, and an appreciative note of thanks has been received from John Coolidge and transmitted to the donors.

* * *

The Message composed and presented in the Dakota tongue was as follows: To His Excellency the President of the United tSates of America:

You have come to the land of the Oglalas where dwell the descendents of those who offered the last resistance to the white man. Here are the children and the grand-children of those who fought on the Little Big Horn. It is the home of the last and most stubborn of the fighting Sioux. A few miles to the west of you is Wounded Knee. Here your soldiers killed many of us. From the Black Hills you have come, where your summer home stands in the midst of our sacred region, the invasion of which by the gold-seeking white man brought on the final struggle.

We repeat these facts to show the contrast between yesterday and today. Fifty years ago those who killed Custer hated the white man; now in the same place are gathered hundreds of Christian Indians engaged in religious meetings. Members of the Episcopal Church representing the Sioux nation throughout the State of South Dakota, one hundred bishops, clergy, and lay workers, five hundred more delegates representing a body of five thousand communicants, greet you in this message of loyalty and respect.

This is an example of the great change which has taken place in Indian conditions. No longer are the tamahawk and scalping-knife stained with white blood, nor will they ever be again in fact they no longer exist. We seek not the lives of our white brothers; it is rather some of them who seek the little we possess.

To you who are our great White Father, we present our loyal and respectful greetings. You hold our future in your hands; you and your successors control our destiny. With the passing of the free life, the old world of the Indian disappeared forever. If we live at all, we and our children must live the new world of the white men, and we must have your help to do this.

Therefore we are glad you have come among us, hoping that you may see the Indian as he really is. You have seen much of the war-paint and feathers and dances. Those are all things of yesterday, which mean little today, and will mean nothing tomorrow. The hope of our people lies in education, industry and religion, and we pray that you will help us find those necessities for a useful life.

Many of us are still children of the primitive world which has disappeared, and most of us have had little chance to learn fully the best things in the white man's way of life. Give to us, Great Father, understanding, sympathy, patience and protection. In the America which was ours before it was yours, we desire to take our place in the ranks of Christian citizenship.

Praying God's blessing upon you, and His guidance in the discharge of the great duties of your high office, we are

Your Children of the West,
Signed in behalf of Convocation by:
Amos Ross
Philip J. Deloria
Dallas Shaw

* * *

Faculty members from four of our theological seminaries took a six

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weeks' course in the New York School of Social Work this summer. The national Department of Christian Social Service organized the effort, convinced that such a course would be of practical value in bringing to the Seminaries a better understanding of social work. The General, Cambridge, California and Seabury schools were able to co-operate. Their faculty representatives lived together in the General Seminary, and took a course in the Method of Social Case Work, with two days of field work; various members of the group also studied Community Organization, the Nature and Varieties of Human Behavior, and Crime and Punishment. The social work instructors and directors welcomed the plan.

Seminary students have done social work in the summer time, to supplement their seminary training, and two seminaries are providing case work as a part of their course. For members of the seminary faculties to take the actual course in social work will be a help in relating the theological students' training to the rest of their seminary course and to their later problems of pastoral work.

* * *

In an effort to discover why so few men in the Church are active factors in bringing others into membership and what must be done to correct this condition, the Brotherhood of St. Andrew and the Commission on Evangelism are co-operating in calling a conference of men of the fifth province, to be held at Taylor Hall, Racine, Wis., Sept. 30, Oct. 1 and 2.

Plans for the conference, announced by Mr. Courtenay Barber of Chicago, chairman of the committee, provide for three days of frank discussion of problems facing men of the Church. The Rev. Alfred Newbery, rector of the Church of the Atonement, Chicago, and former assistant secretary of the Department of Social Service of the National Council, has been selected as leader of the gathering.

The conference is part of a definite program of follow-up on the Bishops' Crusade. It is an effort, according to Mr. Barber, to capitalize one results of the Crusade and to make such results permanent. Diocesan commissions on evangelism are to be asked to establish active committees on evangelism in each parish and mission. Study groups and preaching missions in parishes are other phases of local work which will be promoted.

* * *

Things looked up a bit last year in New Mexico. They always have trouble in districts in this part of the country with migratory parsons who camp down for a few months and then start off with a job just begun. But last year there was less of this and a resulting increase in the work. "Mining towns" are still depleted

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there but where these adverse conditions are absent a steady Church growth has been noted. Grace Mission, Carlsbad and St. Andrew's, Roswell, expect soon to give up the small sum they are still receiving from the outside and go on the parish list. Both have built fine parish houses recently. At the Church of the Holy Faith, Santa Fe, they have just completed one of the finest parish houses in this part of the country.

* * *

The Rev. LeRoy F. Baker, senior presbyter of the diocese of Harrisburg, died on August 8th, at the age of seventy-nine. He has been prominent in diocesan affairs having held many of the important offices, including delegate to two General Conventions.

* * *

Christ Church Shaker Heights, Ohio, is to build a church to cost $65,000.

* * *

How does your congregation hold up during the summer? At least one church, St. Paul's Cathedral, Boston, reports crowds during the hot weather. Its location off the Common and the preaching of the Rev. Dr. Sullivan of Newton Centre are given as the reasons.

* * *

Mr. Percy Sylvester Malone in his column Gargoyles which is one of the features of the CHURCHMEN tells this delightful story about Dean Inge.

Dean Inge received a cable from an American publisher: "Will you write your life? Will pay $10,000." On his refusal, a second cable followed. "Will you write life of Christ? Lower rates, of course."

* * *

This is from the CHURCH TIMES, diocesan paper of Milwaukee, in it's comments on the Racine Conference:

"One of the most extraordinary courses was that of the Rev. Irwin St. John Tucker in Church Pageantry. This course included studies in the dramatic appreciation of the Prayer Book offices. Suggestions from various clergy and laity who took the course may lead Mr. Tucker to publish in periodical form some of these studies in symbolical liturgology which in time may be brought together in book form. This perhaps is one of the most novel and yet practical results of the conference."

These lectures are to appear in serial form, with illustrations, in THE WITNESS, commencing October first. The series by Bishop Johnson on the Teaching of the Church will start at the same time. So friends order your Bundle now please. I know how hard it is to get folks to read anything religious. But if you will take just a small bundle, say ten copies, and then occasionally mention in the announcements that something in the particular issue that is on sale is worth reading you will find that the papers will go. And some rectors who have been particularly successful with the Bundle Plan write in that it does make a difference in their parishes after a bit. Order ten copies now. Have them sold at a nickle. We will bill quarterly at three cents. Try the plan this winter.

* * *

Archdeacon Christian of Kansas arranged a rustic chapel under one of the spreading giant hemlocks at Cassells, Colorado where he took his vacation. It had altar and all the furnishings and here several com-



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ENROLLMENT:	Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.

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municants came for Sunday and Saints Days celebrations. Archdeacon Christian also had services on Sundays at the hotel.

* * *

Dr. A. W. Tucker of St. Luke's Hospital, Shanghai, writing on July 18th, says:

"We have been very busy all spring and summer but am thankful to say haven't had a hint of unrest or trouble from our staff. They have given splendid cooperation, in fact have seemed to be glad to have a job without outside interference. Our subscriptions are below normal but otherwise the conditions haven't affected us.

"We seem to be having a lull in the Nationalism just at present. There is a feeling, though, that it is a lull before the storm, and optimism is hard to find."

* * *

"The Southern Mountaineers" was the topic chosen by Bishop Gray in an address which he gave before a gathering at the 39th Annual General Conference of the First Brethren Church, convened at Winona Lake, near Warsaw, Indiana.

Bishop Gray spent four years among the mountaineers of Tennessee about thirty years ago, and has made many visits there since that time The content of his address was the story of his experiences among these people, and of the forward strides that have been made there both religiously and educationally in the past thirty years.

Several hundred delegates from all parts of the country attended the meeting, the conference opening August 25th and closing Sunday, September 4th. Bishop Gray was accompanied by the Rev. Howard R. White, Archdeacon of Northern Indiana.

* * *

The Church schools at Centralia, Nashville, Mt. Vernon, Carlyle and Salem, Illinois, held a teachers' and leaders' conference in Centralia August 28th, at which the winter's work was discussed and plans made for a larger work and a better standard of methods so that all the schools would be working by the same rules and grading by the same points in the standard. Miss Nellie Smith, the educational director will not teach in any of the school which will run on Sunday but will move over the field and help direct the activities but she will teach in the church schools of Carlyle on Monday and Nashville on Wednesday and in that way she will have a regular contact with the whole field of five counties. Plans are being worked on conducting a Teachers' Training Class in Centralia.

* * *

Attention was focused on the power of religion as a health-producing factor in human life in a series of four sermons delivered by the Rev. John Gayner Banks at Washington Cathedral during the month of August, on "The Redemption of the Body."

This marked Dr. Banks' initial appearance in the Cathedral pulpit since his appointment as Mission Preacher. His sermons were based on the experience gained in five years of work and study in the field of Christian Healing as director of the Society of The Nazarene, a society working in the Church to promote the teaching and practice of healing as an intrinsic part of the Church's function.

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"nine days' wonder" in the Christian churches of this land. The laity even more than the clergy recognizes that this is an integral part of the Christian Gospel and, incidentally, one of the criteria of its authenticity.

* * *

They are going into rural work in earnest in North Dakota; a live committee is on the job with a campaign of education; a survey is to be made by experts; leaders are to be developed; libraries are to be established.

* * *

Rev. H. R. N. Woart, recently ordained was appointed by the Bishop of Liberia to serve in the interior of that country. Soon after arriving at the station his wife's little sister died. Soon after that his only son died. Still he sticks to his post and is now at work building a mission church.

* * *

They have a difficult time finding appropriate names for their cars in Montana. As I recall it Bishop Fox's car a year or so ago was "Fox Trot." This summer he borrowed Bishop Faber's Ford and in the diocesan magazine offers several suggestions for a name as a result of a rather hard trip.

"I am not sure whether Bishop Faber has adopted a name for his Ford or not. But after our drive over Priest's Pass I think 'Fervid Fanny' would be quite appropriate, for she certainly got all 'het up' because we asked her to go over the Divide. Twice we stopped to cool her off, each time giving her a cooling potion of pure spring water. But almost as soon as she started up again her fervid spirit manifested itself. If she were a bird I would call her a 'Rare Bird.' She is like some people. She is really a hypochondriac. There is always something the matter with her. This time in addition to the few ills that I have mentioned her brakes were weak so that when we started down hill from the top of the divide we had to hold her back by using the reverse."

* * *

A certain farmer of Dallas County recently sent the sum of fifty dollars to the Rev. E. W. Gamble of Selma, Ala., for social service work in that community. This gift was an expression of gratitude to God for an abundant rain which came in time to save his crop.

* * *

At Fort Stanton, New Mexico, though the chaplaincy is under the auspices of the federal government and within the confinements of an old army post our chaplain, the Rev. M. J. Swift, has found so general a response to his ministrations that we have organized a mission and have had set apart by permission of the government an attractive chapel with its altar, chancel, and the traditional furnishings of the Episcopal Church. A Church school has been in operation which is attended by the children of the government officials as well as the Marine Hospital patients, who form the greater part of the population of Fort Stanton.

* * *

Brent School for American children at Baguio, Philippine Islands, has a change of headmasters in the departure of Mr. Lewis O. Heck who has been there for four years, during which time a girls' dormitory was built, thus giving the advantages of Brent School, hitherto for boys only, to American girls in the Philippines and China: the senior boys' dormitory was enlarged, the school stable was rebuilt into a chapel, the laboratory and library were improved, manual training was added to the course, and the long deferred athletic field was completed. Mr. Heck returns to Johns Hopkins University for further study and expects to enter the ministry. He is succeeded, by Mr. H. C. Amos of the Newark Academy.

* * *

The Rev. Charles F. Penniman of St. Paul's, Meridian, Miss., after studying, with his parochial Church extension department, Mr. Goodwin's book, Beyond City Limits, found Alabama his natural rural field. By arrangement with Bishop McDowell, the three Episcopal groups at Liv-

AGENTS

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Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
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Grace Church, Chicago.
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Sundays: 7, 10:30 and 7:45.

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Rev. George H. Thomas
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Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

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

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Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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Young People's Fellowship, 7:30
Wednesdays and Holy Days, Holy Communion, 12:10.

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Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas
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ingstone, Gainesville and York, Ala., have been organized into a rural unit, and placed under Mr. Penniman and his lay workers.

* * *

Here is advice on beet raising and other interesting subjects that comes from Mr. H. Kane, who works among the Japanese in Western Nebraska: "During the month of May, we had very changeable weather—hot, sultry, thunder shower, lightning, then hail, snow, blizzard, then some time strong sand storm—some shifting wind took young beet plants away and frost killed some, thus farmers replanted them.

"Useless to say, sugar beets will bring good amount of money some year but sure risky crop on light, sandy soil. Particularly very close attention is required for them at their early stage.

"On May 8th we had Sunday services and Church school for children. Thirty-five were present at St. Andrew's Church of Scottsbluff, in spite

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Holy Days and Thursdays 11

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of blizzard and cold day. We all sang hymn happily and studied the Scriptures. We have earnest desire to worship Him and pray to Him and serve to Him. The service at Morrill, Nebraska, was also of great success and blessing.

"During my absence, Mr. Ono, the buddist priest of Denver, Colorado, was in the valley, giving lectures and making calls. Our brethren entertained him nicely as our guest and showed him real friendship. We, Japanese residents in Nebraska, have to make more harder efforts to cultivate our spiritual life and elevate it to higher standard to His Glory. Some day, not only the buddist priest but also the priests of Islam, Parasees, Brahma or Jain may call on us and have visit with us. We must always be ready to show them our Christian friendship and confidence.

"On the Decorating Day, I visited the Fairview Cemetery of Scottsbluff and paid the tribute to the people who passed away. I counted thirty Japanese monuments. After prayers, I read the Psalm 125 for them."

* * *

St. Stephen's, Escanaba, Michigan, has started on the construction of a new $25,000 plant.

Books

(Continued from page 4)

tive part of the book. The "new psychology" is still new enough to be a precarious foundation for theology, but the statement in this book of the doctrine of sin in psychological terms is immensly refreshing and will be of permanent value in spite of the questionable social standing of the "social instinct" in the best psychological circles. This doctrine of inherited weakness of will has the result of minimizing rather than increasing the guilt of the individual. Clearly if weak social instincts are part of my original inheritence, I am not so much to blame for my transgressions. But - - and this is the important point - - if this is the case, I need all the more the help of the Church and the sacraments to win through to moral victory.

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* * *

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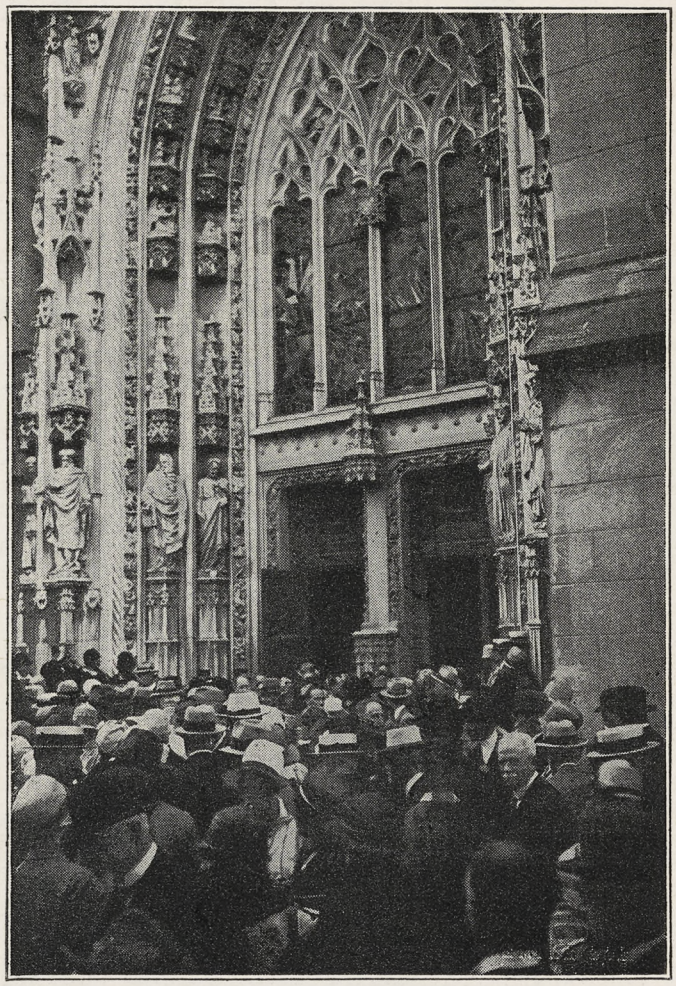
The WITNESS

CHICAGO, SEPTEMBER 15, 1927



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WORLD CONFERENCE ON FAITH AND ORDER

I. Program, Problem and Personnel

By

REV. CHARLES L. STREET

LAUSANNE, SWITZERLAND.—The World Conference on Faith and Order is almost over—that conference for which so many years have been spent in preparation, on which so many of the best minds in the churches have been working, and on behalf of which so many faithful people have been praying. It has been a gathering of truly ecumenical proportions. Among the five hundred delegates there have been representatives from every continent and many races. Side by side have been seen English bishops and American bishops, representatives from China and from Japan, bishops of the Eastern Church with long beards and flowing robes, native bishops from India and Negro bishops from America—all met together to acknowledge a common Saviour, to learn to know each other better, to understand better each others' different points of view, and if possible to make a beginning toward a common understanding of the Christian faith as the foundation of a United Church.

Place of Meeting

As I write this on the last day of the Conference, looking out of the window of my room in the Palace Hotel across Lake Lemau at the Alps piling up range upon range to the south and east, it is born in upon me that Lausanne is an ideal place for such a gathering as this. Switzerland—a little country set high up in the clouds—has become of recent years the home of high aspirations and earnest efforts toward understanding and good will. Surely there is no place where understanding and good will are more sorely needed than among the divided followers of the Prince of Peace.

The large meetings were held in the Cathedral at Lausanne. Meetings of the several sections and committees were held in various hotels and public buildings. The meetings of the Conference itself were held in the main assembly hall of the University of Lausanne which comfortably seated the nearly five hundred delegates and had a gallery high up along one side which held about a hundred people more.

Brent and Garvie

At the first business meeting Bishop Brent was elected President of the Conference and at his request Dr. Garvie, Scotch Congregationalist, was made deputy-chairman. Bishop Brent's influence for fairness, moderation and lofty purpose was one of the major factors in the success of the conference. In order to relieve him Dr. Garvie presided at many of the sessions. In spite of his white hair and full white beard Dr. Garvie made an alert and effective chairman. He was one of the people at the conference who seemed equally at home in English, French and German, and was quite capable of calling recalcitrant delegates down in their own language when occasion arose. The only trouble with him as chairman was that when he got excited he lapsed into Scotch when no Scotch interpreter had been provided.

Difficult Task

The conference had a tremendously difficult task. Not only were the members divided by cherished theological beliefs apparently as far apart as the poles; Greeks believing in seven sacraments and Quakers believing in none; Anglicans believing in Apostolic Succession and Congregationalists believing in something quite different, but they were divided as well by language. The interpreters had a busy time of it. The German interpreter took a real joy in his work. The simplest announcement, like the hour of the next meeting, he proclaimed in German with all of the fervor of a Patrick Henry saying "Give me liberty or give me death." The French interpreter was no less efficient but considerably more casual. When his time came he would jump to his feet like a jack-in-the-box, let go a stream of French and sit down again almost before he got through.

Important People

Important ecclesiastics were to be seen on every side. There was Bishop Temple of Manchester, one time infant prodigy at Oxford, destined, according to some, to follow in his father's footsteps as Archbishop of Canterbury. He was altogether one of the most valuable members of the conference. There was Bishop Soederblom, Bishop of Upsala and Primate of Sweden, with flowing mane and vigorous gesture, spurning interpreters and making speeches indiscriminately in French, German and English. There was the saintly Bishop Irenee of Novi Sad and Bishop Stefan of Bulgaria who was saying mass in his cathedral in Sophia when it was bombed not long ago and went right on saying mass without so much as turning around. There was Bishop Headlam of Gloucester, better known as a scholar than as a bishop, long, lanky and remote, sprawling around in his seat in a most unepiscopal fashion, and looking very much bored by the discussions.

Women Heard From

There was Miss Lucy Gardiner, a Quaker, prominent in the Copec movement in England. It was she who read a memorial prepared by the women delegates at the confer-

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ence. After calling attention to the fact that out of over four hundred delegates only seven were women the memorial goes on to this: "The signatories of this document make no claim to state what is the right place of women in the Church, and in fact not all of them are agreed on all points. But on one they are agreed: That this is a matter that cannot be decided either by men or women alone. It is not for women to claim and for men to give, but as the Church unitedly sets out on a quest for deeper spiritual unity we believe that in this matter also we shall unitedly see fresh light and a fresh revelation of God's will." "At this hour in the Conference we do not ask that this, one of the problems of 'Order' be discussed. We do ask the prayers of all that the gifts of women as of men may be offered and used to the full in the great task that lies before us—that of the evangelisation of the world through a Church united."

Formal Speeches

The formal speeches were scattered through the sessions. Bishop Brent's opening address on "The Call to Unity," Bishop Nicholas on "The Sacraments," Dr. Parkes Cadman on "The Church," Professor Deissmann on "The Gospel," to name only a few, were among the noteworthy events of the conference. The real business was done in the less formal meetings. The program committee had prepared an outline of seven topics for discussion: The Call to Unity, The Gospel, The Church, The Church's Common Confession of Faith, The Ministry, The Sacraments, and The Unity of Christendom. In order to study these matters the conference was divided into sections. During the first ten days three sections studied questions 2, 3 and 4. During the second part of the time the conference was redivided into three other sections for the study of subjects 5, 6 and 7. When they got down to work the sections were redivided into small committees for study and discussion. Thus everyone in the conference had a part in its work. Three days practically free from other meetings were given over to this committee work twice during the conference. When the sections had finished their study they reported to the whole conference, the reports were criticised and sent back to the section for further changes. The final reports, to be submitted to the whole conference on its last three days, is to be the subject matter of my second article, with a third to follow on the significance of the meeting.

This Question of Capitalism

What Are the Real Facts?

By

REV. G. A. STUDDERT-KENNEDY

THERE are thousands of men who think that Capitalism is the devil. That is the only definition of it they either know or need. It is responsible for all the miseries of life in great societies and must be destroyed. The destruction of Capitalism is the panacea of all evils and the only way to peace and prosperity. This is the religion of millions of men and women in the modern world.

It is a simple faith which makes no demand upon the intelligence of its followers and owes its power largely to its simplicity? Socialism is God. Capitalism is the devil. Life is a battle between God and the devil. That is all a man needs to know, and all he needs to do is to join the proletariat army and fight. There you have a simple, all-embracing faith which to them explains the meaning of the world and man's duty to it.

Laziness—and Truth

I talk to scores of men whose philosophy of life, when you take away the trimmings, is just that—no more, no less. Our longing for simplicity is a snare which often leads us into gross and disastrous errors, and causes us unwittingly to fight our friends and aid our enemies. It does this because it is the result of laziness, and laziness cannot give us truth. There is a true and simple faith that we can gain, but it is not easy to gain, it only comes to crown honest thinking and unselfish living. It cannot come to those who close their minds and harden their hearts. If we are to fight the devil it is necessary to be quite sure what he is and how he works, and what powers we must use against him.

It is no use trying to fight poison gas with heavy guns or kill influenza bugs with a blunderbuss. They will not touch the enemy in either case. It is a terrible thought, but true, that millions of men in the world today are frantically trying to cure themselves of small pox by cutting off the spots. That is what everyone is doing who holds the simple faith of "to the deuce with Capitalism."

It will be a step in the right direction if I can induce my readers to stop and ask themselves: "What do I mean by Capitalism when I defend or oppose it?" It will be a further step if I can persuade them to do the same about Socialism. It is disastrous that these two important and difficult words should degenerate into terms of abuse bandied about with nothing behind them but passion.

Capitalism in its essence is a method of production and distributing requiring much fixed capital—that is, much expenditure of energy in producing tools and labour-saving appliances. The man who first thought of using a plough, or even a spade, to prepare the soil before he sowed the seed, took a step towards Capitalism. He expended energy in making something which he could not eat, drink, or wear—something with which he could not satisfy any natural desire, but which he believed would make it easier for him to satisfy his desires in the future.

While he was making the plough he had to live, and it was necessary, therefore, that he should put by something to live on during the time spent in making it. There you have the essence of Capitalism. A spade is a simple form of capital, a railway is a highly developed and complex form. But both are essentially the same thing. They are tools or labour-saving contrivances. A railway requires the expenditure of enormous quantities of energy for its construction, energy of hand and brain. While it is being constructed it does not satisfy any natural want, or even make it easier to satisfy natural wants. The men who made it cannot live on it, and yet they must live, and so they must be kept going on what has been saved. They must be fed and clothed out of what has been put by and not immediately consumed.

Now it is quite clear that if these enormous tools are to be made and used and kept in repair—for like all material things they have a habit of wearing away—a railway wears out just like a shirt—there must be a perpetual process of putting up or saving. Men must not consume all they produce at once, but must keep some of it to give to the men who

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produce tools and maintain them in proper repair.

THE MEANING OF "CAPITAL"

It is this business of making tools and keeping them in repair that leads to the necessity of large savings. Under modern conditions, with our enormously increased and constantly increasing populations, the tools are a necessity—we could not live without them. And that means that the savings are a necessity, too. It is unfortunate but almost inevitable that the word "capital" is applied both to the tools and the instruments, and to the savings necessary to produce them and keep them in repair. The reason of this is that the men and women out of whose savings the tools are made not unnaturally claim to own and control them.

It is this claim to own and control both the tools and the savings necessay to produce them that is the source of all the trouble. Modern tools are so large and complex that no one man could possibly save enough to produce any number of them or keep them in repair. Many men must, therefore, be either persuaded or compelled to save and to sink their joint savings in the making of tools. If they are not compelled or persuaded to save, our tools will wear out and our people will starve. Many men must be found who can and will administer and control the savings wisely and well.

The crux of the question, therefore, comes to this: How are men and women to be compelled or persuaded to save? How are we to procure the best and wisest people to administer and control the huge surplus that must be accumulated? The enormous modern fortunes which make the inequalities of wealth and poverty so glaring and so gross are in part the inevitable result of huge populations which make huge savings an absolute necessity. A man dies worth 250,000 lbs. and his will is published in the paper. A man with 37 shillings a week reads the paper and the contrast drives him mad. He thinks that this man owned a quarter of a million in the same way as he owns his miserable pittance.

Of course, this is not true. The man administered and controlled a quarter of a million of savings—not necessarily his own savings, mind you—and was paid for doing it by interest on it. He may have been overpaid—probably was—but to take his fortune and distribute it among the men who earn less than two pounds a week would mean that you took away that much from the savings of the community as a whole and consumed it immediately.

I know a woman who has 100 lbs. capital which she has saved. She controls it and decides what it shall do. For her self-denial in saving it



G. A. STUDDERT-KENNEDY

and her trouble in administering it she gets five pounds every year. She is a Capitalist. If you want to get rid of people like her you must find some way of making people save, and other people to decide what is to be done with collected savings, and administer or find others to administer them as they think fit. Natural self-interest will insure that they administer them for the good of all, and that the chance of gain will be adequate inducement to keep sufficient people saving. It is not claimed that this works perfectly, but merely that it works better than any other likely method.

WANTED—NATIONAL TRUSTEES

We must somehow find trustees for our national savings, and unless those trustees are both wise and honorable, we shall all suffer as a consequence. It is manifest that men and women who are trustees—and every Capitalist is one more or less—are vested with enormous power, and therefore have to bear a corresponding responsibility. This power and this responsibility must be vested in some body of people. Who shall they be, and how can we best insure that they perform their duties well? That is the issue.

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Young Peoples Column

By Rev. W. A. Jonnard

THE Counsellor system is used in the South and West in the work of the various Young People's Societies of the Church. Those familiar with the work of successful societies pay testimony to the importance of this system.

The importance of having wise counsellors for young people's societies cannot be gainsaid. The influence of such leadership is enormous and yet, as Counsellor, the adult acts only in an advisory capacity and keeps in the background both literally and figuratively.

To quote from a little leaflet of suggestions for Counsellors of the Y.P.S.L. of the Diocese of Upper South Carolina:

"The Counsellor is the backbone of the League and is there to GUIDE and NOT to dictate, and must keep in the background as much as possible. He must be able to work WITH and not FOR the League, and be able to subordinate his personality so that the personality of the others will have a chance to develop.

"Above all, he must have FAITH in the members and never let them know he is disappointed in them. He must also win their confidence.

"He must set for them a high standard of personal life and effort and never consider anything for the good of the League and its members as too much trouble. The success of the League depends largely upon the guiding hand and influence of its Counsellors. Discouraging moments—even failures—are bound to come, but in the end it is all worth while."

The job of being a Young People's Counsellor opens up a wonderful field of opportune service in the Church, and the results, while they cannot be charted, are of value to the Church of the future.

Many summer schools and young people's camps are having very remarkable success in their conferences for counsellors on the subject, "Leadership of Youth." Many Diocesan Young People's Conventions have a limited number of adult Counsellor-delegates and these are not only given place on the program, but an hour is set apart for separate conference.

In the words of one counsellor, his job is "to see that the young people snap into their duties as officers and members of committees, and to use the telephone constantly with the question, "Can I help you with your job, or have you commenced to do it yet?" In the words of another counsellor, she acted as a "perpetual memoranda pad" for the young people. But, besides this, there is the wonderful chance to help youth establish standards for themselves, with a sympathetic understanding of what they are thinking and doing, and to bring them into closer fellowship with the "Master Counsellor."

And the job of Counsellor is a big one—too big for any one person; there ought to be two or three. Some of the details not mentioned are: as-

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sisting with the Sunday evening programs and other entertainments, chaperonage, assisting in athletic and recreational activities, helping solve the problem of finance, keeping alive the ideal of Christian Service as well as suggesting details of such in the Five Fields, and a hundred other things that constantly present themselves.

Do you bid for the job? *Could you?*

THE CHOIR VISIBLE

A Few Practical Suggestions

By

REV. GEORGE PARKIN ATWATER

IT IS a delicate matter to write of choirs. No parson would ever dare to write of his own choir unless he were as fortunate as I have been with an honest, faithful and capable choir. But I shall err on the safe side, and write of other choirs, possibly yours.

You may ask what I mean by an honest choir. Simply this: A choir offering the ministry of praise and making the music an act of worship toward God and not an act of entertainment for the congregation.

Now you must not conclude that all paid choirs are therefore dishonest. Some paid choirs are thoroughly honest and sincere. But in the volunteer choir there is a peculiar integrity that avoids the possibility of insincerity which may rise when men and women are paid for their voices alone. It seems as if there might be a reasonable doubt of the moral right of a church to pay men and women to sing the "Credo." "I believe in God the Father Almighty,—and in Jesus Christ, His only Son; in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the forgiveness of sins; the Resurrection of the Body, and the Life everlasting," when the aforesaid singers did not believe a word they uttered. Have our vestries seriously considered the danger of allowing their faith to be sung before God by those who have not that faith? More than the voice of the singer should be tested by the choirmaster. The question should be asked squarely, "Can you honestly sing and mean the words which you may be asked to sing in this choir?" No minister would be tolerated if it were known that he held doctrines contrary to his public utterances. Why should he ask less of those who lead the ministry of praise?

Nor do I believe in the practice of "stars" in the choir. They are apt, like Browning's star, "to throw, now a dart of red, now a dart of blue," toward any one who appears to infringe upon their fancied prerogatives. Not all singers have equal ability to be sure. But each ought to be offering the best he has and that offering ought to be appreciated for its honesty. That is one reason why we should never permit the choir to be augmented by talented singers on special occasions. If your faithful choir is good enough for other Sundays it ought to be good enough for Easter. The "stars" themselves, when their magnitude is enlarged by too exclusive an assignment of solos, are apt to become the object of undue attention from the nimble wit of the lesser lights. One particularly aspiring young lady in a choir in Alaska, whose voice carried with it the suggestion of an enduring contest, was called the "Heavenly Anthem" by her fellow choristers. Their explanation of the epithet was suitably contained in a line from a familiar hymn:

"Hark how the Heavenly Anthem drowns all music but its own."

The anthem has established itself with choir more than with congregation. The serious fault of the anthem is that the words are too often slighted in favor of the melody. With some anthems, especially with those detestable bits of meaningless sentiment known as sacred songs, this fault of the indistinctness is a decided advantage. The supervision of the words, however, should be without mercy on the part of the parson. We have too many so-called sacred songs which run about like this:

"How long must I wander on life's dewy paths
While a sweet bird in blue heaven sings;
How long must sweet flowers in fair gardens bloom,
Before I get angelic wings?"

When your choir gets to that stage it is time to do something radical. It would be better for the choir to relieve the minister by chanting the notices. That is quite an idea. The congregation would get some benefit from that. It would not take long to get up a whole hymn of notices, say to a familiar tune like St. Anne:

"The Dorcas Guild will meet again:
On Thursday next at nine:
Please bring your sewing and your lunch,
Get some one else to 'jine.'"

In what celestial sphere were bishops born and under the spell of what divine harmonies were they brought to the Episcopal throne that they should be the targets toward which so many special anthems should be directed at the time of the visitation of the parish. Why should the simple people of the pews, who enjoy the plain anthems and chants of the choir, be overlooked, and the chief pastor, whose ears have rung daily with anthems, be thought the "occasion" for a tremendous outburst of song. I use the word "occasion" advisedly, for the bishop is not only a person and a very welcome one in our parishes, but, so great is all that is implied in the person, he becomes an *occasion* at the time of his visitation. Let us honor our bishop by giving him the music that we think is good enough for ourselves.

And now a word about vestments. It is quite the proper thing for the democratic people of this land to think of vestments as a bit of formalism, an assumption of righteousness or a badge of fashion or high-toned display. How far wide of the mark is such a judgment! There is no formalism in a proper uniform. The most delicious bit of real formalism, that might almost be called ritualism, was recently proposed in a church that would look upon vestments as idolatry. It was in the form of a general letter requesting that the men of the congregation wear frock coats and high hats to the morning service. If anything can beat that for unadulterated formalism and unbounded self-consciousness, I have yet to hear of it. But vestments for the choir are most democratic. The simple white cotta, symbolic of purity, removes every distinction between purple or fine linen and homespun. It opens the privileges of the choir to the poor and rich alike. It relegates to the realm of absolute unimportance every distinction of dress. The simple cap banishes the inharmonious display of millinery. As one wit said: "It places every head on an equal footing." The vestments are a badge of brotherhood and equality before God.

Give words of encouragement to your choir. It is not an easy matter for them to prepare to sing. Remember their constant faithfulness and let not an occasional lapse bring criticism to your lips. A few words of praise will bring cheer to their hearts and success to their efforts.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

HARLEM, the home of jazz, "blues," and night clubs—the Negro Heaven of fiction—is in reality a place where overcrowding, rent exploitation, and the lack of non-commercial recreational facilities is breaking up the family life of the Negro; where the number of mothers forced to abandon home duties for outside work is four to five times as great among Negroes as among the white population; where the proportion of delinquent and neglected children is four to six times as great among the Negro as among the white population of New York City.

These are some of the conditions revealed in a report on "Delinquent and Neglected Negro Children in New York City," published this month as the result of a seven months' investigation by a Joint Committee on Negro Child Study, representing some thirty social agencies, in cooperation with the National Urban League and the Women's City Club of New York. The report deals not alone with Harlem, but with the five boroughs of New York City and the conditions described relate to the several centers of congested Negro population.

The report points out that in the last ten years, through migrations from the South, the Negro population of New York has increased at a rate nearly four times as great as the increase in general population; that there are now in this city more than 200,000 Negroes; that largely as a result of enforced parental neglect and because of the lack of organized recreational facilities there has been since 1919 a considerable increase in the delinquency and neglect of Negro children as against a decrease in delinquency among white children.

* * *

"The Church must recognize the existence of industrial problems. It cannot remain aloof from labor. It must win its way into the hearts and lives of working people through a manifestation of deep interest in their material welfare as well as the spiritual welfare," declared President William Green of the American Federation of Labor.

He continued: "The membership of the American Federation of Labor wish very much that the Church might understand and know the true aims and purposes of organized labor. We invite a careful study and feel confident that such a study will lead to the conclusion that organization among working men and women is the inevitable development of industrial progress for protection against exploitation and oppression.

"It is not expected that the Church would take a position upon the question of the open-shop or the closed-shop or upon technical trade matters which occasionally cause dispute and controversy between employers and employees, but where would the Church go for an expression from labor upon moral, economic, social and humane questions if not to organized labor?

"Attempts to exercise economic control over working men and women have caused many bitter industrial conflicts. These conflicts have caused much suffering and engendered human hate. They have divided employers and employees into two hostile camps and have caused each group to feel that industrial strife represented a normal development of industry and that the differences between employer and employees were insurmountable.

"It is this development in the relationship between employers and employees that has caused men whose lives are devoted to the promotion of peace and understanding deep concern. They have felt that there is a common basis upon which the producing forces in industry can stand and a point of understanding that can be reached so that all can work toward the accomplishment of one common purpose.

"The conflicting claims and clashing interests between employers and employees call for the exercise of good judgment and self control. The exercise of these qualities is a primary requisite to the establishment and maintenance of industrial peace."

* * *

The Rev. John K. Shryock, one of our missionaries from China, now in this country, celebrated the Holy Communion recently in the Home for Incurables in Philadelphia. "Many of the patients," he says, "could not even hold the wafer, and all the cases were hopeless. I gave a talk on our mission work in China, but of course I said nothing about contributions. Yet after the service those poor people collected three dollars for mission work and gave it to me. With their consent I bought a stethoscope for a medical student in St. John's, Shanghai, who needed it.

"I don't know when anything has touched me so deeply as this unasked gift from these unfortunate people."

* * *

The Rev. C. T. Bridgeman in Jerusalem has had the good fortune to receive a box from Mowbray containing thirty-eight volumes, of the best and latest Anglican theological writings, without any hint of the donor. It is a fine addition to the library. Tourists returning from Jerusalem speak warmly of Mr. Bridgeman's kindness to them. He was just leaving, early in August, for six weeks in Cyprus where he was to take the English services on Mt. Troodos.

* * *

Some gentleman, speaking in Hartford, Connecticut, last week, suggested that churches give way to luncheon clubs (Rotary, Kiwanis, etc., etc.) The topic was further discussed from the pulpit of St. John's Church, Hartford, by the rector, the Rev. William T. Hooper, as follows:

"We are all, I know, well aware of the development during the last twenty-five years of business and professional men's groups known as luncheon clubs. These clubs, which are I believe entirely American in their origin, have come to have a place for good in almost every community in the country. And in spite of the satires hurled against them they mark a desire for fellowship and altruism which is an indication of genuine brotherhood among men. When however, a claim is made for these clubs that they be made a substitute for the church, a definite misunderstanding of both institutions has come about. A luncheon club in the very nature of its purpose cannot become a church. Nor can the church become a luncheon club.

"It is grievous and muddled thinking to claim for either the identical purpose and place of both. It is not my purpose to take too seriously the statement of one person on this topic. As an interested member of one such club, I am speaking, not without experience. I am well aware that such a club may take the place of church in this or that individual life and so far as it goes it is good. Philanthrophy and humanitarian ef-

(Continued on page 10)

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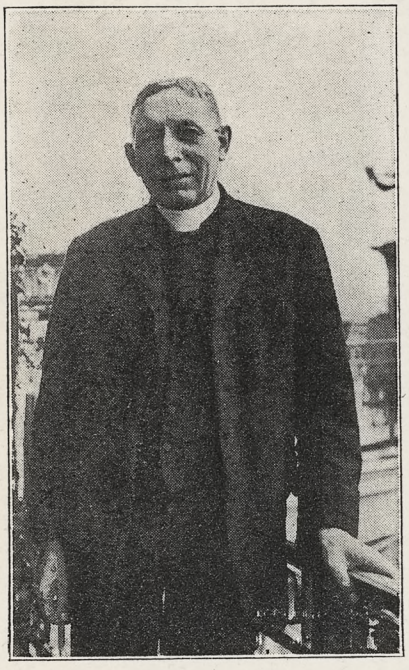
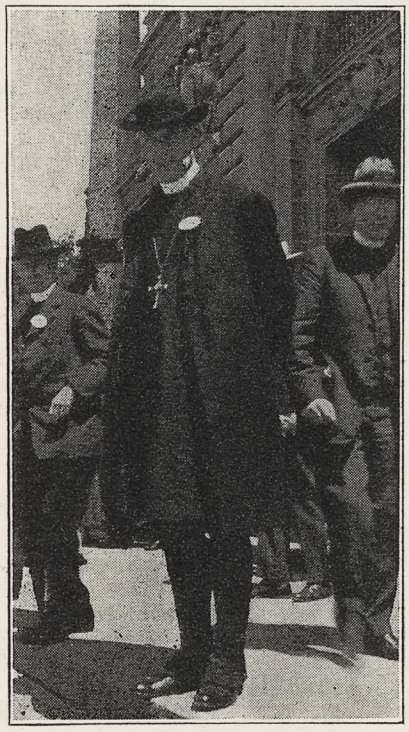


BISHOP BRENT
the Conference Chairman



REPRESENTATIVES OF THE ANGLICAN COMMUNION AN
Representatives of the Episcopal Church in this photograph: Bishop Manning, Dr. William Sturgis. Bishop Temple of Manchester is at the right end



BISHOP HEADLAM
of Gloucester, England



CHURCH LEADERS OF THE U
(Standing): W. O. Thompson, Presbyterian; Robert A. Ashworth, Baptist; John A. Marquis, Presbyterian.
(Seated): M. G. G. Scherer, Lutheran; A. J. Brown, Presbyterian; W. E. B ciples; Bishop Manning, Episcopalian; J. R. Stevenson, Presbyterian.

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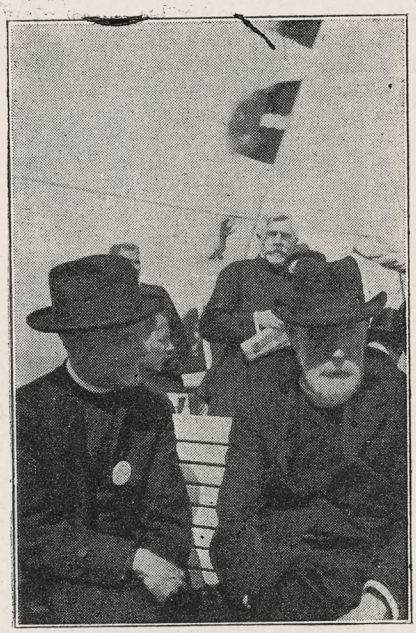
ION AND THE EASTERN ORTHODOX CHURCH AT LAUSANNE.
nning, Bishop Parsons, Bishop Perry, Rev. George Craig Stewart, Dean Washburn,
t end of the long standing line; Bishop Gore is on Bishop Manning's left.



BISHOPS MANNING AND GORE
in a private conference



THE UNITED STATES AT LAUSANNE.
otist; Bishop Cannon, Methodist; Professor William Adams Brown, Presbyterian;

. E. Barton, Congregationalist; Bishop Brent, Episcopalian; Peter Ainslie, Dis-
terian.



BISHOP TEMPLE
of Manchester, England

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(Continued from page 7)

fort are among man's God-like impulses, but they are far from the the measure of his spiritual, intellectual or even physical capacity.

"Rather now would I raise the whole question of keeping clear before us the deeper functions of the church, as distinct of the estimable but far less fundamental power of the multitude of organizations we refer to as secular groups.

"Of the church I am sure all men would agree that it has answered in all the ages the deepest needs of human nature. In the succeeding centuries it has, now in strength, now in weakness, it has sanctified and hallowed life as nothing else has. In our own day and generation, the church, in its varied aspects and emphasis, still stands as the witness of the ultimate supremacy of the things of the spirit.

"It calls to children, youth and age, and bids them live life, vigorously and happily but it ever reminds them that life and purpose must be linked with something greater than themselves.

"I know full well the voice of the church at times seems discordant and without unit of power. Yet it is always possible in the end to discern the effort to declare 'The Word of the Lord.' To take all that life holds and consecrate it to a purpose which has a faith not less than the ultimate triumph of goodness over evil, the banishing of suffering through sacrifice and one day in life as we know it that God shall be all in all."

* * *

President Potts of St. John's University, Shanghai, has this to say of the Nationalist movement in China: "The Movement has stirred the people to such an extent that in the end it must lead to important consequences. The demand for racial equality which is rapidly spreading in eastern countries creates many problems not only in Christian missions but in international relations. If we look beyond the chaos and destruction and the violent anti-foreign spirit of the present period we can see we are entering upon a new era in history, and that one of its great problems will be the adjustments of relations between East and West. Will the new era be ushered in peaceably or will it involve the nations in a long struggle? Time only can show."

* * *

In order to meet the "already over organized" argument which rectors frequently put forth as a reason for not starting a chapter of the Daughters of the King, that Church society is urging rectors to transform their existing altar guild into a chapter. The members continue the altar work and add to it the personal service of the Daughters of the King.

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Those desiring further information may have it by writing the publicity chairman, Miss Julia N. McLean, Portland, Connecticut.

* * *

Bishop Seaman of North Texas consecrated St. Paul's Cathedral, Oklahoma City, on August 28th.

* * *

The Good Samaritan, Oak Park, Illinois, is to build a parish house to cost somewhere around $20,000. The clergyman in charge of this parish until recently was a member of the Northwest Mounted Police. Bet all the boys want to go to his Sunday School . . . , girls too, if he only wears that snappy uniform the Mounted Police alway wear in the movies.

* * *

The bishops of Montana, Faber and Fox, are spending this month ministering to the isolated and unattached Church folks in their district. Bishop Faber is in the southeast accompanied by the Rev. J. L. Craig, while Bishop Fox is in the southwest with the Rev. W. F. Lewis.

* * *

The Synod of the Province of Sewanee will meet in Trinity Church, Columbus, Georgia, October 25-27.

* * *

Of the entire enrollment of 408 colleges and universities in the United States last year, 39 per cent of the students were partially or wholly self-supporting, according to a survey of the Bureau of Education. The students of these institutions earned in this time $25,500,000.

* * *

They are discovering interesting things during the process of restoration at Westminster Abbey; bright decorations which some had considered an innovation of present day artists. They are at work on the gates of Henry VII chapel upon which are depicted in heraldry the claims that he put forward to the throne.

* * *

The Brotherhood of St. Andrew runs several summer camps for boys, not the least important of which is Camp Woodcock down in Kentucky. It has just closed a most successful year with an enrollment of forty-seven boys.

* * *

The Rev. Dr. Wilford Lash Robbins, dean of the General Theological Seminary from 1913 to 1916 died at his home in Bethel, Maine, on September 5th.

* * *

St. Paul's, Rochester, N. Y., was badly damaged when struck by lightning recently.

* * *

An old bell was unearthed, rusty and worn, at Christ Church, River Forest, Illinois. We ran a word here about it a bit back. They are fixing it up nicely and plan to hang it eventually in a new church tower. "Got the bell, now it is up to you folks to dig up the cash to build a tower to hang it in" is the general idea, if you know what I mean.

The Witness

All items for the news columns of the paper should be sent to
416 Lafayette Street,
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Correspondence in regard to Bundle Orders and Subscriptions should be sent to
6140 Cottage Grove Ave., Chicago
Correspondence in regard to advertising should be addressed to the New York office.

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The board of religious education of Long Island is planning a dedication service for the opening of Church Schools. This has been developed along the lines suggested by the national department and it is felt that it will serve as an inspiration to teachers and pupils alike at the beginning of the Church year.

* * *

Preachers this Fall at St. Stephen's College include Bishop Atwood, former bishop of Arizona; Dr. McCune, rector of St. Ignatius, New York; Bishop Griswold of Chicago; Dr. Alexander Cummins of Poughkeepsie; Bishop Lloyd of New York; Dr. Murray Bartlett, president of Hobart College; Dean Sargant of Long Island; Father Huntington of O. H. C.; Rev. John Suter of "281"; Dean Lathrop of "281" and the Rev. C. E. McAllister, secretary of Newark.

* * *

Riga is the capital of Latvia, a republic in northern Europe. Bishop Staunton Batty, in charge of English Churches in Europe, writes of his last visit there:

"At Riga I was met by Mr. Harrison (English chaplain), and taken to the Legation where I was the guest of our Minister, Sir Tudor Vaughan. On the following day I preached and celebrated at 11 o'clock. At 5:30 I was due at the Cathedral where Archbishop John had arranged a special service. As we approached the Cathedral I was amazed to find the streets crowded and the square outside packed with people. The clergy of the Cathedral in their brilliant robes met at the foot of the steps and conducted me to the door where Archbishop John awaited me. The Cathedral was crowded from end to end and the service, which included two addresses from myself and the Archbishop, was of a most impressive character. At the close the Archbishop requested me to give the blessing and we then proceeded to leave the Cathedral. This took over twenty minutes as the crowd pressed around asking for my blessing. Outside we found a greater crowd than ever and in addition a host of cameras and cinematographs. The Archbishop insisted on taking my arm and I believe a photograph of us in this posture appeared in most of the English and Latvian papers. It was altogether a very wonderful experience. I have had many proofs of the friendliness of the Orthodox Church towards the Church of England, but I have never met with such cordiality as at Riga."

* * *

Bishop Creighton of Mexico, preaching at St. James, Long Island, the other evening had this to say: "Our usual idea of missions is to convert the heathen to the knowledge of the life and love of Jesus Christ: this is part of the propaganda of the Church, but another and greater part is to help those who have been seeking the Way to find the path into which we have ourselves been led, a fraternal gesture of assistance. I regard our work in Mexico in this way —part of our better relations with a great and friendly nation.

"We are in juxtaposition with Mexico, though there are many in the United States who deny the evidence of the map or refuse to recognize it. For some time our only con-

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tact with her has been through those who go out to engage in enterprises distinctly not altruistic. We should not condemn these men who are pioneers, who wrestle with and conquer the problems of the soil, who wring a new means of livelihood from hacienda and mountainside—theirs is the same spirit as that which conquered our own land for us, and when they succeed they ultimately benefit the whole land as well as themselves. These men sometimes look askance at us who are there through altruism: They have no time for friendly fraternal gestures.

"Mexico today is sensitive and self-conscious, applying herself indefatigably to the solution of her vast problems. One of the greatest is that of education and she is making fine progress with it. Over one and one-half million children are now in the public schools, being taught not only book knowledge, but everything that makes for good citizenship. There are schools for the blind, for the sick, for the crippled, reclaiming the wastage of the past as far as may be, there is a great Home for Indian children from which they can attend the best public schools. All these are making for uplift, and we who work there want our share in this. We sometimes find this difficult at present, but I believe that all the obstacles will be overcome.

"I have been registered for work in the Cathedral, with the English congregation, and in Tampico. I am also allowed to bring in from the country to the Cathedral classes for confirmation and candidates for ordination.

"Work with the Mexican is not without its odd features: for one thing there is almost no idea of time. To give you an example of this, I held a Confirmation in the Cathedral this spring, to which several village priests were to bring their classes. The service began at eleven in the morning: I confirmed one group, preached the sermon and had begun the communion service when a priest with another group appeared at the door. The confirmation service was said and the second group confirmed, and the second part of the service was again under way when a third group appeared! I really have no idea what time it was when that Confirmation was finally completed.

"The villages are poor to the last degree and have suffered to the utmost from raids and counter-attacks. One village has been three times destroyed, and three times those destitute people have rebuilt our Church before they have touched their own homes. There are three hundred inhabitants in this town, of which more than two hundred and fifty are of our Communion.

"Mexico has a great Indian prob-

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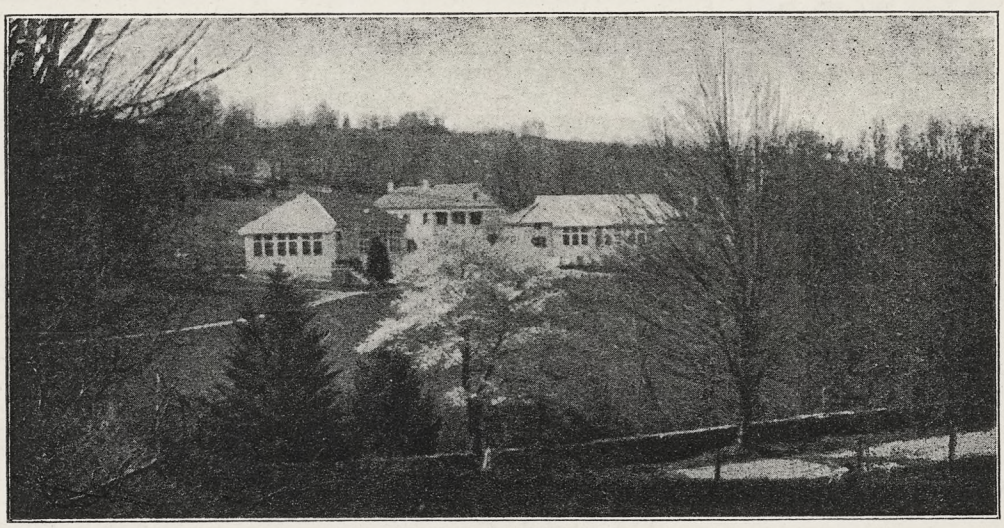
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Head Mistress.

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Services

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

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

There is space here for two
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lem, for which none can despise her that she is struggling with it. We in the United States have none, for we have annihilated ours. Mexico is making a conscientious effort to make of her Indians not wards but citizens, by raising their standards. This cannot be an insurmountable difficulty: God will not allow that humble and earnest effort to fail.

"Social service is our great medium of work now in Mexico. In Mexico City our consul has called the Casa del Sagrada Nombre "an oasis in a desert of woe." This institution takes in from the streets the homeless children, of which there are thousands in Mexico City alone, gives them an education and a hope of life. At night it brings in the waifs who have no bed but the stones of the street, no blanket but old newspapers: and the teachers are sleeping five in a room that there may be room for as many children as possible. All these children go regularly to San Jose every Sunday for instruction.

"Hooker School, of which you have all heard, is at present without religious service, as the chapel was reluctantly dismantled this spring. But with the advice of the authorities we are now planning to place a church so near the school that the pupils may go out into the street and of their own volition attend its services, this being the requirement of the government.

"In one school I found that the teacher's spelling lesson consisted of words like 'altar'—which of course called for some explanation when they were defined—and by the time the lesson was over the children had a pretty good idea of what those words meant.

"Mexico feels that for four hundred years she has paid the dominant church too much in money and sacrifice and blood, and the day of reckoning has come. Christ has never been presented to the Mexican people; he has been obscured by countless statues, blood-dripping, tortured, a Christ that never was.

"They are ready and eager for that

Clerical Changes

ASHE-EVEREST, Rev. W., resigns as rector of St. Luke's, Seattle, Washington, to be the rector of St. Clement's, Honolulu.

BAKER, Rev. Edwin P., resigns at Kemmerer, Wyoming to become rector of Christ Church, Douglas, Wyoming.

BAKER, Rev. Richard Henry Jr., resigns as assistant of St. James, Baton Rouge, La., to be the rector of St. John's, Waynesboro, Virginia.

DURRANT, Rev. Henry, resigns at Hyattsville, Maryland, to be the rector of St. Paul's, Louisville, Kentucky.

DuDOMANIE, Rev. Alfred L., resigns as rector of St. Mark's Waupaca, Wisconsin to take up work at St. John's Military School, Salina, Kansas.

JENKIN, Rev. Harold, has resigned as priest-in-charge of St. Andrew's, Syracuse and the Onondaga Indian Reservation, due to the loss of his voice. His present address is 172 Emma Street, Syracuse.

Services

Cathedral of St. John the Divine, New York.
Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.

The Incarnation, New York.
Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D., Rector
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 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
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Christ who could say to fishermen and peasants and tax-collectors, 'Follow Me.' And Mexico will follow that Christ. God help us to speed the day!"

* * *

The two divisions of the Presbyterian Church of Scotland have started an order known as "Greatheart Order of World Friendship," with an official organ, Greatheart. The members are pledged to show friendship to foreigners, to learn all they can about other peoples and countries and to take an interest in the League of Nations. The order now has over 10,000 members in thirty countries.

* * *

The World Service Commission of the Methodist Church reports that nearly $100,000,000 is now held by eighteen denominations for ministerial pensions. Pensions paid last year totalled $8,014,737 to 27,261 pensioners. Denominations with funds of over a million dollars each are: Episcopal, $20,649,000; Northern Methodists, $19,000,000; Northern Baptists, $13,526,000; Northern Presbyterian, $12,348,000; United Church of Canada, $4,179,000; Congregationalists, $9,730,000; Lutherans (Mo. Synod), $2,700,000; Southern Presbyterians, $1,654,000; Disciples, $1,062,000; Lutherans, (Aug. Synod), $1,060,000.

* * *

A baby possum was recently found wandering about the grounds of Washington Cathedral—if possums wander; anyhow one was there, maybe hanging from a tree by his tail. Anyhow his likeness is to be carved in stone on one of the bases of the cathedral.

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Young man—"Yes, I wasn't going to say anything about it, but since you have mentioned it, I wish you could get her to pay me back."

* * *

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* * *

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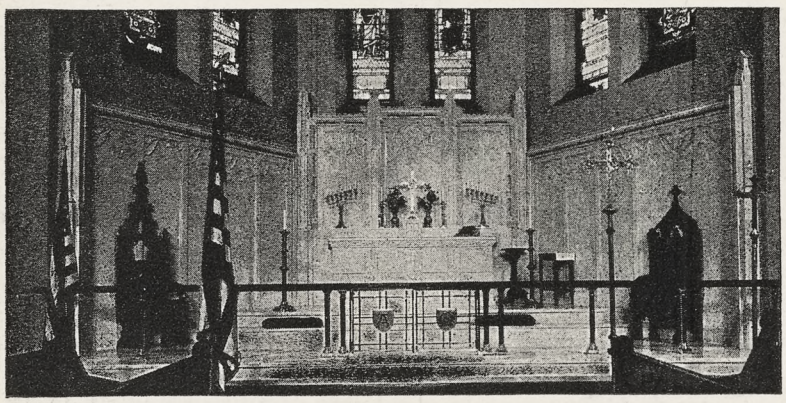

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The WITNESS

CHICAGO, SEPTEMBER 22, 1927

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INFORMING THE PARISH MIND

The Evangelism of Printing

By

ELWOOD LINDSAY HAINES

IN THIS age when a glib reference to the latest book is a sure-fire way of opening a conversation, and the number of current magazines suggestively displayed on the library table is generally accepted as a gauge of intelligence, one is painfully amazed at the complacent ignorance of Church people about matters of vital importance to their Church. The vestryman who had never heard of the Nation-Wide Campaign may be a rare find, but he is a fair representative of our Church membership, so far as a working knowledge of the Church's Program, and current events in the Church's life are concerned. Ask the average layman what he thinks of the Lausanne Conference and he will answer with a blank stare. Ask him for his opinion of the League of Nations, and he will surprise you.

There are published in the Church, in addition to the official publications of the National Council, four weekly, three monthly and two quarterly magazines of a more or less general nature, some eighty-five diocesan papers, and twenty-five or more periodicals devoted to special interests in the Church. In addition to these, the leading Anglican Church publications are available through our Church publishing houses. Yet, in many a parish of 100-500 communicants, the regular readers of any of these publications, with the exception of diocesan papers that are distributed *gratis*, may be counted on one's fingers, with a few digits to spare. What is wrong? Why must Church papers continue to operate at a loss, and send out frantic financial appeals? Surely it is not because people have no interest in the affairs of their Church, comparable, let us say, to their interest in making their homes attractive, or the raising of their children. Rather, it is because they have never had it put up to them, and in a large measure do not know that such informational and inspirational agencies as THE WITNESS, etc. exist. If the informed mind naturally precedes the awakened conscience, it becomes the business of every parish priest to put before the eyes, and even into the hands of his people some one or more of the splendid publications of the Church.

There are several effective methods of securing recognition for current Church reading matter in the parish. Sample copies placed conspicuously on the parish-house table, occasional mention from the chancel of some helpful article in a Church magazine, frequent quotations therefrom in the parish paper, and the listing in the parish paper now and then of all Church publications, with the necessary subscriptional information, encouraging subscribers within the parish to pass on their copies to other parishioners when they are through with them—these are only a few of the means of arousing a general desire to take advantage of the provided ways of informing the mind with regard to the Church. Such an educational movement must of course be initiated by the Rector himself. He should "start the ball rolling," and leave it to his publicity committee, department of religious education, or a parochial representative for Church magazines to keep it in steady progress, aided and abetted by his unflagging encouragement.

But this alone may not be sufficient. In one parish, a retired clergyman of great charm and considerable wisdom was secured for a house-to-house canvass for WITNESS subscriptions, and succeeded in obtaining sixty-five with very little difficulty. Doubtless there are numbers of men who would be glad to do this sort of thing, and rightly done, it represents a real ministry. It introduces a new clerical face and voice into the home, which in itself, may be extremely valuable. Enlisting boys to sell the weekly editions at the door following the Church services, or having copies on sale on the vestibule table, with a convenient receptacle there for the purchase money — either of these methods has proven effective. It has been found that the sale is vastly encouraged by reference being made by the Rector in his announcements to some helpful article in the current number, with the reminder that copies may be purchased after the service. A rare opportunity for the securing of subscriptions, with a profit allowed for organizations undertaking to do so, is afforded by parish suppers and bazaars.

Finally, those rectors who are prompt to recognize the importance of the printed word will be missionaries in behalf of the official publications of the Church. The *General Church Program* is fascinating reading, and should be purchased and read by every vestryman. *The Church at Work* should not be left dusty and desolate on the free literature table in the church, but should, somehow, be actually placed in every home. *The Spirit of Missions* is beyond question the finest missionary magazine published, and is the official voice of the National Council. As such, it has a message for everyone in the parish bounds.

Can we afford to be indifferently enduring toward ignorance, when solutions are in such easy reach? Must we not, of necessity, become "evangels of the printed word," that the wills of our people may become enlisted in winning the world.

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WHERE CONFERENCE SESSIONS WERE HELD

WORLD CONFERENCE ON FAITH AND ORDER

The Achievements at Lausanne

By

REV. CHARLES L. STREET

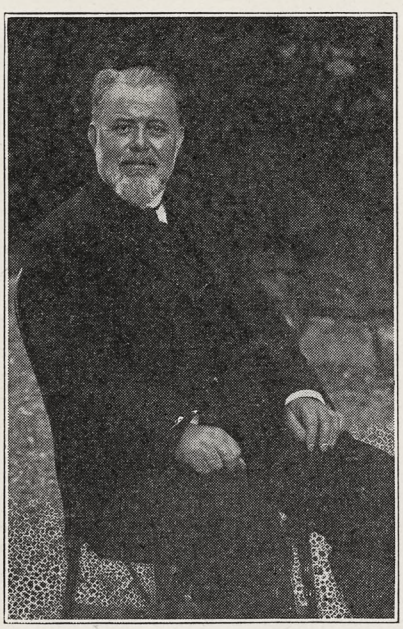
THE most important sessions of the world conference came on the closing days when the reports of the several sections were presented to the whole body of delegates for final approval. First the preamble, written largely by Bishop Brent, was adopted. This document, the platform of the conference, reads as follows:

We, the representatives of many Christian communions throughout the world, assembled to consider under the guidance of the Holy Spirit, the things wherein we agree and the things we differ, receive the following series of reports as containing subject matter for the consideration of our respective churches in their common search for unity.

"This is a conference summoned to consider matters of faith and order. It is emphatically not attempting to define the conditions of future reunion. Its object is to register the apparent level of fundamental agreements within the conference and the grave points of disagreement remaining; also to suggest certain lines of thought which may in the future tend to a fuller measure of agreement.

CAREFUL PREPARATION

"Each subject on the agenda was first discussed in plenary session. It was then committed to one of the sections, of more than one hundred members each, into which the whole conference was divided. The report, after full discussion in subsections, was finally drawn up and adopted unanimously or by a large majority vote by the section to which it had been committed. It was twice presented for further discussion to a plenary session of the conference when it was referred to the churches in its present form.



BISHOP GERMANOS
Greek Bishop in England

"Though we recognize the reports to be neither exhaustive nor in all details satisfactory to every member of the conference, we submit them to the churches for that deliberate consideration which could not be given in the brief period of our sessions.

"We thank God and rejoice over agreements reached; upon our agreements we build. Where the reports record differences, we call upon the Christian world to an earnest reconsideration of the conflicting opinions now held, and a strenuous endeavor to reach the truth as it is in God's mind, which should be the foundation of the church's unity.

WILLS UNITY

"God wills unity. Our presence in this conference bears testimony to our desire to bend our wills to His. However we may justify the beginnings of disunion, we lament its continuance and henceforth must labor, in penitence and faith, to build up our broken walls.

"God's Spirit has been in our midst. It was He who called us hither. His presence has been manifest in our worship, our deliberations and our

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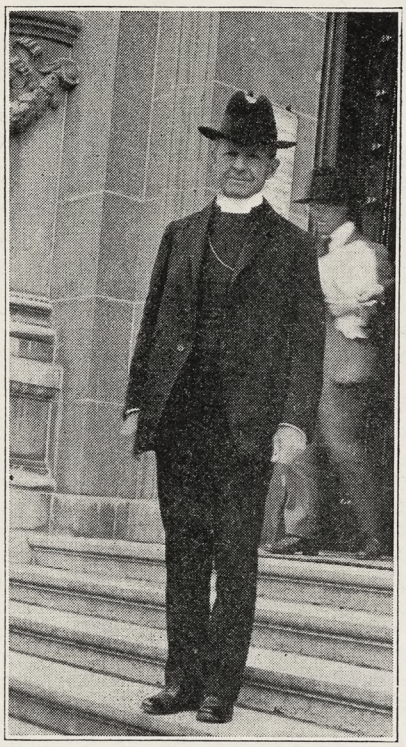


BISHOP PERRY
of Rhode Island, at Lausanne

whole fellowship. He has discovered us to one another. He has enlarged our horizons, quickened our understanding, and enlivened our hope. We have dared and God has justified our daring. We can never be the same again. Our deep thankfulness must find expression in sustained endeavor to share the visions vouchsafed us here with those smaller home groups where our lot is cast.

TOWARD ONE GOAL

"More than half the world is waiting for the Gospel. At home and abroad sad multitudes are turning away in bewilderment from the church because of its corporate feebleness. Our missions count that as a necessity which we are inclined to look on as a luxury. Already the mission field is impatiently revolting from the divisions of the Western Church to make bold adventure for unity in its own right. We of the churches represented in this conference cannot allow our spiritual children to outpace us. We must gird ourselves to the task, the early beginnings of which God has so richly blessed and labor side by side with the Christians who are working for indigenous churches until our common goal is reached.

"Some of us, pioneers in this undertaking, have grown old in our search for unity. It is to youth that we look to take the torch of unity. We men have carried it too much alone through many years. The women henceforth should be accorded their share of responsibility. And so the whole church will be enabled to do that which no section can hope to perform.

"It was God's clear call that gathered us. With faith stimulated by His guidance to us here, we move forward."

The value of the conference must be judged in terms of the conference's purpose as stated in this preamble. The purpose was "emphatically not" to "define the conditions of future reunion" but "to register the apparent level of fundamental agreements within the conference, and the grave points of disagreement remaining."

On the part of everyone at the conference there was manifested an eager desire for unity and yet it was seen by all that no permanent unity could be founded on any basis which disregarded important differences in belief. How great these fundamental differences are the conference showed very clearly. Yet it also showed that a clear statement of differences and a sincere desire on the part of everyone to understand the viewpoint of everyone else is the first step toward reconciliation.

FELLOWSHIP

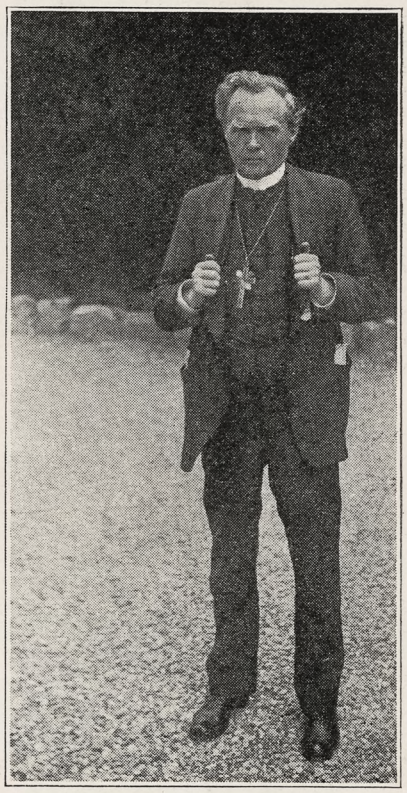
One of the important results was the fellowship and mutual understanding which developed out of the three weeks of living and working together. Many people have gone home from Lausanne with a new sense of the importance of a united Church and a new understanding, and regard for, Christians of other communions. The significance of the conference reports can only be appreciated when it is remembered that they represent the coming together to a common mind of individuals of vastly different beliefs.

THE CALL TO UNITY

The first topic, The Call to Unity, was not assigned to a special section for study but a statement covering it was incorporated in the preamble.

MESSAGE OF THE CHURCH

The report on the second topic states that "the message of the Church to the world is and always must remain in the Gospel of Jesus Christ." It goes on to say that the Gospel "is more than a philosophical theory; more than a theological system; more than a program for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death." It is "the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present, into the enjoyment of national well-being and international friendship and peace."



BISHOP SOEDERBLOM
of Upsala, at Lausanne

NATURE OF THE CHURCH

The report of the Nature of the Church, in the writing of which Bishop Temple of Manchester had a large part, states that the "Church of the Living God" is one and "is constituted by His will, not by the will or consent or beliefs of men." It enumerates among the marks of the Church on earth the acknowledgement of the word of God as given in Holy Scripture, the observance of the Sacraments, and a ministry for the pastoral office, the preaching of the Word, and the administration of the Sacraments. The report then points out how different churches differ in their interpretation of these points.

COMMON CONFESSION

The report on the Church's Common Confession of Faith accepts the Apostles' Creed and the Nicene Creed and expresses the conviction that the Holy Spirit may enable the Church to express the truths of revelation in other forms "as new problems may from time to time demand."

THE MINISTRY

The last three subjects turned out to be the most difficult and the ones which laid themselves open to the most misunderstanding and controversy. Section five, whose

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subject was the ministry, went exhaustively into the theories of the ministries represented at the conference. The report states the points of agreement and the points of difference at length. After speaking of the episcopal, the presbyteral and the congregational systems the report says: "We therefore recognize that these several elements must all, under conditions which require further study, have an appropriate place in the order of life of a reunited Church."

The Sacraments

In the sixth report the conference "testifies to the fact that the Christian world gives evidence of an increasing sense of the significance and value of the sacraments" and expresses the belief that "this movement should be fostered and guided as a means of deepening the life and experience of the churches." At the same time the fact is recognized "that in the gifts of His grace God is not limited by His own Sacraments." The importance of Baptism and the Holy Communion is stressed and the different views on these two sacraments are set forth.

Unity

The last subject, The Unity of Christendom and the relation thereto of existing Churches, proved to be the most difficult of all. It did not come up for final discussion until the last session, and as agreement on it did not seem likely it was received and referred to the Continuation Committee which later appointed a special committee to consider it.

Results

Four significant things seem to be established for the Christian Church as a result of these reports. First, there was explicit recognition of the importance of agreement on central doctrines. There are many who say that the important thing about Christianity is its spirit and that it does not matter what you believe as long as your heart is in the right place. But clearly if Christians are to work together in a united Church the spirit of Christianity must be stated in terms which can be agreed upon and which can be preached.

Second, there was explicit recognition of Jesus Christ, not simply as a great ethical teacher, but as Lord and Saviour. The interpretation of Christianity as a vague humanitarianism has been much in fashion of late. This corporate acknowledgement of the divinity of Christ may serve to reawaken the popular mind to the importance of this fundamental doctrine of the Christian religion. Third, there was the acceptance on the part of the conference of the Apostles' Creed and the Nicene Creed. Fourth, there was the acceptance of the conception of the Church as *One* and as a divine institution, and the acknowledgement of the importance of a ministry and sacraments. As to just what is meant by ministry and sacraments there is vast difference of opinion, but to have them explicitly recognized as essential parts of the Church is a distinct gain.

The Official Position

In the official words of the conference the reports of these several committees were not "accepted" or "approved," but were "received" to be passed on to the churches for further study and consideration. The work that is to come will be the most important part of the work of the Lausanne Conference. We will be able to call it a success only insofar as its spirit works its way through the churches and its accomplishments and its statements are made the subject of study and the object of prayer by the rank and file of our church people. If this is done, by the time the next conference meets there will have been laid a strong foundation for further understanding, and another onward step toward the realization of a united Christianity.

A Smoke Screen

The Sacco-Vanzetti Case

By

BISHOP JOHNSON

AS A PEOPLE we seem to have reduced religion to a sentimental flirtation with divine love and politics to an emotional hysteria over things that are of no consequence.

We love to sing hymns that we do not really mean and to support causes that do not really reflect our convictions.

Nicholas Murray Butler is delivering a series of articles on the "Lost Art of Thinking" and one hopes that he will succeed in recalling this departed muse.

Now that the Boston anarchists have been tried and executed there should be time for a little honest reflection. There are two separate questions before the American people in this case. The first is whether the two men were guilty or not guilty.

We have great respect for Professor Frankfurter's sincerity and ability and we are inclined to believe that certain legal technicalities of the law may have been violated. We are not sure of this because we have not read the record, and even if we had we doubt whether the judge, the governor and the three able and disinterested gentlemen were really guilty of judicial murder. It is almost unbelievable.

It is fair to assume that they all wanted to be just and that they were sincere in their findings. At any rate my sympathies were with Governor Fuller. I do not believe that any governor should be placed in such a trying position. The executive pardoning power is a relic descending from the divine rights of rulers, which divine right unfortunately does not bestow upon them expert judicial ability.

The pressure upon Governor Fuller was extremely unfair, and he met the situation in a courageous and fair minded way.

Having appointed his commission he was justified in abiding by their findings. It is always a grievous thing if any man is executed without a fair and impartial trial but it is one of the limitations of human conduct that such things may happen.

Except for the possibility of a bias in Judge Thayer's charge, which has usually been assumed, and has not been demonstrated, I believe that the men were probably guilty, although it is not capable of mathematical proof.

At the same time I sympathize with the protest of those who felt that justice had not been done.

But the Sacco-Vanzetti case was something more than the execution of two men for a crime which they may or may not have committed. It was the occasion for a smoke screen on the part of certain lawless elements against the courts and against legal procedure.

It seems strange that a group which has never hesitated to put innocent people to death without the form of judicial action should yell their heads off when some of their own number are executed.

Their interest in the lives of Sacco

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and Vanzetti was subordinate to their interest in discrediting lawful government. In a way it was hypocritical.

In the first place the effort to terrorize American courts by threats and riots were not only futile; they were injurious to the cause of those very men in whose interest they were attempted.

To blow up the house of the mayor of Baltimore because a judge in Massachusetts has rendered a questionable verdict is of course a far more outrageous crime than the execution of these two men, and makes one wonder whether a mad dog is not more dangerous to society than a merely vicious one, and whether these two men were not far more dangerous to society because they were anarchists than they could possibly have been if they were guilty of murder. I have long since felt that the average anarchist is the kind of a bigot who claims the right to injure his fellow men with impunity and then sets himself up as a martyr when society treats him with the same dose.

I sincerely believe in free speech and have no sympathy with those misguided patriots who would suppress it; but I believe that a riotous crowd of anarchists is about as deserving of severity as any other group of ravenous beasts; not because one would suppress their opinions but because law exists to protect society from their violence.

Whatever sympathy one may feel for the two prisoners as to their guilt there is no question but that they were representatives of the most dangerous enemy of American institutions; viz, the kind of people who believe in killing their fellow men if they disagree with them.

I hold no brief for the privileged classes. They are, and always have been, unreasonable enough, God knows. But they are not dangerous lunatics and they do permit some twenty million people in the United States to own automobiles; whereas the other group would not permit the intelligentsia to walk on two legs, so intolerant is their venom.

As I have said I prefer a vicious dog to a mad one, because as a rule the former will let you alone if you let him alone; whereas a mad dog will bite anybody, perfectly indifferent to the misery that they cause.

The unfortunate phase of this case is the fatuous credulity of the intelligentsia who believe that the smoke screen rolled up in this particular case had any mercy toward human life hidden behind its ominous gloom.

One wonders which is the greater danger to our country; that our courts will execute prisoners unfairly in any great numbers, or that some day America, like France and Russia, will learn that people who hate venomously can never govern wisely whether they are partisans of the privilege classes or the third international.

One wishes that Christians could realize that the Church has ceased to be universal, but that atheistic anarchy realizes the value of unity as the basis of destroying that which they are utterly incapable of building. You cannot build a fraternity among men on a vacuum or a negation.

Let's Know

ON FISHING

By Rev. Frank E. Wilson

I RETURN to my column in THE WITNESS after a summer dedicated chiefly to fishing. Some people smile down good-humoredly on fishing as a lazy-man's recreation. They picture him under a hot sun dozing in the back of a boat, with a long bamboo pole projected over slimy water, while a few large-eyed fish casually eat away at his worms. Such poor, misguided urbanites have learned all their fishing from the newspaper comics. They have never known the exhiliration of wading against the current of a swift-flowing stream, whipping the pools with a spangled fly in eager anticipation of the quick splash, the sharp strike, the taut line, the curved rod, and the skillful play to bring to net the gamiest little swimmer in the watery kingdom. The lazy man had better let it alone.

Doubtless it was more than coincidence that our Lord drew his leading apostles from the ranks of fishermen in the Sea of Galilee. They were quite sure to be men of patience, perseverance, and dependability. The old fiction which identifies lies with fish stories is a wicked libel. A real fisherman is a sportsman and he plays the game. If you want to know what a man is made of, spend a few days with him on a fishing trip.

It's time we revised our patronizing attitude toward the apostles which paints them as simple-minded, ignorant fishermen. Two thousand years ago the fishing industry in the Sea of Galilee offered an occupation of no small importance. Its waters were famous all over the Roman Empire for the fine quality of the fish produced. It was an organized business. The fish were shipped alive to be served even at the emperor's table and there were also pickling factories on the shore of Galilee to preserve them for sale on a slower market. Some twenty-four different species were found in that lake alone. They were taken with a drag-net, a hand-net, or a hook and line. The fishermen worked in groups—a kind of primitive corporation. They had business dealings in all probability with every part of the Roman world. Josephus speaks of 330 fishing boats in this lake which measured in its greatest dimensions thirteen by eight miles. To be a successful fisherman under such circumstances meant that a man had to be enterprising, industrious, keen-witted, able not only to catch fish but to transact business with many kinds of men and, perhaps, in several dialects. Our Lord didn't pick fishermen because they were all He could get. He picked them because they were the kind of men He wanted. It was out of a large number of disciples that the Twelve were selected and five of them came from the one city of Bethsaida, which is a Hebrew name meaning the "House of Fish."

All this is written, not in defense of my summer vacation, for I enjoyed it and that suffices. Neither is it written in the hope that everyone who reads it will promptly turn fisherman, for our good waters are already being fished too hard. But it is written in honor of the Apostles who were far more competent men than most people seem to realize. We have been so anxious to disconnect the Gospel from the highbrows that we have reduced the Apostles to rather uninspiring proportions. I think if they were here today, the Church would have reason to be proud of them.

CUSHIONED PEWS

By

BISHOP JOHNSON

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DEAN INGE DELIVERS A LECTURE

On Spiritual Religion

Edited by

A. MANBY LLOYD

THIS page is inteded to be impartial so if one week you read about Anglo-Catholics or the Biretta Brigade, do not be surprised to read the next of Breezy Bishops and Gloomy Deans, who seem on the surface to be nothing more than Quakers in leggings.

Last week the Dean of St. Paul's published in one of our secular papers what appears to be his views on the priesthood. He left the ordinary secular reader in no sort of doubt as to what he understood a "priest" to be—namely, a person for whom the Lord Christ has no use. He tells us that no "intermediaries" are needed between God and His people; that Christ "founded no new religion, no organized Church, no priest."

* * *

Again Dean Inge had things to say at the annual conference of Modern Churchmen which recently met at Birmingham. Speaking on "The Spiritual Nature of the Christian Religion" he said that we were living at the end of perhaps the most extraordinary epoch in human history, a period of social, political, economic, and intellectual change to which, he thought, there was no parallel. It had been marked especially by two characteristics—the advance of applied science and a vast increase of wealth and population. These developments had given the age a somewhat materialistic tone, for there had been no corresponding advance either in art or in spiritual life. Western society had been considerably dislocated; "déraciné" explained the Dean, for the convenience of those who spoke a broader language than the people of these isles. As might be expected, they heard some crying out that they wanted a new religion. Others said they wanted the old religion; while yet a third party said they wanted no religion at all. The Dean gave his answers to the first and second propositions, and said revivals were shallow things. They were strong only when they disguised a new inspiration as antiquarianism, and strove to restore something that never existed. "He who really looks back," said the Dean, in a remarkable passage, "is like Lot's wife. The deserts of theology are strewn with these melancholy monuments."

* * *

As for the fool who said in his heart, "There is no God," let him go



DEAN INGE

to Moscow; it would prepare him for the worst that might befall him in another life. The Kingdom of Heaven was like a householder, who brought out of his treasure things new and old; not so much some things that were new and other things that were old as new things that were old before the world was, and old things that still bore new fruits and flowers. There was no Scripture against pouring the old wine into new bottles.

What did they mean by Christianity? asked the Dean. They must try to be clear about the answer to this question. Nor could they hope to answer it without a very broad view of the course of history during the last 2,000 years. It was not easy to disentangle the essential from the accidental, because religion, like some chemical substances, was never found pure, and no great Church presented or could present the pure gold without much alloy. The subjective convictions of the individual must affect his judgment as to what the religion of Christ was meant and ought to be.

There might be a few present who doubted whether a universal and spiritual religion could be found in the teaching of the earthly Christ. He could not argue the question there, but he was convinced that we knew a great deal about Jesus of Nazareth; that the main character of His revelation stood out strong and clear, and that it was in broad outline very much what they had all been taught to believe. The Gospel was a religion of moral redemption, not of social reform. Social legislation lay simply outside the range of Christ's teaching. Those things were left by Him to the law of love.

* * *

Persecution, continued the Dean, seldom destroyed a religion, but it narrowed and hardened it. He had no wish to deliver an anti-Roman polemic. For the political philosopher the Roman Church was perhaps the most interesting phenomenon in history. Its worst side was the political, its best was its wonderful traditional system of mind-cure developed empirically through the gathered experience of the confessional. Catholicism apart from its imperialism, was best understood as an art. Protestantism was a revolt against a Church stifled by formalism and unethical legalism. It proclaimed the freedom of the individual conscience and the right of immediate access to God. It was thus in part a return to the original Gospel. The shifting of the center of gravity in religion from authority to experience ushered in a new period in which both Protestanism and Mysticism must play a prominent part. The chief seat of authority in religion would be no longer the Church nor the Bible, but the testimony of the Holy Spirit, the Inner Light, interpreting the teaching of the New Testament. The Church of the future would have its center in Jesus Christ but in a living and self-revealing Christ, with a fresh message for each generation. Such was the faith of all "Modern Churchmen." But they had to remember that spiritual religion was the most difficult, as it was the highest kind of religion to live by. The spiritual Christian needed to be a very earnest and good man living under strict self-discipline, and testing all his thoughts, words and actions by the obedience of Christ. If he failed to do that he would be a dilettante and the Kingdom of God was not brought any nearer by dilettantes.

* * *

The Bishop of Birmingham, in welcoming the conference to the city referred to the succession of great leaders and their activities in Birmingham in the past. For the greater part of the time, he said, the Church of England was dull, lethargic, and often retrograde, but he thought that in modern times a change had come about. He looked forward to a future in which the Church

(Continued on page 15)

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

A CONFERENCE of bishops interested in the development of the Church's rural work is being held at Columbus, Ohio, (September 20-23 inclusive). The conference, unique in the annals of the Episcopal Church is being organized under the leadership of Bishop George W. Davenport and the secretary of the division for rural work of the National Council.

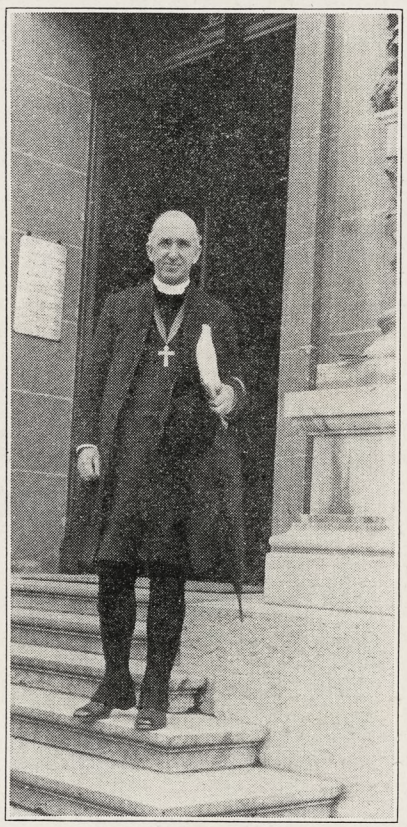
The program of the conference includes the following subjects and leaders—The Importance of Rural America, Dr. Vivian; The Episcopal Church and Rural America, Rev. Dr. M. A. Dawber; Conference by Dr. Dawber; Educating and Arousing the Church to the Value of Rural Work, Bishop Rogers; Enlisting and Training Men for the Rural Ministry, Bishop McDowell; Increasing the Efficiency of the Clergy Now in Village and Country, Bishop Green; The Use of Laity in Country Work, Bishop Darst; Methods of Carrying on Rural Work in Diocese, County and Parish, Bishop Ferris; The Church and Country Life Movements, Mr. C. J. Galpin; Social Service in Village and Country, Bishop Gray; Religious Education in Village and Country, Bishop Strider.

The subjects for discussion cover some of the most important phases and problems of rural church work. The bishops chosen to lead the discussions represent practically every section of the United States east of the Mississippi and are particularly interested in the subjects assigned them. Dr. Vivian is head of the College of Agriculture of Ohio State University, a Churchman, a pleasing speaker, and vitally concerned with American rural life. The Rev. M. A. Dawber is head of the Department for Rural Work of the Methodist Church and a regular and welcome lecturer at the summer schools for rural clergy. Mr. C. J. Galpin is a member of the United States Department of Agriculture, a Churchman, and lecturer at the school for rural clergy. Mr. Galpin will discuss the Church and rural America from a national standpoint.

The conference is housed and the discussions held in the Athletic Club of Columbus, one of the finest clubs for men in the Middle West.

* * *

Twins were born to a mother in a town near Sagada a few weeks ago and the mother died. It is a custom to put to death a baby whose mother dies, and twins are looked upon as omens of misfortune. Among the Igorots generally, one is sacrificed, the stronger, since it is the "anito" or spirit child. In this case, since the mother died, both babies were to go too. But along came a Christian Igorot who knew this was wrong and also knew a way to save them. He put the babies into a milk-box and brought them to Sagada, to the Sisters at the Girls' School. They were taken to the Dispensary and cared for and baptized. One of them later fell ill and died but the other lives.



BISHOP OF HONDURAS
A Delegate at Lausanne

* * *

The 1927 session of the Sewanee Summer Training School closed with a bit of ceremonial, which gave symbolic expression to the aim of the school. On the stage of the hall in which the closing meeting was held stood a white cross, a replica of the memorial cross on the brow of the mountain at Sewanee. Before the cross was set a lighted candle. Bishop Green of Mississippi, director of the adult division, wearing his Episcopal vestments, lit his candle from the light before the cross, and in turn the deans of the school's departments kindled their light from his. The members of the school, coming forward, lit their candles from those of the deans, and passed silently out of the hall. Before the kindling of the lights, the Bishop had given this charge to the members of the school:

"Dearly beloved, who have sojourned here on this mountain, take with you hence that which you have received here. Teach those who are led by you the song of faith which you have learned here. Kindle in their hearts the light that has shined upon you here. And may the God of Peace who brought again from the dead our Lord Jesus Christ, the great shepherd of the sheep, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight; through Jesus Christ, to whom be glory for ever and ever. Amen."

The closing ceremonial rang true to the spirit which manifested itself throughout the whole of the Sewanee Summer Training School this year. In earnestness of purpose, in faithfulness of work, in responsiveness to the call to service, in numbers, in the ability of the teaching staff, the school reached this year its highwater mark. This has come as the result of eighteen years of development, of careful planning, and of hard work on the part of the leaders of the school.

The official statistics are as follows:

The school continued in session for four weeks, from July 26th to August 24th. The Young People's Division opened July 26th and closed August 9th. The Adult Division and the School of the Prophets, meeting simultaneously, opened on August 10th

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and closed on August 24th. The total number of students, faculty, and staff registered in the Young People's Division was 194; in the Adult Division and School of the Prophets was 283; a total of 477. In addition there were seventy-five visitors making a grand total of about 552.

One of the important gatherings of the Summer School is always the annual Rally of the "Grand Confederated Fellowship of the Contributory Tribes of the Southland," of which the constituent units are composed of the people from the several Southern States, and each bears an equally grandiloquent title. That of South Carolina, for instance, is "The Grand Uncontaminated, Unconciliated, and Unreconstructed Society of Secessionists of South Carolina." When the Tribes assemble, each answers the roll call with its own song, yell, and high sign, and offers its own special gift. Underneath the surface of burlesque there is always a more serious purpose, and the humor of the roll-call modulates into a more serious note as the program develops, until finally the climax is reached with the recitation of pledge to the Flag of America and to the Cross of Christ, with benediction from the senior Bishop present.

This year, the gifts offered by the Tribes were largely gifts of life. Louisiana offered a girl about to enter the mountain mission field, and a boy about to enter the theological seminary. Tennessee offered two of its girls who have given themselves to educational service. South Carolina offered a son and a daughter of that state, both of them missionaries on furlough from China. Three members of the faculty of the School of the Prophets—a Bishop, a Doctor of Divinity and a Doctor of Philosophy, enacted a pageant prophesying the reconciliation and the co-operation of Science and Religion.

* * *

Rev. Cuthbert O. S. Kearton, rector of Grace Church, Waterford, New York, died on September 6th following an illness of six weeks. He had been the rector of Holy Innocents, Albany; Trinity, Geneva, New York; Trinity, Marshall, Michigan and Grace, Cherry Valley, New York.

* * *

Requests come from rectors in college towns for us to print their names and addresses so that parents and pastors may notify them of young people entering colleges in their neighborhood. It is obviously impossible for us to print them all. We do, however, urge both parents and rectors to notify student pastors of these young folks entering their folds. Pages 182-187 in the Living Church Annual has the names and addresses of all the student pastors.

* * *

Wouldn't you like to dig into a child's head and discover really why he admires and dislikes certain things. Why, for instance, does my son, six, enthuse so over Tom Mix and Buck Jones? I have a hunch that he really admires their horses rather than the men, but that is just

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a wild guess. Anyhow what started me off on that is the bit of news which has just arrived that Buck Jones, wild west movie actor, staged two performances in Hollywood, for the benefit of Christ Church, Sherman, California. They are building a new church, in fact have it all built. But there is considerable debt hanging over it which the rector, the Rev. A. H. Wurtele, says Mr. Buck Jones helped to remove.

* * *

Miss Iyo Araki, famous throughout Japan as head nurse of St. Luke's International Hospital, Tokyo, a visitor in this country at the invitation of the Rockefeller Foundation, was formally welcomed by the staff of the Church Missions House, New York, on Tuesday last at a tea given by the department of missions. Araki San (San standing for Miss) is the nurse who during the earthquake of September 1st, 1923, when St. Luke's Hospital was damaged by the quake and destroyed by fire, carried patients into the nearby excavation, and when trapped by the flames, covered her charges with blankets, while with a dishpan, she kept these wet with accumulated rain water through the terrific ordeal of five hours. Not a patient was lost and Araki San's uniform, scorched and burned in a score of places, is one of the treasured keepsakes in St. Luke's museum.

* * *

Rev. Charles F. Sweet, for 26 years one of the Church's missionaries in Japan, died in Peekskill, New York, September 10th, at the age of 72 years. Going to Japan in 1896, Dr. Sweet became a member of the staff of Trinity Catechetical School which later developed into the Central Theological College of the Church in Japan. He therefore had an opportunity for sharing in the training of several generations of theological students.

* * *

The diocese of Springfield gave $5 to the Birthday Thank Offering in New Orleans. Right now they have nearly $150 salted away for the offering to be presented next year in Washington, and there is a full year to go.

* * *

Bishop White of Springfield has just finished the first vacation that he has had since he was consecrated in 1924. Been fishing for a month up in Minnesota. Good idea.

* * *

Every parish in the diocese of Springfield has a rector, and all but two missions are under the pastoral care of a priest. This is the first time that such a happy state could be reported.

* * *

Be interesting to know just how much praying was really done for the success of the Conference on Faith and Order. In Ohio the diocesan Auxiliary sent prayer leaflets to all branches with the request that daily prayers be held.

* * *

Fifth annual conference for church workers among colored people is to meet at St. James Church, Baltimore, October 4-6th. All sorts of interesting speakers on every conceivable subject.

* * *

Calvary, Westerly, Rhode Island, is raising $6,000 for a new organ.

* * *

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American Bible Society by the Soviet government. They will be distributed in Russia by the Baptists.

* * *

A memorial service for Mrs. William Lawrence, wife of the retired bishop of Massachusetts, was held at Bar Harbor, Maine, last Sunday at the same time as her funeral at St. Paul's Cathedral, Boston. The service was read by Bishop Manning of New York.

* * *

Grace Church, Salem, Mass., has been left $2,000 by the will of Charles R. Frye of that city.

* * *

Mr. Sydney Webber, organist of St. Luke's Cathedral, Portland, Me., has accepted a similar position at All Saints,' Worchester, Massachusetts.

* * *

St. Paul's, Fairfield, Connecticut, is being enlarged and a parish house is being built, all due to the gift of Mr. and Mrs. O. B. Jennings.

* * *

Rev. J. A. Williams, negro, has been on the job in St. Stephen's mission, Omaha, for thirty-six years. Not a mission now for it was admitted as a parish last year.

* * *

The tenth annual Silver Bay conference on industry met September 1st-4th with over 600 people attending. Among the speakers were Dr. James A. Britton, chief medical examiner, International Harvester Co.; Dr. George B. Cutten, president, Colgate University; Haley Fiske, president, Metropolitan Life Insurance Co.; C. E. Lindquist, general secretary, Brotherhood of Locomotive Engineers; Professor Elton Mayo, Harvard University; Arthur T. Morey, general manager, Commonwealth Steel Co.; Dr. William C. Poole, minister to Christ Church, London; Dr. Peter A. Speck, head of Slavic division, Library of Congress.

Subjects discussed included "American Industry and the World," "The Scientific Approach to Industrial Relations," "Ideals for Medical Service in Industry," "Improving Industrial Relationships on the Railroads," "Labor's View on Co-operation," "From Ellis Island to American Citizenship," "New Responsibilities of Modern Business," "Progress in Eliminating Human Wastes in Industry," "The Spiritual Dynamic."

Group discussions were held as follows: "Taking the 'Con' Out of Conferences," under leadership of C. S. Ching, supervisor of industrial relations, United States Rubber Co.; "Indications of an Outstanding Foreman Leader," John H. Frye, American Telephone & Telegraph Co.; "The Industrial Rehabilitation of Men," Robert T. Kent, general manager, Bridgeport Brass Co.; "Financial Incentives," J. M. Larkin, assistant to the president, Bethlehem Steel Co.; conference on railroad situation under leadership of J. B. Parrish, Chesapeake & Ohio Railway Co.; and "Thrift Plans," W. H. Winans, Union Carbide Co.

* * *

An interesting inter-denominational, inter-racial community center, where members of a score of churches and seven races will meet for conferences, devotions and recreation, is being established at Kaneohe, on the cool windward side of the Island of Oahu, twelve miles from Honolulu.

The settlement is named "Kokokahi," Hawaiian for "one blood." It is sponsored by Theodore Richards, for a score of years treasurer of the Hawaiian Board of Missions, and it was dedicated this summer by services held under the auspices of the Honolulu Inter-Church Federation. It will be ready for use about the first of next year, it is believed.

Richards purchased a large tract of land overlooking the beach at Kaneohe, and is disposing of it to an especially selected group of churches and individuals at prices below those prevailing for surrounding land. Beach property at Kaneohe has been much in demand recently, and many Honolulans have erected week-end homes there. In addition to the low prices offered by Richards, he proposes to use one-tenth of the sale price of the lots for improvement of the reserve portion. There he intends to build a large open-air pavillion, a kitchen, tennis and volley-ball courts and other buildings. He will also blast out coral rock near the beach to provide good swimming and build piers to the deep water to make boating and fishing available.

Twenty-two churches were selected to be given first choice of lots, which range in price from $500 to $6000. These churches drew for opportunity to select their lots. Meanwhile, vari-

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SISTERS OF THE HOLY NATIVITY. House of Retreat and Rest. Bay Shore, Long Island, N. Y. References required.

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ous racial committees had drawn up lists of individual members of various churches who would be offered the opportunity to take up individual lots among their racial groups. Nationalities drew in the following order, determined at a previous drawing: Hawaiian, Japanese, Portuguese, Korean, Filipino, Chinese and Anglo-Saxon.

* * *

This from the Rev. Samuel Shoemaker, rector of Calvary, New York City:

"Of course we want self-expression and we need schools and colleges which will bring out real individuality instead of molding boys and girls alike and turning them out after a pattern. But before you can express yourself, you must be something and have something to express. Self-expression is not letting yourself go and riding roughshod over the decent conventions of life. There can be no true self-expression without continual reference to moral law and social obligation. Men and women cannot justify anything by saying they are merely expressing themselves. How many plead insanity as an afterthought when a murder has been committed cold-bloodedly? It is time for us to center our minds on that part of our lives which is free and to declare again for men's moral responsibility. This is a very serious state of affairs. You tell a lot of young people everything about a man's physical descent, and nothing about his spiritual ascent, and you have made a clear way for them to evade most of their obligations. The way of scientific materialism is the way of moral death. The utter ennui of a generation of youth which has exhausted all possibilities of sensation and squeezed all the enthusiasm out of life! When will we learn that we cannot pursue happiness directly; that it comes only as a by-product of service and right living; that it dies when we seek it; as a flower wilts for being held too tightly in one's hand?"

* * *

Church Army is still at it; they have pretty much covered New York and Vermont and Rhode Island, and are now ready to start preaching missions in the neighborhood of New Bedford, Mass., under the chairmanship of the Rev. "Jack" Groton. A training center will be opened soon in Rhode Island if all goes as planned, there to train American young men for this Church Army work that has proved so worthwhile.

* * *

St. George's, Mt. Savage, Maryland, is being renovated and improved. New pews and choir stalls, paint and floor covering. Cost $5000—a gift.

* * *

The Federal Council, stirred by current reports that the churches are losing in membership, have issued a statement declaring that the real facts are just the opposite. Figures are presented for twenty-five leading denominations showing that they have grown almost fifty per cent during the last twenty years.

* * *

Here is a new Bible game, sent to me by the Rev. Irwin St. John Tucker. There is a text for every occupation, so he says. See if you can match these for your own calling:

School teacher—Precept upon precept, line upon line, here a little and there a little; for with stammering lips and a strange tongue shall the Lord teach this people.—Isaiah 28:10.

Bootblack—How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace!—Isaiah 52:7.

Having your feet shod with the preparation of the gospel of peace. —Ephesians 6:15.

Bond Salesman—Remember my bonds.—Colossians 4:18.

Barber—In those days shall the Lord shave with a razor that is hired.—Isaiah 7:20.

Stenographer—See what large letters I write unto you with mine own hand.—Galatians 6:11.

I Tertius, who write this epistle, salute you.—Philippians.

Real Estate—They shall build homes, and inhabit them.—Isaiah 65:21.

Lawyer—Plead thou my case, O Lord, with them that rise up against me.—Psalms 35:1.

Banker—Let each one of you lay by him in store.—I Corinthians 16:2.

Grocer—Remember the cucumbers, and the melons, and the leeks, and the onions, and the garlic.—Numbers 11:5.

Newspaper man—I speak the truth, I lie not.—Galatians.

* * *

Writing of a recent visit to the San Blas country in southeastern Panama, Bishop Morris of the Canal Zone says that he spent eight interesting days there and during that



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Sunday, 8, 11 and 4. Daily, 8, 11 and 4

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

Church of St. Mary the Virgin, New York
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Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

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time held four services, baptized two children and confirmed one. "The Garvey people are very active in that vicinity and on every side one sees their propaganda. Apparently all pictures of the British Royal Family, formerly in every West Indian home, have been removed, and in their stead appear radical mottoes and chromos. But the church retains their affection and they seemed pleased with my visit. I got in touch with virtually all the white families also.

"Through the kindness of the manager of the local development corporation we made arrangements for them to attend the Sunday services, which they did, coming from the distant plantations on motor rail cars. It was very interesting. So much mud I had never seen before, except on the shorter visits to the same place. There are not even foot paths, much less roads, only the ties of the narrow guage road to walk on when one has waded that far. No vehicles of any kind.

"What we are to do about the Indians I cannot see. Occasionally they come singly or in pairs to a service, and those I met on the islands and at the dock were friendly enough. Some of them work for the corporation. I hope we may commend the Church to them, but the only definite Christian work ever attempted was suppressed three years ago by the government under the San Blas agreement and the woman worker deported, although she had made herself entirely welcome.

"There is a small mission but as it may be the beginning of something important in this region it seems worth while to send this report. A forceful and mature West Indian clergyman would probably do the most good as things now stand."

* * *

A memorial service for General Wood was held at the Cathedral of St. Mary and St. John, Manila. The huge edifice, with a seating capacity of a thousand, was crowded to the doors, with several hundred unable to gain admission.

Clerical Changes

HEMINWAY, Rev. Truman, former chaplain at St. George's School, Newport, Rhode Island, has taken up his work as rector of the Epiphany, Winchester, Mass.

LYNCH, Rev. Francis F., rector of Rock Spring Parish, Harford County, Maryland, has accepted a call to Trinity Church, Victoria, Tex.

MAC DONNELL, Rev. A. H., in charge at St. Helena and Mt. Winans, Md., has accepted an appointment as assistant at St. Timothy's, Philadelphia.

RICHARDSON, Rev. J. A., rector of St. Mary's, Philadelphia, has accepted an appointment as lecturer on Church History at the General Theological Seminary.

TRAVIS, Rev. William T., rector of St. Mark's, Kansas City, Mo., to be rector of St. Simon's, Chicago.

Services

Cathedral of St. John the Divine, New York.
Amsterdam Ave. and 111th St.
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The Incarnation, New York
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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 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School 9:30.
Holy Days and Thursdays, 7:30 and 11

St. James, New York.
Rev. Frank Warfield Crowder, D.D
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, and 11 A. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursdays, 11 A. M.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

St. John's Cathedral, Denver
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

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

St. Paul's, Milwaukee.
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Holy Days and Tuesdays, 9:30.
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Daily, 7:30, 9, and 6.
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to gain admission. The service was conducted by Bishop Mosher and a large number of clergy, including several army chaplains. General Wood had been confirmed in the Cathedral in 1907, and was a regular attendant whenever he was in Manila.

MANBY LLOYD'S LETTER

(Continued from page 8)

would show renewed vigour, energy, and capacity for spiritual leadership in central England. His expectations might be disappointed, but if controversy was a sign of health, they could claim to be a not entirely unhealthy religious community. Modernism was still much misunderstood, and was often misrepresented and maligned. In reality it was a constructive movement of a positive religious value. It represented the attempt of scholars and thinkers to present Christianity as a faith which modern educated men and women could accept, and was neither unhealthy nor unhappy. Some traditions associated in the Christian belief must be abandoned as the result of the vast change in men's outlook during the last half-century. The modernists were not responsible for such growth of knowledge. They accepted it as part of our development and culture, and therefore they deserved the gratitude of thoughtful citizens because they refused to ignore the problems to which the new knowledge gave rise. They were trying to make the Church of England adjust its outlook to men's changed conception of the universe and humanity's past. He regarded the modernist movement as the most promising and the most important in the Anglican Church at the present time. It aimed at joining spiritual enthusiasm to truth. The orthodoxy of the future was being shaped by those who, too often by ignorant fanaticism, were represented as troublesome heretics today.

In Memoriam

JESSE ALONZO PHILLIPS

Born the sixth of February, 1907.

Entered into Life Everlasting, the eighteenth of August, 1927.

The Burial Office was said in St. Paul's Church, Bloomsberg, Diocese of Harrisburg, on the afternoon of Saturday, the twentieth of August, at four o'clock. In this Church which was founded by his Great-great-great Grandfather, The Reverend Caleb Hopkins, in 1792, he was baptized, received the Apostolic Rite of Confirmation, made his first Communion and was a member of The Choir for ten years.

But he lives. Somehow he lives. And we who knew him intimately do not forget. We still feel his beautiful eyes on us. We still remember that wonderful smile of his and "long for the touch of a vanished hand and the sound of a voice that is still."

"Requiescat in pace"

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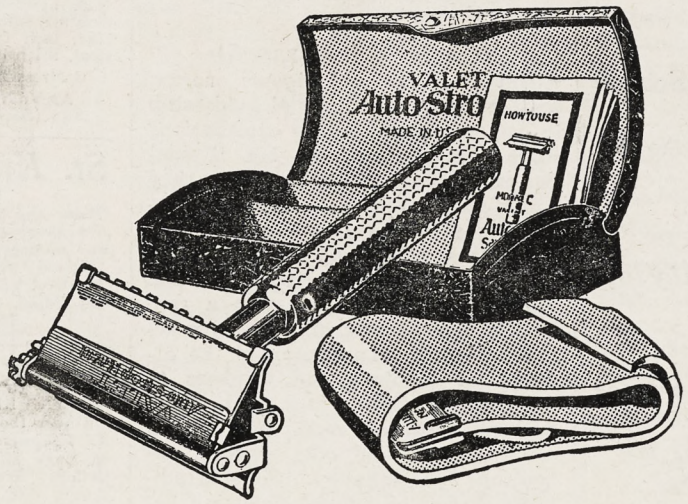

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ON JOINING THE CHURCH—W. E. Johnson

The WITNESS

CHICAGO, SEPTEMBER 29, 1927

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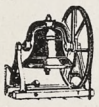
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ON JOINING THE CHURCH

Why You Cannot Join the Episcopal Church

By

REV. W. EVERETT JOHNSON

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts 2-41.

Peter had just preached the first Christian sermon. It is only a few weeks from the time that he had been with Christ and heard from Him "things pertaining to the kingdom of God." As the result of Peter's sermon about three thousand persons have been baptized. One can imagine the joy this brought to Peter and the other apostles. Let us suppose that one of the three thousand comes to Peter with this request, "now that I have been baptized, I would like to join the church." It is easy to imagine the astonishment of Peter giving a reply something like this: "Baptism is the only way of joining the Church that Christ taught us, and far be it from me to add to that which he taught; you are as much a member of the Church as you ever can be."

An Innovation

It was nearly fifteen hundred years later before any follower of Christ had the nerve to add a requirement that did not come from Him. Then some of those followers introduced a practice that has been continued by their successors to this day, a practice known as "joining the church." But, to do this consistently they had to introduce a qualifying adjective to the word, church, and that adjective indicated separation from other Christians; so one may join the Congregational Church, or the Presbyterian Church, and sadly enough in the language of our day, one may join the Episcopal Church. At the start of this innovation the Congregationalists were consistent and called their units, societies, and not churches.

We do speak of joining a society as a man may say, "I have joined the Odd Fellows." There are, at least, three steps to be taken in joining a society, an application from the candidate, an acceptance of the application by the society, if it be not a rejection, and some form of initiation, however simple. In making an application the candidate understands that he may be rejected, and that if he be accepted into membership, he may be expelled for any cause upon which the members of the society may agree.

We All Belong

There are two societies to which we all belong, although we do not usually give them that name; they are the family and the state. We became members of those two societies by an act of God, so you do not say, I joined my family on a certain day, but I was born into it. If you were born in the United States, you do not say, I joined the United States, but I was born a citizen. You may quarrel with your family and leave them; you may be disloyal to your Country and emigrate; but you are always a son of your father and mother, and a native of the United States. Since God gave you membership in your family and nation, the relationship in each is therefore interminable.

When you repeat the Lord's Prayer you begin by an admission of relationship in a family by saying "Our Father," and to a state by saying, "Thy Kingdom." Christ plainly declares that you must be born into that relationship by baptism. Your catechism tells you that by baptism you were made a child of God and an inheritor of the kingdom.

By being born in the United States you became a member of what? Let us say that you were born in Ohio; were you first a citizen of Ohio or of the United States? You became first a citizen of the United States and then a citizen of Ohio. When you became of age you moved from Ohio into Iowa and so became a citizen of that state. Did you make application to the authorities in Iowa for citizenship? Certainly not; you became a citizen by right of your birth in the United States and not as a privilege from the state of Iowa.

Baptism

An infant is baptized by a priest of the Episcopal Church according to the ritual of the Prayer Book. From any words or acts of that

THE Rev. W. Everett Johnson, one time rector of the Church of the Redeemer, New York City, and now at San Benito, Texas, is issuing a series of leaflets for the use of Lay readers and those who are called upon to read aloud at meetings of guilds or adult classes. These leaflets, to which the name Church Readers has been given, are short and pithy, dealing with things that Churchmen ought to know. The editorial in this issue is one of them. They can be secured by sending twenty-five cents for three, a dollar for twelve, or six cents each in quantities of twenty-five or more, to his address. We commend them especially to lay workers who have to make addresses — and are sometimes put to it for material.—I. P. J.

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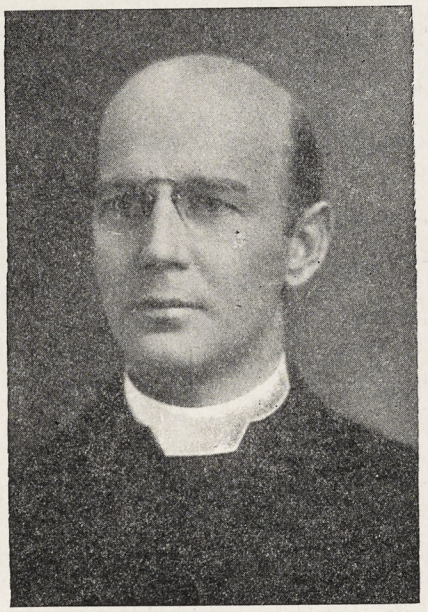
ritual it would not be possible for a stranger to know that he was in an Episcopal Church—not a word is said about the Episcopal Church. Immediately after the baptism the priest declares that the child is "grafted into the body of Christ's Church." A little later in the thanksgiving prayer God is thanked for regenerating the child and incorporating him into the holy Church. At the same time another child is baptized in Greece by a priest of the Greek Church. These two children are as two children born in two different states of the Union, each equally a citizen of the United States, each of these children is equally a citizen in the Church.

When the Greek child becomes of age he comes to this country to make his home here. Having always been faithful in the performance of his duties to the Church, he desires to continue doing so. Finding here many churches of many names in his new home, he visits a number of their pastors to learn just how he stands as to his Church membership. They all greet him cordially and invite him to join the church they respectively represent. He deeply resents the idea that he must join anything; is he not as much a citizen in the kingdom of God as any of them? Finally, he comes to a priest of an Episcopal Church with the same credentials of his standing in the Church in Greece that he has shown to the others. This priest says to him at once, "You do not have to join anything, nor can I extend to you any privileges. You are by right as much a member of the Church as I am." He is as a native citizen of the United States moving from one state to another; he is a citizen in his adopted state by right of his birth in the United States.

By his baptism that Greek, even as you or I, was added to the three thousand who were baptized after Peter's sermon in Jerusalem. And yet, the Episcopal Church is the only American Church in which this Greek, or any other Christian foreigner, arriving in this country enters by right of birth in baptism. The others may greet him as cordially and invite him most urgently to join their respective societies, but it is by invitation, and invitation implies a privilege extended. You invite a man to enter your house, but you would not think of inviting him to walk on the sidewalk in front of your house—your house is your castle, your sidewalk is a public highway. A denominational church is the possession of a limited number of people who maintain it; and if you wish to join it, it is by their courtesy that you are accepted. The Church is the highway of God in His kingdom open to all its citizens by



BISHOP OLDHAM
At Girls' Friendly Convention

right of their birth; a highway running through nations and ages; the right of way of the children of God on which we as citizens work that it may be kept open and fit for those journeying Godward.

AN INCLUSIVE CHURCH

But, the Episcopal Church can claim less than one per cent of the population of our great Country—what is her position toward the great number of those who have been baptized with water in the name of Trinity but membership in some denominational organization. It is the same as that which has been indicated for the Greek. The Church does not limit the administration of baptism to her priests; she instructs her laymen to baptize in an emergency and accepts such baptism when administered. So one of these denominational Christians, able to satisfy a priest as to his baptism, cannot join the Episcopal Church—he is a member by virtue of his birth into the kingdom of God. Thus it is that the Episcopal Church, bearing the reputation of being a most exclusive church, is the most inclusive of all the great religious organizations of America.

Finally, there are the unbaptized who may come asking that they be made members of the Episcopal Church—it cannot be done. We can do for them just what Peter and the other apostles did for those who repented and believed nearly nineteen centuries ago, and that is add them to that original three thousand who first traveled the highway of God. To claim to do more would be mixing the commands of God with the inventions of men as did the Pharisees of old.

No one has become the master of any language until he is able to think in it. We of the Episcopal Church have a language that has been spoken for ages by those traveling the highway of God, but our children have never learned it well enough to be able to think in it. In worship we use the ancient, but not dead, language, but when we get outside of our churches we think in the language of a divided Christianity and so it may startle many to be told that no one can join the Episcopal Church. "My child was baptized into the Episcopal Church" is a frequent remark, made by those who when present at the baptism of their children never heard a word about the Episcopal Church uttered from the beginning to the end of the service. These same people attend the services of the Church in which the words, Episcopal Church, are never mentioned. Could the apostles come to life and attend one of those services, the English would not be understood, but the real language of the worship would not be new, save for a few local references.

Let's Know

BETWEEN SUNDAYS

By Rev. Frank E. Wilson

EVERYONE will agree that the worship of God should not be confined to Sunday Christianity certainly is not meant to be a one-day-in-seven religion. Periodically we hear some blistering remarks about religion in the home. Well, whether we like it or not, the modern home is not what it used to be. Particularly in cities where people live in the smallest possible room space and where long distances to business necessitate the hurried exit of various members of the family each morning and their continued absence from home until evening, the question of family worship becomes quite complex. Yet Christian worship must not be confined to Sunday. Doesn't it make it all the more necessary that churches should be open all day? The following is taken from a letter on this subject which has just come to my desk:

"Sometimes I am in Boston. Then there is difficulty. At my dear Church of St. John the Evangelist I find a Church which is in use every day of the week. There is no musty odor there but an atmosphere of prayer because it is a praying Church. It ministers to all kinds of people as one can easily see who

Letters stating problems addressed to the Editor of this column will receive his attention as soon after being received as possible.

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drops in there for a few minutes of rest or prayer.

"But I am not always in Boston. Every afternoon when I come from my work I pass two Roman Catholic Churches. Often I should like to stop but I don't feel that I really have a right to. Then later I pass our Church which is closed from Sunday to Sunday and I go on my way with a bit of heartache because of what I am denied. To find an open Church I have to go to a neighboring city. In the summer it is even worse. I have been during August in a small town where absolutely no service is held during the rector's vacation. One can be homesick for the Sacrament as well as for less important things."

How many of our Church people feel that way—and how many more of them ought to? I know the difficulties. I know the vandalism and petty thievery which endanger an open and unwatched Church building, especially in the larger cities. I know the problem of week-day services in smaller places where one priest may be in charge of congregations in two or more towns and is therefore not always in one place. Living in northern Wisconsin, I know the expensive question of heating a building during the winter months, particularly if there is not a chapel attached to the Church. Yet people ought to have the privilege of entering the peaceful quiet of the House of God as a refreshing retreat from the over-busy life of the street and the office.

One day in Lent a woman telephoned me (not a communicant of the Church) to ask if the Church would be open that afternoon. "Certainly," I replied, "Evening Prayer is said at 4:30." "Yes," she said, "but I want to go in before that. I have a real problem on my hands and I want to get quietly into the Church where I can think and pray it out." "The Church is always open," I told her. "Go right in and help yourself any time you please." That woman was there for more than an hour before 4:30 and stayed through the service.

Certainly it is worth some serious consideration.

THE PLACE OF PRAYER

In the Christian Religion

BY CANON JAMES ADDERLEY

IT BECAME clear to my mind that I must find a use for prayer or I could not really claim to be a Christian. One thing was very evident. Prayer has always been and still is the chief spiritual occupation of Christians. They pray privately every morning and evening. They pray when they are in any danger. They pray for others and with others. Yet somehow for a long time I could see no use in it at all. I did it in a half-hearted sort of way because other people did it. I asked God for things, but I scarcely ever believed that He would or could give them to me. I did not wait for an answer. It was all a mere form.

Two things altered my view of prayer and made it more real to me. One was that I came to believe in the Fatherhood of God: the other was that I came to understand that prayer does good to the man who prays, apart altogether from what he asks for and whether he gets an answer or not.

Now first about the Fatherhood of God. Many people seem to think of God as a rather cruel tyrant living up above the clouds who does not love us very much and will not even attend to us unless we please Him by prayers and sacrifices and hymns of praise. I never believed in that kind of God, and that is why prayer seemed to me futile. It was not that my prayers were not answered: it was that I could not believe that such a God existed, and so I knew that my prayers never meant anything at all. But when I read the Sermon on the Mount, and especially when I studied the pattern Lord's Prayer, I came to see that God is not far off, but close by, that He loves us more than any earthly father loves his children. In fact "God *is* Love." This is why our Lord taught His disciples to begin their prayer with "Our Father." As I think about religion I am more and more sure that everything depends on our having a right idea of God. Jesus Christ taught us the right idea of God, and it was a better idea than any Jew or heathen had ever had or now has. The object of all religion is to get into touch with God, and we must first have an idea of what God is like to whom we pray. We wonder why our religion seems to do us no good. It is because some of us are living even our religious life with a totally wrong view of what God's will is towards us. We do not know the God of the Lord's Prayer. He is a real Person against whom we can sin by disobedience and want of affection, a Person who loves us individually and whom we can love. Christ pictured God to us as the father in the parable of the prodigal son, waiting for his wandering son to come home, caring about him when the boy had forgotten him as the woman looking for her lost coin, as the shepherd pursuing his lost sheep. He told us that God could number the hairs of our head, and knew when a little sparrow fell to the ground. That is something like a God. He is a God worth praying to. Now here I come to the second thing I realized which gave me a use for prayer. I saw that prayer was not to make God attend to me, but to make me attend to God. God orders us to pray, not for anything He needs for Himself. We cannot add to His glory. We are not required to persuade God to do this or that or the other, He orders us to pray in order that we may become the sort of people who know why this or that or the other is necessary for us. He wants us to become people who love the things that He commands and desire that which He promises. He knows our necessities before we ask. But He does want *us* to know our real needs, and the greatest of those needs is our everlasting need of Him.

So He tells us to tell out our desires to Him that we may learn to be humble, and by expressing them in words to find out what our needs really are and feel our impotence. By prayer we become the sort of people with whom God can deal effectually to save them. We come to Him like patients to a doctor, putting ourselves in His hands to be healed.

But this idea of humble sonship puts us also in a new relationship to others. To say "Our Father" rightly, is in two words to bind ourselves to all mankind in brotherhood. There is no such thing as a selfish prayer or, rather, no selfish prayer ever gets us to God and man at once.

Now I do not say that this is all the use of prayer. If I have space I will some day write about public worship. What I have tried to do is to show what my own private prayer has come to mean to me since I understood what prayer meant in general.

I do not say long prayers. I do not read them out of a book. I just try to keep quiet for a minute or two and think of our Father. I try to listen to his voice, and I am perfectly certain that He does speak to me some-

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times. I believe that I should hear Him much more often if I let myself listen. I am rather afraid to hear the truth from God.

Then I try to be very practical and talk to God about quite ordinary everyday things, such as my work, or my games, or my politics. I try to see what these ordinary things sound like when spoken of in the presence of God. One of my padre friends told me the story of Brother Lawrence, who was a cook, and wrote a classical book about the "Presence of God," a book I advise all to read, especially that part where he says that he felt God nearer when he was washing the pots and pans in the kitchen than when he was in Church. That is a tremendous comfort for us chaps who have not much time for Church. I am sure it is true. It is just this mixing up of ordinary life with prayer that has given me a use for it. I commend this to those ignorant people who laugh at us Christians for praying, and to any Christians who feel a doubt about the value of prayer.

Reprinted by arrangement from The Torch, organ of the Industrial Christian Fellowship.

Books

ESSAYS IN CHRISTIAN POLITICS AND KINDRED SUBJECTS. *By William Temple, Bishop of Manchester, Longmans Green & Co., New York.* $2.75.

Reviewed by Rev. Alfred Newbery

This book began as an attempt to preserve for a wider public Bishop Temple's editorials in The Pilgrim. To a selection of these have been added various addresses.

One does not look in them for a comprehensive presentation of the Bishop's thought, but the helpful illuminations of vexing problems, and we may add, is not disappointed. Bishop Temple has been a stalwart champion of the social gospel, and makes short work of any attempt to dualize on spiritual values, and let us say economic or political values. He is not a "radical" in the sense that he makes proposals calling for revolutionary action: he is thoroughly radical in that he demands a revolution in thought—a replacing of Christianity at the center of our organized life whether we be looking on it with the squint called political or economic or something else. "The Christian conception of anything," he says, "is always the real essence of that thing, not some remote Utopian and perhaps impracticable ideal." That is radicalism. Again "industry has been organized on a false basis. Its essence or spirit is co-operative: its organization or body is competitive. It will find its peace when those who are engaged in it discover and adopt a method of conducting it which corresponds with its real nature."

These are illuminating and helpful thoughts and they have sound reasoning clearly expressed behind and around them. The two sentences quoted above define an enormous social task before us.

The same treatment prevails throughout the book. One could wish that the first section, dealing with social questions, with the addition of the essay, "Christianity and Marriage," from the second section had been published alone. A less ambitious publication would have been the result, but also a wider circulation of that which the writer is so supremely fitted to give and which Christian living so badly needs, doggedly accurate, heartening, and clear leadership on the principles which must underlie our social relationships.

Books Reviewed in this paper may be purchased from WITNESS BOOKS, 6140 Cottage Grove Avenue, Chicago. Add ten cents to stated price for postage.



PRESIDENT BONSALL
Of St. Andrew's Brotherhood

The corner stone for a new parish house for St. Paul's Church, Fairfield, Conn., was laid last Sunday. Just how much it is to cost is not reported but they have $30,000 in the fund, a sum which was raised locally in a very short time under the leadership of the rector, the Rev. Delmar S. Markle.

Cheerful Confidences

THE PROBLEM OF THE CHURCH

By Rev. George Parkin Atwater

WE SAT in the study and talked. He was an older and more experienced Parson and his hair was white. We had both worked in a part of the land unsympathetic, as a whole, to our labors and to the work of the Church in general. We had been long accustomed to the meetings of the Clergy, where the theme of many a discussion had been not how to apply our resources to the outstanding needs, but how to create the very resources on which our continuance in the work depended. It was a sort of endless circle. If the Parson were competent to maintain a Parish which could support him, then he might remain and put all his energy in the effort to compel that Parish to maintain him.

My brother Parson was opening the riches of a great experience for my advantage, and I listened to his words.

"We hear continually," he said, "of the problems confronting the Church, and the obstacles to her progress. Some intellectual friend urges that the trouble with the Church is that men are absorbed in advanced scientific speculations that discredit the Church. We hear that the Church has lost her hold upon the masses because of her cold respectability. We hear that the thousand interests which absorb men leave no time for the more remote interests with which they declare the Church to be occupied. We hear that ministers are given to the theorizing or to petty parochial activities and do not face the real issues of living.

"On the other hand we are told that the remedy lies in this or that program or method. A hundred suggestions are made, every one of which, we are assured, will make the Church stronger.

"Don't be misled by these, my boy," and the older Parson smiled. "I see upon your shelves the books in which newer programs are set forth and the old ways disparaged. They are all very well, but they remind me of surgeons who operate for troubles that some old-fashioned remedy has always relieved."

"But the old-fashioned remedies seem to have failed," I interrupted.

"Yes, because they cannot be applied by those like yourself who read these books. They can only be applied by the people."

"There are two overwhelming and fundamental causes for the weakness of a Parish," he continued, "and there are two simple remedies."

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"That makes one hundred and two suggestions," I put in.

"But these two have the merit of having been justified by experience. The two greatest obstacles to the growth of the Kingdom of God on earth today, are, simply that so many people do not go to Church on Sunday mornings and that the people do not voluntarily support it."

He was warmed up now.

"You can easily see how it is. How can you teach if you have no disciples? How can you inspire if the congregation is at home, each concerned about his own affairs? And do you not spend a vast portion of your time devising means to get people to do that which they ought to do of their own accord, go to the church in which they claim membership. Think of the appeals you make, of the homes you visit, of the labor spent in providing attractive music. And all for the purpose of getting people to Church. Is it any wonder that the Minister is stirred by a feeling of success when the congregation grows a little? Yet the very first obligation of the people is to put the Minister above all these methods and to be in its place, ready for the words, the leadership, the grace that shall set the vast army of Christian people against the enemies of our race and nation. So devastating has become the stay-away habit that the ordinary Parson has only strength and zeal sufficient partly to accomplish a result which ought to be the starting point of his labors and not the end of them.

"Every stay-at-home is casting a vote against the Church; is urging that the Minister be dismissed and its doors closed; is promoting the downfall of God's Kingdom.

"The relative minor problems of the Church would disappear if each one who professed and called himself a Christian were to be in his place on Sunday morning. The Parson would be relieved of a vast measure of his heart-breaking labor.

"And again, vast numbers of our people do not pay toward the support of the Church. If it were not for the generous and great-hearted few our Churches would die of poverty. The condition of the alms basin on a Sunday almost justifies the thought of the Parson, about to announce the offering after the sermon, 'Here is where I get a penny for my thoughts.'

"By reason of this we are involved in a great scramble for money. Chicken suppers and bazaars abound. Catch-penny devises are promoted on all hands. The Church is a furore of worldliness.

"Nor does it respect the rights of others. Every business man will tell you that the habit of sending beggars for Churches among the merchants has become a nuisance, only tolerated for fear of lack of patronage. It is a species of blackmail for which religion pays a heavy toll in the end.

"Why is it? Simply for the reason that many of our people fail to pay their pledged obligations. They are deaf to every appeal. The Minister urges and pleads but they resist. They drag the very heart out of him by their indifference. They make him do the labors of a Hercules to keep the credit of the Church good.

"And again false pride seizes them. They forget the lesson of the widow's mite. Aside from those who pledge and pay not, there are those who do not realize that the ones who might give a small sum each week, and fail to do so, are the ones who in the aggregate create the crushing deficits. The Church, far from despising small gifts, welcomes them, and promotes the givers to places of honor among the larger contributors.

"The remedies are simple. If each person would attend his Church, and pay his part, much of the burden resting upon the Parson would go rolling on its way to oblivion. The Church, with steam up, and bunkers full of coal, would face the storms that now threaten to engulf her."

My friend paused and looked at me for endorsement of what he said. I found refuge in a question.

"What would the Parson do then?" I asked.

"Do! do! He would do his real work. He would feel the inspiration that comes from whole-hearted support. He would have a hearing and a chance. He would not feel like the promoter that Holmes tells us of, who arranged that every one on the earth should 'boo at the same minute in hopes that the vast sound would be heard in the moon. But everyone became so interested in hearing this tremendous noise that when the time came no one uttered a sound, except a deaf woman in the Fiji Islands. The earth was never so still before. Each one is willing that all the others should do their duty and that would be a huge result. But I must go home. I have to send out notices to be sure of a choir for Sunday, and to write an appeal for a large Easter offering for our deficit. I must take this to the printer's and then return and address three hundred envelopes. Tomorrow I shall fold and enclose the appeals and mail them. Our deficit, by the way, is just a little luxury that our people permit themselves, because it adds a certain zest to the Easter service to have the opportunity of raising it, to arouse their interest. Good-bye."

I saw and wondered if what he said were true. But all Parishes are not alike and no two men have exactly similar experiences. Every one has his own problems and they become magnified under the stress of discomfort. As I prepared to go and see my sick I made up my mind to ask some Parsons if those were their experiences. Are they yours?

The next day I dropped in to see my friend. I found him in bed. "I am suffering from an attack of indigestion," he said. "I felt it coming on yesterday."

So had I.

Preacher, Pulpit and Pew

By E. P. Jots

No one doubts the propriety of an employer inquiring into the qualifications of an applicant for a position. Applicants for positions have just as much right to examine the employer as to his qualifications, and now and then they are unexpectedly subjected to a cross-examination, as the following story testifies:

He was a terrible "short" man, but he knew a real live business woman when he saw her. She was applying for a position as confidential clerk and typist, and he turned upon her a rapid fire of questions.

"Talk slang?"

"No, sir."

"Know how to spell 'cat' and 'dog' correctly?"

"Yes, sir."

"Use the telephone every other minute?"

"No sir."

He was thinking of something else to ask her when she took a hand in the matter and put a few queries.

"Smoke cigars when you're dictating?"

"Why—er—no," he gasped in astonishment.

"Slam things about when business is bad?"

"No."

"Think you know enough about grammar and punctuation to appreciate a good typist when you get one?"

"I think so."

"Want me to go to work or is your time worth so little that—"

He interrupted her enthusiastically by saying:

"Kindly hang up your things and let's get at these letters."

The Rev. Karl Block of St. Louis is to be the principal speaker at the fall convocation of the diocese of Lexington which is to meet in Calvary Church, Ashland, October 11th and 12th. His subject will be "The Church's Mission."

* * *

Bishop Reese of Southern Ohio, ordered to Europe by his physician, has returned and preached last Sunday in Boston.

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NEWS FROM THE OTHER SIDE

Controversy Between Inge and Chesterton

Edited by

A. MANBY LLOYD

QUITE by accident I read of the death of Bernard Gilbert, whose genius was brought to your notice in this column some months ago. He has passed almost unnoticed. He wrote verse in the Mixo-Lydian dialect of the Lincolnshire Fens which is more plastic than the Dorian dialect of Yorkshire:

"There ain't no God!
'Coz if there were
My boy what's under foreign sod
Would be alive and here
Instead of when young William Porter
What never listed when he orter
Has his farm,
And braunges yonder safe away from harm."

His wonderful series "Old England" is a God's-Eye view of rural life. He understood village life as no man has done since Cobbett, and in the fulfilment of his plan had almost invented a new art. Some of his books were very expensive and always scarce.

Writing to an imaginary Mr. Lapelle, a Shaw-worshipper, he poured out the most entertaining criticism of art and economics, ancient and modern. Shaw once went to a village school run by Conan Doyle and Grant Allen. He told the children that the game laws were not passed for the protection of birds and rabbits and other wild things. It was not because they loved animals but because they liked to shoot them. This was a sample of all laws made by the grown-ups and then, amid roars of delight from the children, he proceeded to deduce that the first duty of a child was to disobey its parents and grown-ups generally. This aroused Gilbert's wrath. So he says Wells and Shaw are disruptive artists, hard at work teaching citizens to smash up our community. They don't come up to Anatole France but they do their worst.

* * *

These are the dog days and there is nothing much more exciting than the Gloomy Dean's articles that are running in a daily paper. His last aroused the ire of Chesterton. Dr. Inge wrote about the "Next Religion." Rather odd, says Chesterton, for the Dean of St. Paul's, who is in an official position. Suppose a general, in command of Ludgate Hill defending London, were to talk about the next nationality. Dr. Inge says "that this religion will be Christian need not be doubted; that it will not be Latin Catholicism is certain; but it is equally certain that it cannot be Protestantism as we have known it." To which Chesterton retorts that the Dean claims supernatural powers for the prophet that he denies to the priest.

Finally, says Inge, his new Protestantism will have for its "seat of authority" not the Bible but the "mind of Christ." That seems quite simple and satisfactory, says G. K. C. So long as you and I are quite certain that our minds are exactly like the minds of Christ everything will be quite easy. We need not discuss what is to happen when the Calvinist and the Christian Scientist each believes that the special and separate doctrine represents the mind of Christ. It is simply a matter of having a mind like that of Christ, and while we are about it it will be well to have one like that of Shakespeare. We all remember the man who said he could write like Shakespeare if he had a mind to.

* * *

Unjustifiable cruelty was condemned as marring real sport by the Rev. Basil Bourchier at St. Jude's-on-the-Hill, Hampstead.

Mr. Bourchier said bitter things about stag-hunting, welcomed greyhound racing, and regretted the effect of betting on sport.

"In nine cases out of ten there is little to complain of in fox-hunting," said Mr. Bourchier, "but there is the truth—a poor, miserable creature, dead-beat, crawling into a hedgerow, its tongue hanging out and its brush trailing on the ground. What I plead for, in the name of sport, is that whenever a kill takes place it should be of a sporting character, and the 'digging out' process should be ruled out."

He said that if "those creatures who hunt the stag" could not kill by what they called fair means they killed by foul: "And they have the insolence to talk of themselves as sportsmen!" he added.

Of hare hunting he could pretend to have no love. Pigeon-shooting was an abomination, while otter-hunting and rabbit-coursing were practically in the same class. Personally he hailed greyhound racing as one of the finest "inventions" of the age, and he saw in it real sport, which would go far to eliminate cruelty.

* * *

To the profound grief of all who live in the narrow streets about the London Docks, E., Father Wainwright, the 80-years-old vicar of St. Peter's, Old Gravel-lane, is lying ill in his house beside the church where he has worked with almost incredible self-sacrifice for more than 53 years.

Six weeks ago the old man was kneeling in a pew at the church saying his private devotions after Mass when a verger noticed that he had been kneeling an unusually long time. Going over to him he found that Father Wainright was ill and the old man was carried tenderly to his house, where he has remained ever since.

Until he was taken seriously ill about two years ago Father Wainright regularly paid midnight visits to the London Hospital or St. George's Hospital to visit the dying.

He would leave about two in the morning and it is generally considered that he walked home in his sleep. On one of his last midnight visits he felt tired and sat in a doorway, where he fell asleep. A kindly policeman found him there and carefully led the old man back to his house.

These visits gained Father Wainwright the name of the "Midnight Vicar."

Tales of his self-sacrifice are numberless. He is said to have lived on four hours of sleep and a meal and a half a day. When he had served the poor in the parish for 50 years he was given a cheque for £1,000, and promptly spent it on the church schools, which he kept going without the aid of any Government grant so that he could run them in his own way.

The Witness

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

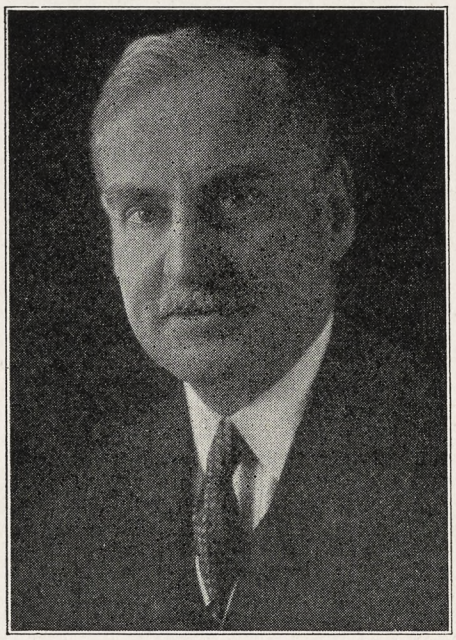
THIS paragraph has no business under the heading of News, but I am limited to the tail end of this paper fortunately so that anything I wish to say must go here. I would like to put a head to it for I believe I have a good one:

THEY'RE ALL WRONG BUT ME

Health and the Church

I suppose sometime or other during the lives of most of us this matter of health comes to the front. It has never interested me particularly. Doctors I have always looked upon as thoroughly scientific men to whom I was to turn in case of need and there receive a prompt answer with guess work eliminated. This summer, as the result of a bit of reading, I have given some thought to the matter. Books did come in for review and since they have not as yet perfected the game of golf so that it can be played in the evening there was nothing better for me to do than read. The first book, and the one that started the whole business was *Fear* by Dr. "Jack" Oliver, a specialist of Baltimore, who at one time, I am told, was a student at the General Seminary. A startling book which shows what happens to a man that gives too much thought to the functioning of his heart, liver or what have you. Being a doctor and not a parson he takes no text. Being a parson I shall pick one for him—"Perfect love casteth out fear." Think of others more and of yourself less, trust in God and with a decent life lived the chances are you will live long enough. It is a story of a fellow who nearly scared himself to death and of the treatment he was given; no medicines, no knives, but just the cultivating of a right mental attitude and this near dead man went home well even though minus a few hundred dollars. Oh I believe they did yank out all of his teeth but pretty ones were substituted, so that aside from a temporary inconvenience due to inability to hold a cigar in his mouth the patient was satisfied.

Well, sir, I was impressed with that book and it started me on further inquiry, always silly. I read too much, and as a result now come forward with the proposal that something corresponding to our conference on Faith and Order be held for the medicine men. When one looks into matter religious one is stuck by the sharp disagreement among followers of One Lord; a disagreement which these fellows are willing to admit and have at least started to do something about. The disagreement among medical men while no less pronounced, is less discussed. They have "ethics" which apparently is for the sole purpose of preventing them from talking about each other's mistakes. I read considerably and talked with so-called experts and as near as I could get at it they do not seem to know any more about health than the layman of ordinary intelligence.



GEORGE WHARTON PEPPER
Speaker Before Brotherhood

I could give cases. For instance there is my friend . . . . . , who got himself in bad shape and went to the experts of two cities about it. They agreed that it was cancer. Not much chance for him but they would do what they could. So he was told what he could eat, which was not much; how far he could walk, which wasn't far; how long he could sleep if at all after they had talked with him for ten minutes. Being a parson he asked them where God came in on this business. "Tush, tush, my boy, don't worry yourself about that." Not being satisfied with their answer he jumped their hospital and refused to have anything more to do with them. Then being an obstinate cuss, he proceeded to break every rule they had laid down for him; he ate pancakes every morning with thick gooy syrup all over them; took an automobile trip of 13,000 miles, traveling sometimes 400 miles a day; went up in airplanes, climbed mountains, slept on floors in damp cabins and did a lot of other silly things. I saw him the other day, three months after leaving the doctors. He says God has cured him. And he sure does look it; good weight, happy, joyous, with a firm conviction that God rules, which is something not to be sneezed at. You can figure it out anyway you care to; but there you have it, a half dozen doctors agreeing that he had about six months to be with us, and the fact that he feels better today than ever before in his life. I met one of the doctors a few weeks ago; "How is . . ." he asked. "Getting better so they tell me!" I replied. To which he said "Something funny about his case. That man ought to be dead by now." Which shows that more than one person can have a mental attitude.

Well I have read books that advocated milk and raw eggs, and books that say that both are full of bugs. Get rid of your teeth or don't . . . . have it anyway you want on the best of authorities. Cut out meat and live on a diet as near like that of a cow's as possible. Eat bulky food. Don't eat bulky food, it irritates. You can get it all from these experts.

What to do, what to do? Maybe my friend, the Rev. Dr. . . . . , will have ideas; always a sensible man. I dropped in on him at lunch time; after all one must eat. And there he was surrounded by fruits, nuts, honey and funny stuff in cans. "What's the idea, cook away?"

"No," he replies, "I am just now learning how to live intelligently. Do you realize what happens to a piece of meat when you swallow it?"

And if what he said is true it is awful.

"Cut the stuff out," he went on, "eat natural food, nuts, cereals and whole wheat. Then change your intestinal flora by the free use of . . . . . ."

"Wait a minute. What's this flora business?"

And he took five minutes to tell me of a battle going on inside me with a couple of armies of fifteen billion bugs each. Sort of a law and order bunch against the wild fellows . . . . "reds" I gathered from what he said . . . . and our job is through proper diet, to reinforce the law and order side. Then he handed me three or four books the size of dictionaries, written by Dr. Kellogg

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of the Battle Creek Sanitarium, which proves it all.

Fortunately business began to pick up about that time so that I never did have the chance to read in them —no one could possibly read them through.

Now the question I want to ask is "Who is right?" 'Is the game to forget the whole business; leave it to God. Or are we to follow a man like Dr. Kellogg who certainly has an exciting story to relate. Or possibly combine the two. We have several societies in the Church that concern themselves with this problem. It is also true, I am afraid, that the Church is constantly losing members who go over to Christian Science. What should the attitude of the Church be toward doctors, health and the Faith? It seems to me to be a matter worth discussing.

* * *

The daily vacation Bible school of St. George's, Flushing, Long Island, had an enrollment of 154 this past summer for a seven weeks' session under the direction of the rector, the Rev. George Farrand Taylor. One of the features was a class in dramatics in which the children acted out Bible stories.

* * *

The rural work of the Church depends as much upon the devotion, leadership and training of the country ministry as upon any one factor in the whole rural problem. Realizing this fact, the division for rural work of the department of Christian social service has this last summer selected and placed under the tutelage of certain of the rural clergy of the Church seven seminary students. The students chosen have all expressed the intention of spending many years if not their whole ministry, in village and country work. As for the clergy under whom the students have been placed, they are all prominent and successful leaders in country church work.

The cost of sending each student amounted to approximately $500, the total sum covering a salary of $10 per week for twelve to fifteen weeks, and board, room, transportation to and from the field, and the purchase or rental of a car and maintenance of the same. The whole experiment cost some $3,500.

The experiment was made possible very largely by the Woman's Auxiliary. Inspired by the study book for the year, "Beyond City Limits," by Rev. F. D. Goodwin and the companion volume by Miss Laura F. Boyer, the Auxiliary gave, or made possible, the scholarships needed. Some were given by diocesan branches, some by parish branches, others were contributed by informal groups of Auxiliary members, and one was given anonymously as a result of the appeal of an Auxiliary member.

The Woman's Auxiliary of the Diocese of Pennsylvania was the first to respond to the call, gave two full scholarships, and so made it possible for Mr. Worth Wicker of the Philadelphia Divinity School to spend the summer with Rev. F. D. Good-

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win, and Mr. J. R. Kuhns of Seabury Divinity School with Rev. E. S. Ford in the Western Counties Mission, Diocese of Newark.

Rev. Lyman Bleecker, lately ordained by the diaconate, was enabled to spend three months with the Rev. C. R. Allison in County Mission Work in Western New York as a result of the generosity of members of the Auxiliary of New York. The Auxiliary of Christ Church, Bronxville, New York, sent Mr. W. G. Christian of the Virginia Seminary to Rev. George B. Gilbert of Middletown, Connecticut.

The Auxiliary of the Diocese of Maryland provided funds for a scholarship for Mr. Albert C. Morris of the Virginia Seminary and sent him to Rev. Bertram Brown of Tarboro, North Carolina.

Several parish branches of the Diocese of Chicago joined in sending Mr. Elmer Lofstrom of Nashotah for three months' training under Rev. David Clark of South Dakota, and Mr. Charles Hawtrey of the same Seminary was sent to Rev. H. R. Hole of Michigan, as a result of a scholarship given by one who did not wish his name known.

* * *

Bishop Rowe expected to devote the entire summer to making his triennial visit to Point Hope. He planned to follow the usual route of steamer to Victoria, then U. S. revenue cutter, at the end of July, to Point Hope, returning to Nome early in September. On his arrival in Nome he found that it was impossible to get to Point Hope this year by water. The only other possibility was the air. He left for Point Hope August 3, by airplane, stayed over August 4, and returned to Nome on August 5. The distance was 700 miles each way. Speaking of his experience the Bishop describes it as "great." "The Point Hope people were excited; it was their first view of an airplane." In spite of its brevity the Bishop had a fine and helpful visit and confirmed a class of thirty, prepared by the Ven. F. W. Goodman. From Point Hope the Bishop received and forwarded to the Church Missions House, $50 as the gift of the Point Hope people on account of the Church's Program for 1927. The real significance of such a gift as that can only be understood by those who know something of the property of the Eskimo people and the precarious life they lead in their search for food and fuel. It is not too much to say that every one of those dollars represents at least the equivalent of $20 from the average member of the Church in the United States.

The Bishop says that this mode of Episcopal visitation is expensive, but does not tell the exact amount that he has had to pay for the journey. He does say "As I have traveled over Alaska on foot, with dogs, canoes, small boats, gas boats, steamers, railroads autos, etc., the airplane was the only method I had not used so it was a fitting climax to use it at last."

* * *

The last of the seven mighty arches which are to support the roof of the Cathedral of St. John the Divine in New York has been "turned." "For fifteen years I have dreaded the day when we would have to 'turn' those arches," said Mr. F. T. Young, president of the firm of builders. "But our plans were carried out so that when the last arch was in place our calculations were proved to be as exact as is humanly possible." Each arch was "centered" on a temporary steel scaffolding but the arches themselves are of solid masonry. Says Mr. Ralph Adams Cram, architect, "It is just as straight and honest masonry as that of Chartes or Amiens or any other Gothic cathedral of Europe."

* * *

Very few people know of the practical service rendered by the International and Foreign Missionary Society. Through the gifts of many friends and the enterprise of its committee it has erected at Ventnor, just below Atlantic City, five cottages available for the use of missionary families on furlough. These accommodations have been a great blessing to scores of families, some of them members of our own mission staff. A new building known as Richards Cottage was dedicated on September 8. The cost of the building and furniture is approximately $24,000 of which about $20,000 has already been provided. The committee hopes that it may not be necessary to borrow $4,000 in order to complete the project.

* * *

Miss Lillian Boyd, school teacher of Boston, has become director of religious education at St. Paul's Cathedral, Boston.

* * *

Five churches of Newton Centre, Massachusetts, had a joint service on Sunday to listen to the story of Lausanne as told by one of the delegates, the Rev. Edward M. Noyes, Congregationalist. Sort of carrying on the spirit of the conference, what?

* * *

The conference of the Brotherhood of St. Andrew is to be held in Philadelphia, Holy Trinity parish, October 15-16th. The Satur-

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day afternoon session to be attended by both men and boys, will be devoted to a welcoming address by President Bonsall and addresses by Rev. Floyd Tomkins, host, and Bishop Garland of Pennsylvania. Other speakers the first day: Professor Twitmyer of the University of Pennsylvania on "Adolescent Boyhood"; Leon C. Palmer, general secretary of the Brotherhood on "The Brotherhood Today and Tomorrow." A service of preparation for Holy Communion will be held in the evening with Bishop Cook of Delaware as leader.

Sunday, corporate communion with Bishop Garland as celebrant and at the eleven o'clock service to be held in Old Christ Church Bishop Lloyd, suffragan of New York, will speak on "The Layman of the Future." In the afternoon the subject is to be "Practical Plans for Personal Workers" with the following speakers; the Rev. "Jack" Hart, student pastor at Pennsylvania; Rev. Frank Cox, rector of Ascension Memorial, New York; Captain B. F. Mountford leader of the Church Army in this country. The final meeting in the evening will be addresses by the Hon. George Wharton Pepper whose subject will be "The World Awake to Evangelism."

* * *

In June the department of missions received a telegram from the Rev. John W. Chapman of Anvik, Alaska, telling of a severe epidemic of influenza which had carried off a large number of adults, leaving forty orphan children to be cared for. He asked for $11,000 to meet the emergency. On the third of this mouth Dr. Wood, secretary, wired Dr. Chapman that the money was in hand, donated by friends of his in the States. Dr. Wood also wired that his staff was to be reinforced by the addition of three women workers and one priest, his own son, the Rev. Henry H. Chapman of Fairbanks, Alaska, who is to spend this winter helping his father. On the third another wire was received from Dr. Chapman expressing his great gratitude.

* * *

A Men's Church League has been organized, with headquarters in New York City, for the purpose of evangelizing the world. An attempt is to be made to pledge a million laymen of Protestant churches to do their best to win one other to Christianity each year.

* * *

Rev. George Craig Stewart, delegate to the Lausanne Conference, was the speaker at the Round Table of Chicago at their first meeting on the 19th. He spoke on the conference and on the high church movement among the Lutherans of Germany.

* * *

Bishop Gray of Northern Indiana conducted a retreat of the Sisters of St. Mary of the province of the Midwest at Kemper Hall from the 6th to the 11th. Sisters were present from Kenosha, Chicago, Davenport, and Fond du Lac.

* * *

The National Council reports thru Mr. Franklin, treasurer, that a new record has been established. "We have passed September first without borrowing any money from the banks." Twenty-five dioceses have paid the minimum amount expected of them on their budget quota to September first, and five have paid their full amounts for the year.

* * *

The National Council has spent this year in China $100,000 more than would have been spent in a normal year due to emergency needs of missionaries. In a statement to the press before starting on his way to China Dr. John W. Wood, secretary of missions, said that the Church is to press its work in China without curtailment despite the setbacks that have been encountered. "Except where slight reductions in appropriations have been suggested by the bishops in China we plan to go ahead on the basis laid down in the budget formulated by the General Convention in New Orleans."

* * *

After an absence of seven months during which time he underwent a major operation, the Rev. J. Howard Gibbons, rector of the Ascension, Frankfort, Ky., has returned to his parish. He has also resumed his other duties, diocesan secretary, editor of the diocesan paper and correspondent for the Church weeklies.

* * *

A conference of Oriental students was held at Taylor Hall, Racine, Wisconsin, during the week of September 7th, with students present from India, China, Japan, the Philip-

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pines, Jamaica and the United States. The discussion was upon the political and religious problems of the Orient and the Occident. The conference was under the management of the Orientals, the chairman being Mr. Haridas Mazumdar, an Indian student. A service was held on the 11th, the order of worship being drawn up by Mr. R. Ronquillo from the Philippines and included the Beatitudes, the General Confession and the Gospel for the day. Short addresses were given by the chaplain, Professor A. Haire Forster and by Mr. Kataska, a Japanese Episcopal priest. Buddists, Shintoists, Hindus, Confucianists, Quakers, Episcopalians and others joined in this service which was begun by three minutes of complete silence. After dinner stories, illustrating the humor of many races were one of the features of the gathering. A paper, The International Bombshell, exploded at breakfast each morning and neither age nor race was safe from its shells. Among Occidentals present were Miss Grace Lindley, Dean Lathrop and Mr. Leidt from "281" and the Rev. D. A. McGregor of China who spend several years in religious work in India. Mrs. Biller, director of Taylor Hall, made an ideal conference director and hostess. Mr. M. Matsushita of Japan was elected chairman for the 1928 conference.

* * *

The synod of the IV province is to meet in Columbia, Georgia, October 25th-27th.

* * *

Margaret Hall, Versailles, Kentucky, the diocesan school for girls, opened its thirtieth year September 15th, with pupils enrolled from New York, Florida, California, Missouri, West Virginia, Tennessee and Kentucky. The Bishop of the Diocese presided at the opening of the school.

During the summer extensive improvements have been made upon the school property, especially the gymnasium. An indoor swimming pool 45x25 feet, with all the necessary equipment for a pool, has been completed and ready for use this term. No girl's school in Kentucky has such a feature. The school will also have a winter tennis court.

* * *

A graduate school for the Western Theological Seminary opens this week in Evanston, Illinois, with the reopening of the undergraduate school planned for the fall of next year. The classes of the graduate school are to be held in the parish house of St. Mark's Church.

* * *

Dr. Rudolph B. Teusler of St. Luke's Hospital, Tokyo, is at work on plans for the permanent buildings and it is hoped that construction on the first unit may soon begin.

* * *

The national council of the Girls' Friendly Society, this year celebrating their fiftieth year of work in this country, is to be held in Boston from November 2-6th. Among the leaders so far announced are Miss Adelaide Case of Teachers College, New York, Bishop Oldham of Albany, Bishop Slattery of Massachusetts, and Miss Era Betzner of New York. Bishop Murray, presiding bishop, is to preach at the closing service, which is to be held in Trinity Church. The conference plans to divide into groups for the following discussions: International Understanding, Jesus' Way with People, a study of religious values, Jesus and the World Today, a study of social standards, and New Roads to our Goals, a discussion of leadership problems and opportunities.

* * *

Seventy clergymen of the diocese of Albany attended the conference held at St. Agnes School on September 14-16th. The purpose of the conference, arranged by Bishop Oldham, was to promote fellowship among the clergy and to provide an opportunity to discuss matters that could not be brought forward at conventions. Among the speakers were Rev. W. H. Foreman, rural secretary of the National Council; Bishops Oldham and Nelson, Rev. G. Warfield Hobbs, editor of the Spirit of Missions; Rev. B. R. Reinheimer of Southern Ohio and Rt. Rev. Samuel Booth of Vermont. The event, by vote, is to be repeated annually.

* * *

Plans are under way to place a memorial window in St. Mary's Cathedral, Memphis, Tennessee, in memory of Bishops Otey, Quintaid and Beatty.

* * *

The tenth synod of the province of Washington is to be held in Roanoke, Virginia, October 18-20. The opening devotional service is to be led by Bishop Cook of Delaware. The session will be largely devoted to a discussion of the boarding and day schools under Church administration within the province. There are about forty of these and many head masters and principals and members of the faculty are expected. The association of schools under church influence in the province will hold its annual meeting at the same time. This is the first time in the history of the province that the Church boarding schools have been featured at a synod meeting and much good in the way of a better mutual understanding is expected to result. Few people realize the high position in the educational world occupied by the schools of the Episcopal Church.

* * *

The Rev. Thomas Casady, rector of All Saints, Omaha, is to be con-

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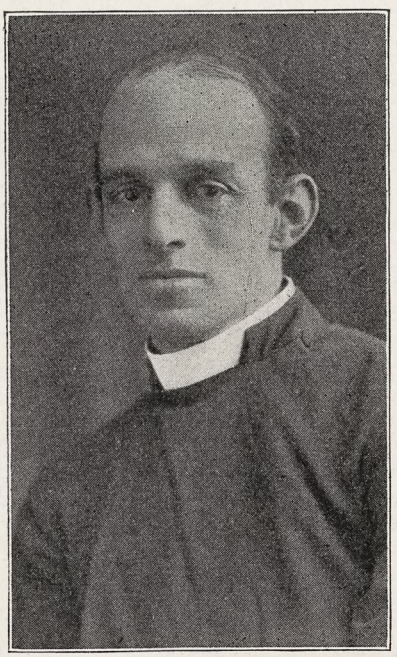

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Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore.
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

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Vespers and Benediction, 4.
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secrated bishop of Oklahoma in his parish church on October 2nd. The sermon is to be by Bishop Johnson of Colorado. * * *

The seventh annual Bishop's Day for the Indians on the Uintah Indian Reservation in Utah was held on Sunday, August 7, at the Church of the Holy Spirit (Indian). Randlett, Utah. The Bishop, Archdeacon and clergy gathered at Randlett on the Thursday preceding to help in preparation, constructing an out-door altar, rehearsing the choir and getting ready for the "feed" and games that were to follow the service. It was a beautiful day. The colorful vestments and the decoration of the altar blended with the green of the lawn and the trees and made a really wonderful setting for the hearty and dignified service. This annual outdoor service is one that is looked forward to by all the people living in the Reservation country. More than fifty of our Indian and white communicants received. The Bishop's sermon was interpreted in Ute by Charlie Traverse, who is one of the leading Indians among the Utes, a communicant and active worker for the Church, taking part in all the services at Randlett.

After the service, while the clergy and workers were meeting the Indians, the Archdeacon took charge of the Indian feast. With the assistance of Mr. Gregory and some of the young people, some seven hundred plate-fulls of good dinner were served. Some of these were repeats but by the time the supply of beef and bread and potatoes was exhausted all the Indians were completely satisfied and to satisfy an Indian with food is a real task. They came in line to the table, received their filled plates and passed on to eat whereever they could find room and shade. Dinner was topped off with an ice cream cone for everyone.

While for an hour or two the dinners were settling the clergy with cars journeyed around taking the choir members to their homes, in most cases too far for walking. About four, the games, under the direction of the Archdeacon, began and for several hours Indian men and women and boys and girls had a joyous time with tugs of war, races and a game of shinny between two teams of Indian women.

As evening came near, the Indians and other visitors began to leave and the clergy, pretty well tired out, journeyed to Roosevelt for an evening service there in Trinity church.

* * *

The Commission to visit China, in accordance with the request of the Bishops, expects to sail from Vancouver on October 13th.

Owing to the death of Bishop Brown and the additional responsi-

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Trinity Church, New York.
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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 Thursdays, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursdays, 11 A. M.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

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

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bility suddenly thrust upon Bishop Tucker, it has been necessary for the latter to ask to be released from his agreement to serve on the Commission. Bishop Sanford of San Joaquin has kindly agreed to take his place.

The Itinerary of the Commission so far as determined at present will be approximately as follows:

China—October 28th to December 10th. Address, care Mr. M. P. Walker, 20 Minghong Road, Shanghai, China. Cable address—Amchumiss, Shanghai.

Tokyo—December 15th to January 1st. Address, St. Luke's Hospital, Tsukiji, Tokyo, Japan. Cable address—St. Lukes, Tokyo.

Kyoto—January 2nd to 12th. Address, Karasumaru-Dori, Shimotachi-Uri, Kyoto, Japan. Cable address—Amohumiss, Kyoto.

Philippine Islands—January 15th to February 15th. Address, care Bishop Mosher, 567 Calle Isaac Peral, Manila, P. I. Cable address—Bishopstod, Manila.

Decision has not yet been made as to whether the Commission will travel westward across India to Jerusalem for the meeting of the International Missionary Council in March, or return eastward across the Pacific.

Clerical Changes

BLACKSHEAR, Rev. W. S., resigns as rector of St. John's, Versailles, Kentucky, to study a year at Oxford University, England.

BIGELOW, Rev. Frank H., rector of Christ Church, Pomfret, Conn., has resigned to devote all of his time to educational work.

CLAYTOR, Rev. Edward M., resigns as rector of Trinity, Edgefield, South Carolina, to accept charge of St. Paul's, Quincy, Florida.

CORBIN, Rev. C. Canterbury, rector of St. Augustine's, Asbury Park, N. J., has accepted the rectorship of St. Augustine's, Atlantic City.

deOVIES, Rev. Raimundo, resigns as rector of Trinity, Galveston, Texas, to accept appointment as chaplain at the University of the South.

HALLOCK, Rev. Frank H., professor of Old Testament at Seabury Divinity School has been called to the rectorship of St. Luke's, Buffalo, N. Y.

HOPSON, Rev. Sidney M., ordained deacon by Bishop Juhan on September 11th has been placed in charge of St. George's, Fort George Island, Florida, and the work at Bethany Hall.

LAUDERBURN, Rev. Frederic C., assistant at Trinity, Pittsburgh, Pa., has accepted appointment as instructor in pastoral theology at the General Theological Seminary.

MELLEN, Rev. Arthur H., has resigned as rector of St. Clement's, East New York, to become the assistant at Christ Church, Brooklyn, N. Y.

MILLS, Rev. James, rector of St. Paul's, Duluth, Minnesota, has accepted the deanship of St. Paul's Cathedral, Oklahoma City.

TEMPLE, Rev. Charles H., vicar of All Saints, Whalom, Mass., and assistant at Christ Church, Fitchburg, has accepted the rectorship of St. Mark's, Warren, Rhode Island.

WALTON, Rev. Basil M., resigns as rector of St. Paul's, Orange, Texas, to accept charge of St. James', Lake City, Florida.

WINECOFF, Rev. Thomas E., resigns as rector of St. James', Riverton, Wyoming, to accept the rectorship of the Good Shepherd, Scranton, Pa.

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The WITNESS

CHICAGO, OCTOBER 6, 1927



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THE ASSUMPTION OF FAITH

The Introduction to a Series of Articles

By

BISHOP JOHNSON

THE Christian life is an experiment based on an assumption. So is every other kind of life. There is no such thing as infallible certainty in anything that we do. Marriage, business, scientific investigations are all of the same character. You have no assurance in anything which you do that the thing is going to work out as you have planned it.

The element of uncertainty is that which gives the spice of adventure to human endeavor. Religion is no exception to this general rule.

I believe in God because it is the only assumption upon which I can justify myself in living a life of moral purpose. It is not a choice of several assumptions. It is a choice of two; either there is a personal being who created me with personal capacities or there isn't.

Whatever attributes I may assign to God I believe that He exists because such belief is far more credible than that there is no other source of moral action than the material world out of which we may have been evolved.

I accept Lord Balfour's *reductio ad absurdum* of the materialistic position. I cannot believe that certain neurons, having assembled themselves together in a non-intelligent fashion finally created the mind of man which in turn assumes to analyze the non-intelligent forces that created it.

I believe in God as the author of moral action and also as the one who determines the ultimate destiny of moral conduct. I believe in God as one who made us, within and without; as one who created the order which exists in the universe and also the mental processes by which that order is apprehended and utilized; as one who originated the moral law and also formed the conscience by which that moral law is accepted; as one who created whatever lies beyond this life on earth and as one who implanted the spiritual desires by which His creatures seek immortality.

I believe that the law of evolution, in so far as it has been demonstrated and not guessed at, justifies rather than nullifies my soul's desire.

For in every stage of the evolutionary process there was an instinctive force within the living organism which pressed on to a higher life which lay beyond the experience of that organism.

For example, if the monkey became a man he did it at the expense of any previous experience in his simian life. He pushed on to something which he could not scientifically have apprehended. Moreover evolution assumes a definite purpose in creation of which man is not necessarily the last word. He is merely the last stage in the evolutionary process of which we are aware, but our awareness is no sign that this creative genius has exhausted itself. I assume that the monkey was confident in the day of his ascendency that nothing more wonderful lay beyond.

As a scientific being I assume that the order and progress in the universe is a sign of the oneness of the God who made it all and gave it the order and purpose which makes it intelligible.

Upon this assumption I try out the experiments of a religious life and find enough satisfaction in the experiment to justify its continuance. What I can't understand is that anyone should question my right to such an experience, or question my intelligence because I do so. If I were to devote my life to collecting postage stamps or working out cross word puzzles I do not imagine that it would be anyone's business but my own. At least I would be let alone.

The antagonism to religion is to me one of the greatest proofs that it is not futile. If it were it would not invoke opposition.

If anyone will bother to read the story of scientific research he will find that it also has come to us through much opposition. I am told that this opposition has been ecclesiastical, as though the Church were a person instead of a composite group of all kinds of men in every age.

The reason why those who opposed scientific research were Churchmen is because they were, in that age, the only people with intelligence enough to be scientists or to oppose them, for as a matter of fact the scientists were churchmen as well as their antagonists. If they had not been Churchmen they would never have been educated enough to become scientists. Roger Bacon was a monk, and if he had not been in a monastery he never would have become the student that he was.

If you attribute the opposition of science to ecclesiastics you must also acknowledge that the development of science was ecclesiastical too, because there was no other source of intellectual stimulus but that which the Church produced in the Middle Ages.

So man goes on in the adventure that we call life, experimenting upon assumptions, in the face of ridicule and opposition.

The God who made the world and us has always rewarded the persist-

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ent seeker after truth with marvellous revelations of His law. But no scientific seeker in the XIV century could have demonstrated to the world the practical wisdom of his endeavor, for it seemingly ended in futility and a prison cell, yet all that we now enjoy came to us because these visionaries persisted in their visions.

So it is perfectly sane to trust the intuitions with which Providence has endowed us and to hope that those who seek for moral and spiritual realities will find them if they pursue their quest with sincerity and patience. In any event the man who has devoted his life to spiritual endeavor has followed a line of action with which he was endowed by his Creator. In other words he has assumed that God is good and intelligent and that the spiritual aspirations within us are a tribute to that intelligence and goodness which I believe are beyond man's understanding and analysis.

In short I believe in God rather than in man, even though the man in question seems to know a great deal.

Let's Know

CONSCIENCE FUND

By Rev. Frank E. Wilson

EVERY now and then someone writes up the Conscience Fund of the national Treasury Department. I think it has never been discussed in this column, so, for the sake of our readers to whom it may be new—here goes.

The Fund dates from 1811, in the administration of President Madison. It consists of sums of money sent by anonymous persons to relieve their consciences of some dishonesty perpetrated against the government. No inquiries are ever made as to the identity of the senders but the money is turned into the national treasury and a separate account kept in the books. The account now shows a total, after more than a century, of nearly $600,000, representing amounts all the way from a one-cent postage stamp to $80,000 in cash.

For instance, there was a Union soldier who deserted during the Civil War, taking with him an army mule. Many years later, as a successful farmer, he returned the price of the mule with interest since the time of his desertion. Then there was the case of a wealthy New York importer who had won a suit against the government for an over-charge on some imported merchandise. After several years he determined that the judgment had been too liberal, so he purchased a thousand dollar government bond, tore it in half, and returned one half of the useless document to the treasury.

Some ten years ago a registered package came in containing $30,000 in currency. An anonymous letter came separately explaining that the sender had once defrauded the government out of $20,000 and that he was making restitution up to the scriptural four-fold standard, of which this was the final payment. It was the largest amount ever received by the Fund.

The largest returns come from smugglers—people who have beaten the custom officials. One penitent tore $8,000 in two pieces, sending one half with a letter stating that if the treasury would acknowledge the receipt of it he would send the other half—and he did it.

One return came all the way from England. It was sent by the Rev. Prebendary Bariff, Vicar of St. Giles' Church, Cripplegate, London, with a letter saying that it had been given him by an unnamed person who had once upon a time cheated the United States government and now wished to make amends. The sum enclosed ran to more than $14,000.

A letter from North Dakota enclosed ten dollars saying—"There is a lot more due in the near future. All of us become honest as we near the Great Hereafter. I need only sign my name as 'Conscience'". It may seem as tho that letter indicates an instance of one being frightened into honesty. Yet what a wholesome thing it would be if people could, throughout life, keep an eye on eternity. The reaction from so-called "other-worldliness" in religion is likely to result in such absorption in "this-worldliness" that people lose all perspective of eternity. There is a future life and the complexion of it is determined by the kind of life we lead here. It is not something to be frightened over but a fact to be reckoned with. Maybe that is why we are given this thing called Conscience.

On the Cover

THE Rev. Irwin St. John Tucker is a priest of the Church, an author and lecturer of prominence who is at present engaged in journalism. A series of articles on The Prayer Book as Mystery Drama is to start in THE WITNESS next week. In addition to this unusual series we are to feature a series by our editor, Bishop Johnson, on the Teachings of the Church, the following subjects being the weekly topics: An Apostolic Ministry; A Definite Creed; Confession of Sin; Reception of Sacraments; Eucharistic Worship; Financial Support; Missionary Activity.

Does Might Make Righteousness?

By Rev. Alfred Newbery

WE ARE all familiar with the philosophy summed up in "might makes right." It has worked and is working havoc in international relationships, and is all too frequently the basis on which many a home is run. We are in grave danger of teaching it to our children when we attempt to settle all disagreements between them or between us and them by the fiat of authority. "Possession is nine points of the law" is most of the time another way of saying "might makes right." A more modern equivalent is "try and get it."

But putting aside a few subtle rationalizations, we are certainly aware as individuals at least that "might makes right" is a sinister fallacy. We are more or less consciously sinning when we act upon it. It grows less and less easy to defend. It is an open enemy, and while we cannot pretend that it is a dying enemy, we can claim that it is the easier to handle for its being openly known for what it is.

But it has a covert twin, still working against us in the dark, the more dangerous because the less recognized. It might be called "might makes righteousness." It works this way.

In this terrible age of nervous strain and enforced proximity with our hectic industrialism and our equally hectic attempt in recreation to escape from the monotony thereof, in our pigeon-hole apartments, and mad urge toward economic independence, it frequently happens that people get on each other's nerves. A harried parent trying in vain to cope with a cool, hard, hostile stranger who is, curiously enough, that parent's son, or daughter; a young man trying to escape the toils of a proprietorship that calls itself parental love; a sister fighting the antagonism of a brother, who, with the privileges of the domestic tyrrany and its opportunities, criticizes her dress, her friends, her religion, or the lack of them; these are liable to what is called a nervous break down. It is more accurately in a great many cases a spiritual breakdown, for it is the inability to keep or create an inner life of harmony which precipitates matters more often than lack of sleep, poor food, or a definite physical defect or weakness. It is primarily a case of maladjustment as the social worker would call it. Some-

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where there has been a surrender, a surrender of spiritual integrity. There has been a giving in to the desire to hate, and at the same time to be aloof from the rasping personality which is making all the trouble. There has been an abandonment of those values the cleaving to which would mean a healthy detachment.

And all this is summed up on the oft-expressed and more often felt notion, "when I am well enough I can stand it, but when I am physically below par, I go to pieces." Let us not be misunderstood. Human association can produce a burden too heavy to be borne. There are probably cases where it is wise to flee. But they are greatly outnumbered by the cases where the burden is unbearable simply because we are carrying it the wrong way.

If spiritual integrity is directly dependent on physical tone, then we might as well throw up the sponge. There is no such thing as spiritual integrity to fight for. If might, our physical well being makes righteousness, our inner harmony, then salvation is for the economically and naturally favored few.

In the cool presence of God, I can see that other so intimate and so strange person, parent or brother or sister or child or roommate, with a vision that approximates my Father's. I can see them struggling with hates and fears, with suppressions, and inhibitions. I can see love warped into the hunger to dominate, I can see yearning for companionship distorted into jealousy. I can see symptoms of spiritual diseases. And then close to the heart of God, I can pity without condescension, I can be aloof without contempt, I can intercede without superiority. And I am free. Not free from conflict. I must fight those diseases in myself. But free because my enemy is not parading in my own heart as physical weakness, because the source of my strength lies not in tonics or flight, but in clearing my house of desires to fight back with the same weapons wherewith I am being attacked and in opening my doors to the spiritual power that is always available if I am living toward integrity. It is not might that makes right. It is not might that makes righteousness. But if I turn to Him, He will hide me privily by His own presence from the provoking of all men: He will keep me secretly in His tabernacle from the strife of tongues.

THE WORLD IS RUN BY NOBODIES

They Are the Everyday Heroes

BY REV. G. A. STUDDERT-KENNEDY

IT WAS a bit of conversation set me thinking. It often is. An idle word often tells you more than a set speech. It is what people say when they are off their guard that betrays their real thoughts.

"Who's that?" I ask a friend, about a quiet-looking man with grey hair that had nodded to him as we passed out of a cheap restaurant.

"Oh, nobody," my friend replied. "He's a clerk in one of the offices near here, and he grubs at this place."

He was Nobody. It set me thinking about the millions of nobodies who do the work of the world, and upon whom the somebodies depend.

I was going up to Liverpool from Euston that night. It is a great train. Gets up to seventy in places. I would be driven by Nobody. Tearing, roaring, rattling over the rails, three or four hundred lives depending on Nobody.

World Run by "Nobodies"

The 'bus I boarded outside the restaurant was driven by Nobody, to whom I entrusted my skin and bones with the utmost confidence. The food I had in my stomach, making me feel at peace with all the world, was cooked by Nobody in the kitchen of the restaurant.

The waitress who served me looked as if she thought she was Somebody. And so she was, bless her heart! But there is a lot in that. The Nobodies work behind the scenes, the Somebodies appear upon the stage. It's the limelight does it. But there is a lot of stuff that looks all right by limelight that would look small beer if you brought it out into the sun.

What the world suffers from nowadays is a great deal too much limelight and too little sun. The world is really run by Nobodies, and whether it is a happy or a miserable world depends almost entirely upon what sort of bodies the Nobodies are.

I have just been reading a book on Russia by a friend of mine. He is a good chap, and knows what he is talking about. He speaks their lingo like a native and has travelled there for years. It is a tragic tale he has to tell. It is a book to make you weep. I know Russia is a controversial subject, but this book does not make you feel like taking sides. It just makes your heart ache.

Tale from Russia

It reveals the truth that even supposing the Somebodies in Russia had been saints and geniuses they had an impossible job on. What makes it impossible is the failure of the Nobodies, and the result is misery. My Heaven, what misery! We have some of our own, but it is not in the same street.

Here's a quotation that has burned itself into my memory word for word. A Russian workman describing some travel impressions at the end of 1926 says:

"I came to the town of Omsk; there, at the very station, neglected children were lying quite naked; I certainly counted more than thirteen of them. But on the market by the station I saw about ten more like them, running about naked, collecting all kinds of refuse and eating it. Afterwards I came to Samara, and as soon as I entered the station—and it was at least midnight by then—I saw stark naked children lying on the bare ground cowering together in the cold."

That does not bear thinking about. It is partly due to the Russian Somebodies. All controversies apart, they have made tragic and terrible mistakes. But it is clear as daylight that the main cause is that the poor old Russian Nobody has not wakened up yet. He is still rubbing his eyes and blinking at the world.

Our Everyday Heroes

As I read I thanked God for the quality of the British Nobody. People grouse at him, but in our hearts we know that he is as sound a body as ever worked for bread. It is easy to see the black spots in the life of this little island of ours, but taking it all round, it is amazing what gets done, and in the main Nobody does it.

His name never appears in the papers, unless he wins a crossword puzzle, or happens to die doing his duty in some dramatic way. He has no brilliant gifts and cannot make a speech. He may be a bit prejudiced, stupid, and slow to move, but he goes on doing his job, and doing it decently and well.

We know we can trust him to do it, and so the world goes round. It wobbles and shakes a bit at times, but for the most of us there is bread to eat and clothes to wear. Trains and 'buses run to time, streets are cleaned, drains are mended, ships go

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sailing on the seas, and Nobody does it.

A Debt We All Owe

We get so used to it we take it all for granted—unless Nobody strikes. Then we realize our need of him, and he becomes Somebody at once, if it is only somebody to curse. But that is a bad way of looking at it. It means that we only see in the limelight, and that our eyes are blinded by the sun.

We do not realize the truth about the world in which we live, the ordinary, everyday, nothing-to-write-home-or-to-the-"Daily-Mail" about world. We do not realize our debt to Nobody, and we set too much store by Somebodies.

Of course, there must be Somebodies. We could not do without them. But it is clear that everybody cannot be somebody. If everybody were somebody nobody would be anybody. That is as plain as the nose on your face. If everybody were somebody we would all be on a dead level, and then we would all be dead. The only kind of level you can reduce human beings to is a dead level.

So long as man is man alive he won't live on a level, but we need a sense of perspective and proportion to see the world as it is, and we must remember that Nobody is a very important body on whom we all depend. We need to remember it ourselves if we are Nobodies. "What does it matter what I do or think? I can't make any difference. I'm nobody." That is what we are tempted to think. But we must not think it. It does matter. It matters more than anything else.

In a sense the whole bag of tricks depends on you. If you fail, and such as you, the show goes bust even as it is, and all hope of making it better goes bust too. We need to remember it most of all if we are Somebodies. Anybody who forgets his debt to Nobody is a silly fool. He is what men call "a self-made man," and that is bound to be an awful mess. I have met them in my time, these self-made men. Men of "independent means" who owe no man anything.

They make me want to laugh, like clowns in a circus. As if any "means" could be independent, and any man could live without a debt to all mankind. The more a man has the more he owes to Nobody. I know that I owe him so much that I could never hope to pay my debt in full. I'd like to if I could, Heaven knows! But I just have not got it either on me or in me. I'll be a debtor all my life, and know it—the longer I live the more cause I find to say, "Thank God for Nobody."

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Dr. William Keller
Works with Seminarians

Cheerful Confidences

IN THE DAYS OF THY YOUTH

By Rev. George Parkin Atwater

IN THE feeding of the multitude, the few loaves and fishes were furnished by a "lad." Does it say that he gave them unwillingly or that he was paid for them? I am afraid to consult the narrative again, fearing that I may find some hint that the lad did not surrender them freely and gladly. If he didn't he was unlike my boys and girls. But no doubt he was as other children are, susceptible to the appeal of love and eager for service.

How we all enjoy the children young and old. Was it not Lowell who in maturity passed a "Home for Incurable Children" and remarked "I ought to be in that home?" The white-haired may be children, enjoying life's simple pleasure with zest, romping at the fireside, and rushing pell-mell through all the staid primness of empty solemnity, with a dash of sprightliness (oh, so wicked in one so old) that gives a flavor of exquisite delicacy to their companionship. The middle-aged children, full in the stream of life's work, yet manfully, playing, how strong they are. They meet life's shocks with a smile. They are the ambassadors of the Kingdom of Heaven. "Except ye be converted and become as little children," runs the Divine message. Phillips Brooks was one of these. It was incomprehensible to many a person adjusted to the angular preciseness of unconverted maturity that such a pure soul should at times exhibit such hilarity and joyousness. But the wise knew.

We love the young children. They have a part of our Parish which is unique. They are a perpetual wonder, a joy and a reward. Watch them come to Sunday School some morning—little girls with white stockings and shoes and fluffy skirts, walking with all the dignity of their elders—boys who reverse the practice of the patriarchs and lament because they cannot romp and rend their garments.

It is a joy to corner a few of them and tell them stories. They like all sorts of stories, serious and whimsical. "When I was in college," you begin, and all faces turn toward yours, "I gathered a bushel of walnuts." (Little mouths begin to water.) "I put them in a d-a-r-k closet. When I went for them two days later, they were a-l-l gone. (Awe and sympathy.) I didn't see them until the next year when I went to the tree and there they were hanging on the tree." (First silence and then a chorus of protests.)

Do you remember your Sunday School treats at Christmas? The person who forgets his own childhood has no clue to the best entertainment for his children. Today, alas, the children are surfeited with toys, candy, novelties and excitement. The simple pleasures have passed. The parents who can fire the imagination of their child so that he rejoices in the simple joys of home are wise in their generation.

What is it that delights the children at Christmas time? Not the gifts alone, but the Christmas atmosphere. There is an air of expectancy on Christmas Eve that transforms every ordinary experience and casts a radiance over every ordinary condition. Then is the time to gather the children for their treat. The very stars seem brighter. If the earth is mantled with snow, as it should be, there is a tingling feeling of comradeship with every tree and bush. They too are decked with ornaments for the birthday of Christ. The bells ring out good cheer. The heavens once more seem to ring with the song of the angels, "Glory to God in the highest, and on earth peace, goodwill toward men." The warmth and light of the Church suffuse an indefinable glow and cheer very different from ordinary occasions. From every point something seems to be closing in on that assembly, something that warms the heart.

Then the entertainment. Scared little boys arise and in a loud monotone declaim the Christmas odes. Dainty girls, far more equal to the occasion, recite with more modulated voices the well known Christmas

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verses. Someone sings. Then comes a hush. Sleigh bells are heard. The Sunday School Superintendent, with the air of not only being on good terms with Santa Claus but with all goblins, fairies, elves and gnomes, complacently steps aside, smiling the familiar smile; in bustles Jim Wiggins, dressed in what appears to be a red kimona outlined with asbestos wool. An ancient beard that looks as if it had been worried by a dog, hangs from Jim's lower jaw. That beard has evidently not rehearsed its part, for it sometimes wiggles when Jim speaks, sometimes not. The children are charmed into silence. Little Susan in the front row shyly shrinks back while Mary and Martha gaze with open eyes. David gives a chuckle of delight and Frank calls out "Hello, Santa." Little Clementine Wiggins cannot refrain from saying to her neighbor, "It's papa."

In the meantime Santa has been delivering his speech about his reindeer and gifts and good little boys and girls. He begins to distribute the bright yellow oranges and the incomparable candy. The Parson and Superintendent, with a familiarity that is astonishing, help Santa Claus and even venture to give him directions. As if Santa did not know what to do! Jim in the meantime is suffering from the intolerable heat and wishing by this time that the whole thing were in Jericho—no—Petrograd.

Little Dorothy gains confidence and approaches the Parson. "My little brother could not come tonight. May I take a bag of candy to him?" The Parson glances into her eager face and, overlooking the fact little brother is only seven weeks old, hands out an extra bag to Dorothy. This encourages Donald. "My aunt is visiting here from the West. May I have some candy for her?" The Parson cannot resist Donald. A shy little tot comes near and places herself under his observation. "Have you your candy?" "No, I do not belong to this Sunday School." "That's all right, take it along." So they come until the tree is stripped, and Jim is released. The children return home happy, and the parents proudly tell each other how well the children recited.

But the children take home other impressions, too. The Christmas story is not forgotten. It bears fruit in their lives. So the right of children to enjoy life must always be satisfied. Happy is that Parish family that recognizes this. No efforts spent on their behalf are wasted. And if in later years the man or woman will rehearse the experiences that moulded their characters, they will find not the least to have been the forces that centered in the wise interest of the Church in their childhood.



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NEWS FROM THE ENGLISH CHURCH

Meeting of English Scientists

Reported by

A. MANBY LLOYD

THE Bishop of Ripon last Sunday preached at Leeds to a congregation which included many members of the British Association of Scientists who were holding their annual meeting there.

Am I wrong, he said, in thinking that the several sciences increasingly feel the need of a philosophy to co-ordinate them and so make greater the certainly as well as the fruitfulness of each? Cannot we see how dangerous it is to add to them further unless we are making a parallel progress towards the moral and spiritual superman? And if we want a saving, inspiring, elevating influence upon personality can it come from anything less or lower than personality itself? Who can save man but ultimately a personal god? Science has tried to think of this universe as matter working mechanically, and, except for purely practical purposes, has had to give up that world view. Now we have, in Professor Haldane's words, "to try to think of the universe as personality." What is this but a coming back to the opening of the old Greek creed: "I believe in one God, the Father Almighty"? Some means we must find for putting personality once more in the saddle, instead of letting things ride the world to a ruin already visible ahead.

After all, we could get on very happily if aviation, wireless television, and the like advanced no further than at present, disappointing as it would be for those whose life work has lain in such fields. Dare I even suggest, at the risk of being lynched by some of my hearers, that the sum of human happiness outside scientific circles would not necessarily be reduced if for, say, ten years every physical and chemical laboratory were closed and the patient and resourceful energy displayed in them transferred to, say, recovering the lost art of getting on together and finding the formula for making both ends meet in the scale of human life? Much, of course, we should lose by this universal scientific holiday in possible new forms of comfort and convenience, new means of making more money for the few at the cost of less work for the many. And a right curiosity on many points would have to go unsatisfied for a time, but human happiness would not necessarily suffer. It would give the non-scientific, 99 per cent of us, some chance to assimilate the revolutionary knowledge which the 1 per cent have acquired.

* * *

That evening 2000 people, mostly miners and working people, crowded into Salem Congregational Church, Leeds, to hear Sir Oliver Lodge. Nearly an hour before the meeting began a large queue of working men, many of whom had walked some miles to be present, lined the street outside the church. Many of them had to be turned away, owing to the church being crowded out. The meetings usually are not open to women, but an exception was made yesterday, when the Duchess of Atholl expressed a wish to hear Sir Oliver's address, and was present with Miss Lodge, Sir Oliver's daughter, on the platform.

Sir Oliver said: "I shall take for my subject Sir Arthur Keith's presidential address to the British Association. Some people seem to be depressed to find that they are related to the animals. They don't like it. I daresay that is a very proper feeling, because we have really got above that. We are here to wipe out the ape and the tiger. My message to you is: Try to look the facts in the face and realise their meaning and you will find they are better than your imaginings. What is was not made by chance. It was made with a great object, a great purpose, a great foreseeing aim. The doctrine of evolution is progress, advance of growth, and no stagnation. It is the opposite of stagnation. If we were already perfect there would be nothing to look forward to. We have plenty of time ahead, plenty of hope and opportunity. We can help each other to go on along the road towards something better. If we had been perfect in the past it would be depressing, but if we are descended from the animals let us take heart, and say: 'Well, we have got on so far. What is coming next?' We have got up a bit. We have got up a good deal, but there is a long way to go still. Our bodies came from dust, true. But the body is not the whole of man. The dust will go back to the earth, but there is the spirit. That is another matter. That is ourselves. There is no going back for that. That has to go on. We not only have an animal ancestry. We have a Divine ancestry.

"Evolution is full of hope. If scientists begin denying things, I say then they don't know. Listen when a man asserts, not when he denies. The spirit that denies is Mephistopheles. A man of science has necessarily rather a narrow outlook, because he is compelled to specialize. He has to wear blinkers to keep him to the road and to keep him from being frightened by things at the wayside. I have had my blinkers taken off. The result is I don't go ahead with the young, but I do see things they don't see. I see a lot of phenomena—psychic phenomena we call it—they don't see. The scientific man won't admit it is there, but he will have the blinkers taken off soon. There is a spiritual as well as material world. I tell you of my own knowledge that we are in touch with the spiritual world. There is a vast reality beyond. We are guided much more than we know from beyond. We are not the highest beings in creation.

"The Bishop of Ripon today was preaching what may be taken as a somewhat pessimistic sermon. He was expressing the sort of feeling we are all liable to sometimes—the feeling that we are going too fast and that the rush of discovery was too painful. My old grandmother had the same feeling when she was told of some novelty in my younger days. The bishop said we should call a halt for ten years' time, and read each other's papers and widen our outlook. No, we cannot call a halt, even if we would. We must go forward. We can have no stagnation. The Deity conceived a great scheme. It was brought into existence incarnate in matter. We belong, though, to the spiritual world, and are only locked up in matter for a short time. We have only to wear the blinkers for some sixty or seventy years. We are a wonderful creation on the upgrade. The other things are but the little obstacles on the road. In order that we may overcome them we can have no holiday. We must press forward towards the mark of our high calling in Christ Jesus."

Miss Vida Scudder, prominent Churchwoman and author of note, sailed last week with friends for Italy, there to continue her study of the Franciscan movement. She has already produced several books on St. Francis and the Franciscans, the most recent of which is 'Brother John."

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

FROM time to time the announcement appears in this paper that each writer is alone responsible for what appears under his name. I hold opinions, for example, that are not shared by any of the other editors and it is certainly trying their patience to have their mails filled with letters pretesting against an opinion which is not theirs but mine. Of course this works all the way around. For instance I have received several letters about the article Bishop Johnson wrote on the Sacco-Vanzetti case, the writers of them apparently thinking that because I am connected with the paper I must of necessity share all of the opinions expressed in it. The fact is that two or three months ago I reproduced in this column the report on that case which was issued by the Federal Council of Churches, the burden of which was that there was certainly sufficient doubt as to the guilt of these men to make a new trial imperative if justice was to be done. Incidentally a number of good Episcopalians discontinued their subscriptions to the paper because of it. Bishop Johnson did not feel called upon at that time to give up his connection with the paper because I allowed to appear here an opinion which he did not share. Neither do I feel called upon to resign because he prints an article on the case with which I disagree. It may not add to the charm of the paper to find contradictory opinions expressed within its brief sixteen pages, but it certainly adds to the pleasure of working for it to know that one is associated with free men.

* * *

Annual conference of the clergy of Maine was held at St. Mark's, Augusta, on September 21-23, with the bishop of the diocese and two representatives of "281" in charge.

* * *

The women of the Province of the Midwest are to meet at Taylor Hall, Racine, Wisconsin, October 19 and 20. The Rev. Charles L. Street is to speak on social service, Bishop Gray of Indiana on religious education and Bishop Page of Michigan also on social service. Church extention is to be handled by the Rev. J. M. Johnson with special emphasis on rural work. At the mass meeting the speaker is to be Bishop Darst who speaks on the results of the Bishops' Crusade.



VIDA D. SCUDDER
Sails for Italy

The rector at Shreveport, Louisiana, sends in an item under the heading "Apostolic Results of Apostolic Service." It seems that for the past five years he has called upon Bishops within a radius of several hundred miles to preach for him during Lent, and has done it successfully. As a result the devotional life of the parish has been deepened and along with it has come material gain which has expressed itself chiefly in a bit of new property which is one of the finest sites for a church in the entire south. Another index of the value of these services is a confirmation class this year of fifty-two.

* * *

Drive is on, under the direction of Ward, Wells, Dreshman and Gates, for a million dollars for St. John's Hospital, Brooklyn, New York. The campaign was started with a dinner when Bishop Stires spoke on the great need of the institution which is under the direction of the Church Charity Foundation, which also runs a home for the aged, another for the blind and cottages for orphaned children. St. John's Hospital does a larger amount of charity work than any hospital on Long Island and does it all without regard for color or creed. Its capacity is now ninety-six beds and as the bishop pointed out, "each day the sad part of the Christmas story is enacted. There is no more room in the Inn." The proposed new hospital will have 202 beds of which fifty-four will be in private rooms. Every contribution made during the campaign is to go into the building fund, the money

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for campaign expenses having been already provided. When the new hospital is completed the old one is to be made into a Home for Incurables.

* * *

Bishop Johnson, editor, is to hold a mission in St. Mark's, Augusta, Maine, October 16-21st. The nearby parishes of Waterville, Hallowell, Gardiner, Richmond, Dresden Mills, Brunswick and Auburn are to be represented.

* * *

St. Paul's Memorial Chapel at the University of Virginia was dedicated on September 18th by Bishop Tucker. Presiding Bishop Murray took part in the service, as did also Bishops Beverly Tucker, Thomson of Southern Virginia and Jett of Southwestern Virginia. Bishop Beverly Tucker, former rector of the parish, preached.

* * *

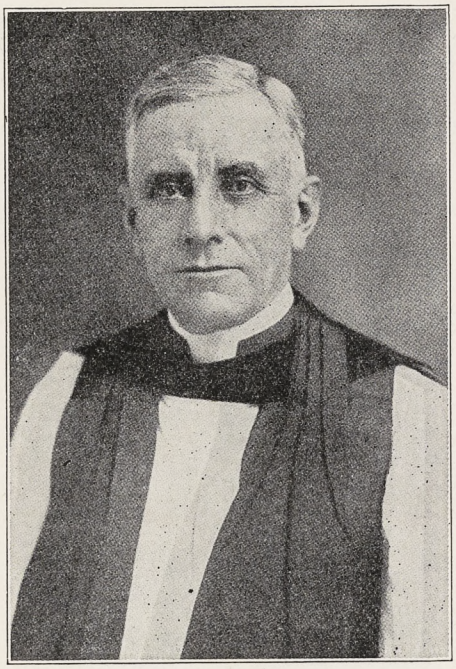
Seventy-five clergymen of the diocese of Virginia attended a clergy conference last month at Richmond. The leaders were Mr. Louis B. Franklin, Rev. W. H. Milton of Wilmington, N. C.

* * *

They have a night branch of the Woman's Auxiliary in Washington. It seems that so many women are now gainfully employed, etc., etc. Good idea.

* * *

Mr. W. C. Mushet, for many years treasurer of the diocese of Los Angeles, died at his home in Los Angeles on Sunday, September 18th, 1927. Mr. Mushet was a member of many diocesan boards and a deputy to many General Conventions. He was versed in all phases of Church life, especially Church finance. He had been a member of the City Council of Los Angeles and at one time was City Auditor. His many activities in the Church and community made him a citizen and churchman of unusual usefulness and prominence



BISHOP LLOYD
Preacher for Nazarene Society

For twenty-six years St. Dorothy's Rest has been doing work for convalescent children at Camp Meeker, Sonoma County, in the Diocese of California. Some months ago one of the cottages, Lydia House, was destroyed by fire. A new building to replace it has been given by Mrs. Louis F. Monteagle of San Francisco. On August 8th this new building was dedicated by the Rev. Dr. J. O. Lincoln. The address was by the Rev. Dr. Deems of Trinity Church, San Francisco. An Open Air Theatre has been given to St. Dorothy's Rest by Dr. and Mrs. Lincoln who for many years have sponsored this interesting work.

* * *

Long before the opening day the enrollment at Howe school was complete. The houses are filled to capacity and boys are waiting to come in. The faculty has been enlarged to make smaller the sections in the different forms and to secure increasing personal attention for the boys.

The building program has been continued, a new building every year. This summer a new, modern power house was erected. This will house the central heating plant, the electric generator, the wells and electric pumps and the huge coal bins. The school now has ten fine large buildings and several houses. Its equipment is modern and adequate in every way. Future plans look toward a library building, a natatorium and the enlargement of the assembly hall and the gymnasium. Some of these buildings are promised by friends and alumni.

The graduates of Howe are meeting with excellent success in college. The percentage of those passing the College Entrance Examination Board examinations increases each year and the general average of the academic work is recognized by the colleges and universities for its high quality.

Now that the school has for several years been filled to capacity, the question of future enlargement is a pressing one. The present conviction of Fr. Young and the trustees is that the school can do more for the cause of education and the benefit of boys by strengthening the quality of the work and the character of the boys by holding the number to 270. With this number a great deal of personal care and at-

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tention can be given to each boy. As the demand of more and more boys to enter Howe increases, it is possible that another unit may be built.

* * *

As a result of the Summer Conference of the Lay Reader's Association of the Diocese of California, a course of instruction for lay readers is to be given this academic year at the Church Divinity School of the Pacific. The Class will meet one evening a week at the School building in San Francisco.

* * *

The funeral of Mrs. Ellen Douglas Wheaton Brewer, wife of the Rev. W. A. Brewer, Rector of St. Paul's Church, Burlingame, California, took place at St. Paul's Church on Thursday morning, August 25th. The place of Mrs. Brewer was a large one in the community where for many years she had lived and the church was filled with hundreds of people from all walks of life. The service was conducted by Archdeacon Porter.

* * *

This past summer a number of seminary students again went to Cincinnati where they were placed on the staffs of the various social service agencies of the city, there to get experience by actually participating in the work. The plan was under the direction of a prominent layman of the city, Dr. William Keller, who has devoted a great deal of his time to this enterprise during the past few summers. Conferences were held weekly in Dr. Keller's home with men and women prominent in the various social service fields leading in the discussions.

* * *

Under the auspices of the newly created field department of the Diocese of Maryland, Rev. Roger Walke, Chairman, a Conference of the clergy was held in St. Peter's Parish, Solomon's Island, Sept. 21-23. The Island is at the southern-most tip of the diocese, between the Patuxent River and the Chesapeake Bay. The site and weather proved ideal for the three days.

The conference was held to prepare for the work of Fall and Winter and it was hoped that the entire body of clergy would be present. Only twenty-nine found it possible to attend, but their enthusiasm and interest was full assurance of the value of the meetings. The Conference was graced by the presence of the Presiding Bishop of the Church, The Most Rev. John G. Murray, and the Bishop Coadjutor of the Diocese, the Rt. Rev. Edward T. Helfenstein. The extra-diocesan leaders were the Rev. J. I. Larned of the national field department, and the Rev. Arthur M. Sherman, president of Boone University, Wuchang, who has just returned from China and was able to give a most valuable and vivid account of the present situation in that missionary field.

* * *

The clergy are often, and quite justly, charged with poor business methods. This accusation of course comes from lay business men who have had unfortunate experiences in parish ventures. A recent occurence in the diocese of Maryland indicates that the shoe sometimes fits the other foot. The diocesan field department attempted to organize a Laymen's Conference to discuss the work of the coming winter. Five hundred personal letters of invitation were sent out to a carefully selected list of laymen from every parish in the

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diocese. In each letter was enclosed a postcard for reply. To these letters only 40 per cent bothered to reply at all. One is curious to know what happened to the other 300 postcards. Incidently it might be noted that only fifteen laymen accepted the invitation and the conference was given up. Take that, laymen.

* * *

That School for Layreaders in the diocese of Long Island, about which a paragraph appeared here once upon a time, opened last night with a banquet. That is the real way to open a school—ought to be a great success. The idea, you will recall, is to prepare layreaders for their jobs by making them listen to lectures.

* * *

St. Matthew's, Brooklyn Manor, Long Island, is to build a new $85,000 church. They have $12,000 in pledges, nearly three times that in cash, and probably the banks will take care of the rest while the pledges are coming in. The Rev. F. V. Baer is rector.

* * *

Last year a Bible class was held at the Epiphany, Washington, D. C., with a membership of close to 1000. They started again last Sunday and expect an even larger attendance before the year is over. The Rev. "Barney" Phillips is the rector.

* * *

Last year twenty-five clergy attended the fall clergy conference in Ohio. This year there were ninety-six clergymen and forty-seven laymen. Bishop Rogers told of the Lausanne Conference, the Rev. W. M. Sidener, rector at Steubenville, told of the Anglo-Catholic Congress, and the Rev. F. B. Bartlett told of the plans of the National Council for the coming year. There were also lectures on rural work by a couple of men who attended the Madison conference, and one on China by the Rev. Hollis Smith, a missionary.

* * *

Fine new parish house has been erected for Christ Church, Tacoma, Washington. This parish is the result of a merger of two parishes, Trinity and St. Luke's, the former founded by the Rev. L. H. Wells,

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who later became the bishop of Spokane. This new parish house is called Wells Hall in his honor. The rector is the Rev. Sidney T. James, formerly dean of the pro-cathedral of St. Luke's. Bishop Huston dedicated the building on September 15th. And here is something that is new: the contractor, Mr. J. E. Bonnell, finished the building for $5000 less than the contract price. He was given a gift for the feat.

* * *

Conference of the Society of the Nazarene, healing organization of the Church, was held at Grace Church, New York, the week of September 18th. Bishop Lloyd was the preacher the evening of the opening day.

* * *

Synod of the province of New England is to be held in Boston October 25th and 26th; addresses by Dean Lathrop on social service, Rev. Fleming James, professor at Berkeley, and Rev. Allen W. Clark, student chaplain at Dartmouth, on deepening the spiritual life, and Bishop Davies of Western Massachusetts on developing a provincial consciousness. At the Episcopalian Club dinner the speakers are to be Bishop Slattery and Mr. Alden G. Alley of the League of Nations Non-partisan association.

A Request

THE National Council and its Departments will hold their regular fall meetings in New York; October 11, 12 and 13 next. They will welcome the prayers of our people that they may be rightly guided in their deliberations.

May I ask that, if possible, prayer be offered in our churches on one or more of the Sundays previous to the meetings.

Faithfully yours,
JOHN GARDNER MURRAY
Presiding Bishop and President of the National Council.

A new organization, largely for young people, has made its beginning in the diocese of Chicago, inspired by the Rev. Irwin St. John Tucker, whose lectures were the feature this year of the Racine Conference. Those who read Mr. Tucker's article in a recent issue of this paper will understand the purpose of the organization which is called the Order of the Sangreal. If you missed that then read his articles on the Prayer Book, to start next week. The organization has nine degrees, each stressing some phase of Church activity. A group of mid-western clergymen make up the national council of the order, including Rev. Charles Street, chaplain at the University of Chicago, Rev. Herbert Miller of Champaign, Illinois, Rev. LeRoy Burroughs, student chaplain at Ames, Iowa, Rev. A. Haire Forster, professor at Western Seminary, Rev. M. Boyer Stewart, professor at Nashotah, Rev. Norman Quigg, rector at Streator, Illinois, Miss Vera Noyes, director of religious education in the diocese of Chicago, Sylvester Lyman, president of the young people's service league of Chicago and the Rev. Mr. Tucker.

* * *

Mission schools and colleges in China will be more needed in the future than they have been in the past; but they will comply with the requirements of the Nationalist or other successful government, including official registration, the passing of control into Chinese hands, and voluntary instead of compulsory study of Christian religion and attendance upon Christian chapel services.

This is the consensus of opinion of a number of leading educators and authorities upon things Chinese to whom Dr. A. L. Warnshuis, secretary of the International Missionary Council, recently addressed the question, "What is the future of mission schools and colleges in China?"



Facsimile of three color poster for wall display. See accompanying advertisement.

for

Bible Sunday

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Services

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

Grace and St. Peter's, Baltimore
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

Church of St. Mary the Virgin, New York
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Week-day Masses, 7, 8, 9:30.

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Said Dr. Delany, assistant rector at St. Mary the Virgin's, New York, last Sunday: "Christians should be proud to be sufferers and should realize that religion is not profound unless its followers embody the elements of sternness, sorrow and self-discipline. Anyone who knows anything of life cannot be altogether free from perplexity and suffering, if only in mind. It is the superficial and self-indulgent who can pass through the world without having their hearts touched with sympathy. The religion of Christ makes the strongest appeal to the suffering, the poor, the sick and the disinherited. The average Christian congregation is made up not of the brilliant and the beautiful but of quite ordinary human beings, the neurotic, the plain and uninteresting, the lonely, the unmarried, the clumsy and the stupid."

* * *

Rev. Takaharu Takamatsu of Kioto, Japan, rector of St. Mary's Church, has arrived in this country to do post-graduate work at the General Theological Seminary. He is an interpreter of note, acting in that capacity for the royal family on their visits to Kioto. He is at present engaged on articles on the New Testament which are to appear in a new Japanese Encyclopedia.

* * *

Rev. Stanley C. Hughes, rector of Trinity, Newport, R. I., has received a gift of $5600, the income of which is to be used for work among boys of the city.

* * *

Jitneys and now airplanes are common means of transportation these days for parsons, but it is not every-

Clerical Changes

COX, Rev. William E., resigns as rector of the Holy Comforter, Richmond, Virginia, to take up missionary work in Arizona.

DUNSTAN, Rev. Arthur M., archdeacon of New Hamsphire, has accepted a call to the rectorship of St. Thomas', Dover, New Hampshire.

GASKILL, Rev. Frank B., resigns as rector of St. George's, Olyphant, Pa., to accept the rectorship of St. Peter's, Mallford, New Jersey.

LAWRENCE, Rev. T. N., resigns as rector of St. Mary's, Bellville, Texas, to accept the rectorship of St. Paul's, Macon, Georgia.

SPAULDING, Rev. Charles Edward, connected with Bucks County Mission, has accepted the rectorship of St. Barnabas', Philadelphia.

STEINMETZ, Rev. Francis C., former rector of Christ Church, Norfork, Virginia, has accepted a call to the rectorship of St. Mary's, West Philadelphia, Pa.

WALTER, Rev. G. B., resigns as rector of Christ Church, Springfield, Mo., to accept the rectorship of the Redeemer, Sayre, Pa.

WATT, Rev. J. S., resigns as priest in charge of Cornwall Parish, Drakes Branch, Virginia to accept a call to Nottoway Parish, Southampton County, Virginia.

WELLER, Rev. E. W. M., rector of St. Thomas, Brandon, Vermont, has resigned to accept the rectorship of St. Andrew's, Scotia, N. Y.

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The Incarnation, New York
Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D., Rector
Sundays, 8, 10 and 11 a. m., 4 p. m.
Daily 12:30.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursday, 7:30 and 11.

St. James, New York
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
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Trinity College, Hartford, Conn, has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

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body that goes to church on a minelayer. The canon missioner of the cathedral at Manila was to take services at Corregidor, an army post across Manila Bay. The regular launch being out of commission, he made the trip on a government minelayer.

* * *

The realization that we are always in the presence of God is one of the most significant teachings of Christ, said the Bishop of Panama last Sunday, preaching at Grace Church, New York. "We must realize that we are in a spiritual world and that in all our daily activities we are constantly surrounded by the divine presence."

* * *

Fond du Lac is to have a bishop coadjutor, a special convention for the election being on the books for November.

* * *

Corner stone laid for new church and parish house for St. Matthias, East Aurora, New York. The rector of the parish is the Rev. Henry de Wolf de Mauriac.

* * *

Miss Beulah Curl of Denver, Colorado, has accepted an appointment as director of religious education at St. Mark's, Toledo.

* * *

Mr. Lewis B. Franklin, treasurer of the National Council, has just concluded a series of conferences in the diocese of Southwestern Virginia on the work of the Council.

In Memoriam

F. W. Robertson has said that it would be "desolate to have no one in our own circle of friends from whom we could receive sympathy in our hopes. We should become tainted by the world if it were not for Christian friends." I wonder sometimes if the laity fully realize how much it means to the clergy to find laymen of sympathetic understanding in their hopes and their ideals. It was my great privilege for many years to count as such a friend the late Mortimer Matthews, a laymen of the Diocese of Southern Ohio, who recently passed away at his summer home in Michigan. Mortimer Matthews was a son of the Hon. Stanley Matthews and a brother of the Bishop of New Jersey, and also of Mother Eva of the Community of the Transfiguration. Two of his daughters are Sisters in the same Community. He lived a life of devotion to his Master and was surrounded in the intimacy of his family circle with those who shared in his faith and hope. He was essentially a Christian gentleman who never intruded his convictions upon others and never yielded those convictions to popular demand. He had that rare combination of gentleness and firmness, which could maintain a position unflinchingly and yet manifest no bitterness toward those who assailed that position most aggressively. He could suffer defeat without any desire to retaliate and he could win a victory without any assumption of arrogance. His faith and love created an atmosphere in his home which was reflected in those who had the privilege of the contact. He was a living example of how strong an influence can be excited by a quiet devotion to the Master. It was a privilege to know Mortimer Matthews and it is a source of great comfort that this Church can produce among its laity such generous and loyal sons. May the Good Lord grant to Him eternal fellowship with those who love as he loved—BISHOP JOHNSON.

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As a result of conference a campaign was undertaken which produced over $135,000 in subscriptions.

A by-product of this campaign, as of every similar effort, was the increased devotion to the Church of those who participated by working and giving.

During the five years since this campaign the firm has been continuously engaged in assisting Episcopal Churches to finance their church buildings, parish houses, schools and endowments. It now has in hand several campaigns for the coming season, including two Diocesan campaigns for $1,000,000 each, one of which is for a hospital and the other for Church missions.

Among the church enterprises that have been thus assisted during the last five years are the following:

Episcopal Diocese of Pennsylvania, Philadelphia	$1,946,000
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St. Margaret's School, Waterbury, Conn.	302,406
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Calvary Church, Summit, N. J.	152,000
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St. Paul's, Brooklyn, N. Y.	135,628
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St. Mary's, Ardmore, Pa.	110,000
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St. Luke's, Rochester, N. Y.	103,000
St. John's, Passaic, N. J.	100,000
St. Thomas', Mamaroneck, N. Y.	77,400
Grace Church, White Plains, N. Y.	65,000
St. Paul's, San Diego, Cal.	63,000
Church of the Advent, Chicago, Ill.	61,737
Church of the Redeemer, Pelham, N. Y.	60,520

Our quarterly bulletin "Financing Social Progress" gives further details and will be sent upon request.

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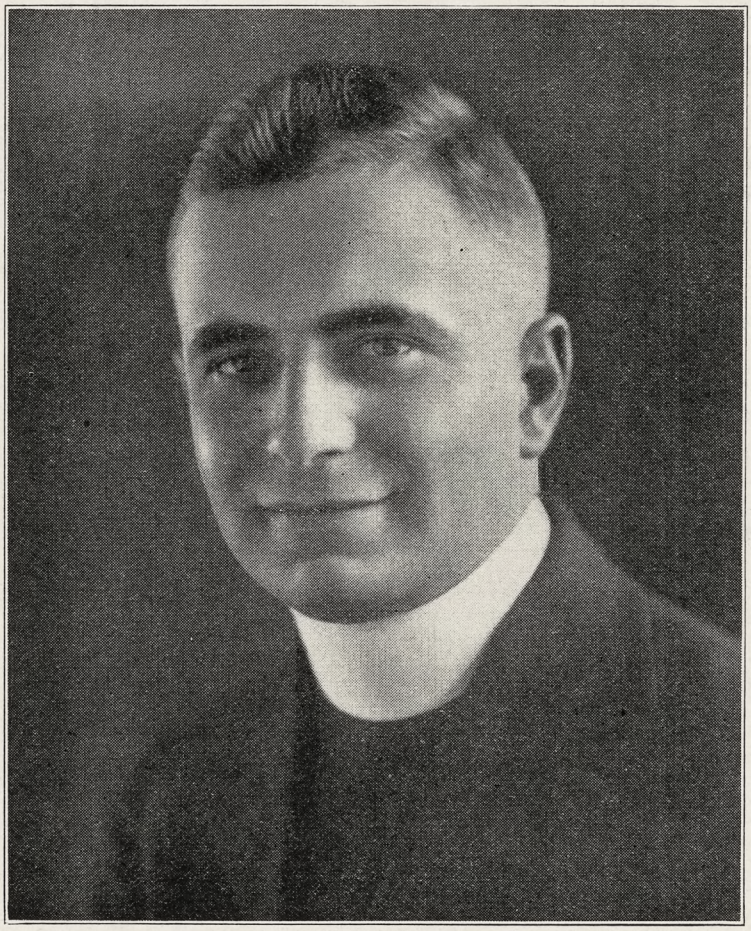

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WHY THE CHURCH TEACHES

1. An Apostolic Ministry

By

BISHOP JOHNSON

OUR ancestors were once savages and man has a tendency to revert to wild habits. Human nature is very like the prairie. In its native state it is covered with buffalo grass. When you plow up the buffalo grass then the battle begins. If man is industrious the plains are covered with corn and wheat. When he relaxes there springs up weeds. The buffalo grass never comes back.

Man has a similar background. Christian missionaries visited our Anglo-Saxon forefathers and rescued them from their savage state. Henceforth the Anglo-Saxon must either give himself to a life of spiritual effort or revert to a condition far worse than his original status. A civilized man gone wrong is far more worthless than a savage.

The story of human progress is the development of institutions. Savages have no word for home; no knowledge of constitutional law; no conception of universal brotherhood. A savage is a local egotist who knows no obligations beyond those of his tribe or clan. He has no sympathy for a stranger; no mercy for an enemy.

Christ came to found a universal brotherhood in which there was to be neither Jew nor Greek, bond nor free, male or female, but all were to be one in Jesus Christ. There were to be no caste animosities, no racial jealousies, no double standard of morals. Men were everywhere to be of one kinship, for the Lord has made of one blood all nations of the earth.

To accomplish this difficult task Christ founded an institution which his apostle affectionately called the household of faith, and which the Creed of Christendom calls the Holy Catholic Church.

It was a courageous effort to introduce a spiritual fraternity into a barbarian world.

Those who affirm that Christ did not form an institution but merely preached a Gospel seem to me to ignore three things:

First, the plain testimony of Holy Scripture confirmed by the history which follows.

Second, the necessity of such an institution to raise men out of savagery.

Third, the absolute necessity of an institution to achieve any real universal brotherhood.

It would have been just as absurd for a Roman Emperor to make Britain a part of the Roman Empire without utilizing an institution as it would be for Christians to convert Africa without organizing the natives into any ecclesiastical organization.

Did anyone ever hear of any savage tribe which has ever been made a part of the civilized world without the use of that institution which we call government to replace the chaos of tribal individualism in their savage state?

It is not merely an academic exegesis of scriptural texts which convinces me that Christ instituted a Church to accomplish His purpose; it is that it is the only possible way in which the isolated units of barbarism could ever have been cemented into any conceivable form of Christian fellowship. Indeed the unanswerable proof of this statement is to be found in the fact that whenever a sect of people has resisted the Church as an organization it has immediately replaced the Church with another organization which at first they refused to call the Church, but ultimately were resentful if you did not acknowledge that it was just that.

In short we must have an organization in order to achieve the purpose for which the Church is founded. You cannot make men of different race, caste and condition become members one of another in a household of faith without providing the household into which they are to be so bound together.

Nothing but the most hopeless prejudice can affirm that we can create a household without a house; fraternity without a lodge; unity without a unit. So much for the necessity of a Church to accomplish the purpose of the Gospel.

Now if there was and is a Church what are its essential characteristics? For what does it exist?

First: *it exists to bear witness to a certain faith,* in order that our belief may be founded upon facts and not theories. "Be ye witnesses unto me" said Christ to the Apostles in His farewell address to them; and St. John replies in the same spirit: "That which we have seen with our eyes and our hands have handled of the Word of life declare we unto you."

The first function of the ministry is to testify to the facts as these facts have been handed down for our acceptance. St. Paul speaks of the ministry as having a trust which is to be safeguarded, a form of sound words which is to be preserved.

Manifestly this requires a continuity in the organization to which the faith was entrusted. When you break the chain you destroy the character of the witness.

"That which thou hast received of me" commit thou to other men who in turn will pass it on. The Church values its apostolic ministry because it has handed down a treasure which was committed unto it.

Second: *the Church exists to administer the sacraments* which Christ

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entrusted to it under the direction of the Holy Spirit with which He endowed His ministers.

The Apostles believed that they had received a unique gift on the Day of Pentecost in response to our Lords promise and command. They believed that they in turn bestowed this gift of the Holy Spirit in the laying on of hands. The Apostolic ministry has believed continuously ever since that this gift, bestowed by Christ on the Apostles, is extended to them.

Accordingly in Holy Baptism, in Confirmation, in the Holy Eucharist, we invoke the Holy Spirit to be the agent in bestowing this gift in each sacrament. And in ordination, by laying on of hands, the Church from the beginning has believed that men were authorized to administer these sacraments.

Christ commissioned a specific number of men to exercise a ministry in His name; they in turn commissioned others, and this principle thus established has gone on ever since. The Apostolic ministry is an historic fact, bringing down to us an order which is not self-constituted but which has in it the note of a power derived from the authority that Christ possessed, so we may say that—

Third: *the Church exists to preserve the authority of Christ in an unbroken line.*

"As my Father sent me even so send I you" is the origin of such a ministry.

But there is still another note which is most important. The Church is something bigger than a religious society existing in America in the year 1927. It includes all the faithful in all ages and in all climes.

Fourth: *the Church exists to bring all the faithful into a common brotherhood.*

This brings us back to our savage origin and emphasizes the necessity of a definite institution which can bring order out of chaos. The problem which faces the Protestant world today is not unlike that which faced our colonial ancestors. They broke with the English government as the Reformers broke with the historic Church. But having successfully revolted they were confronted with another problem. What principle of unity and cohesion was to unite them in the future? The colonies refused to submit to Massachusetts, New York or Virginia. The colonies had repudiated George III but they had not repudiated the fundamental principles of Anglo-Saxon law. The union must be such that no one colony should be supreme and yet all colonies included. In doing this they adopted the parliamentary principles of the English race. What were these essentials?

First, constitutional law which has its analogy in the Apostles Creed.

On the Cover

LEROY S. BURROUGHS is the student pastor at the State University of Iowa, Ames, where he has done a most successful work with college students. He graduated from the University of Wisconsin in 1916, had two years at Nashotah, and then went to Iowa State to serve on the faculty in the department of English. In 1919 he was appointed a Student Inquirer at the University and when that work was completed last year he remained as Student Pastor. There are plans now for a beautiful church at Ames, a campaign for funds being now in progress.

Second, a flag which became the fraternal bond of all of the states. This has its analogy in the sacramental symbols of our religion.

Third, a legalized succession of officers by inauguration which would prevent dictatorships and unauthorized legislation. This has its analogy in our commissioned ministry.

Fourth, a union in which no individual or no colony would have supremacy but in which all were to be merged into one fellowship. This has its analogy in an apostolic ministry which is neither personal nor provincial.

If we were to abandon the principle of Episcopal ordination what would we substitute therefor?

The supremacy of Luther or Calvin or Wesley? The domination of Baptists or Congregationalists or the dictation of the Papacy?

Any such subservience would destroy the note of universal fellowship which must include all who have followed Christ in the Brotherhood, Greeks as well as Romans.

Episcopal ordination is the common practice in all ages and at all times, excepting only in the comparatively small fraction of Christendom which we call Protestantism and which is not a brotherhood in any universal sense but rather the negation of an abuse.

If the colonies had carried their negation of George III to the same extremities there would have been no United States of America but simply a collection of very belligerent colonies, each intent on its own aggrandisement and profoundly jealous of all the rest.

Such is exactly the situation of Protestant religion today because in their anxiety to protest against Rome they have ignored the constitutional safeguards by which they might have perpetuated their brotherhood. Instead of this they have preferred to turn over to lodges and to luncheon clubs the great principle of which the Church was founded to promote, "the unity of the spirit in the bond of peace."

It is the penalty which Protestantism has paid by attempting the hopeless task of imposing the dictatorship of some great religious leader upon the whole of mankind. No matter how great he may have been he was not great enough to make of one family all nations of the earth. It takes more than a big chief to accomplish this stupendous task. It requires the existence of a Catholic Church bound together by universal custom.

Next article of series: *Why the Church Teaches a Definite Creed.*

Cheerful Confidences

POWER OF PUBLICITY

By Rev. George Parkin Atwater

DURING a recent long ride in a Pullman car, I talked with a group of very intelligent men and women, in one of the compartments. There were six of us altogether. One man was senior warden of a large parish. We discussed religion.

One man said "Why do not the churches get together and start something that will command the attention of the nation and inspire the people and give them a thrill and an incentive to work, and the hope that united action in the churches may accomplish something worth while." He got warmed up on this theme and enlarged upon it with such vigor that he became convinced that he had found a solution for the problems of the church.

It was a fresh idea to him evidently and he had had no glimmer of it when he entered the train. He wound up as follows. "Take Lindbergh. Now, he did something that made everybody talk—and he gave a tremendous impetus to aviation. That's what I mean. All get together and hold out a great vision to the people."

The others looked to me for an answer. They were evidently impressed and were politely putting it up to me to think up the great thriller, before we broke up.

"That seems to be a good idea," I began, "if we could get the cooperation that Lindbergh had. He got pages of publicity in every newspaper in the land. Publicity was the means by which the thrill of his exploit was transmitted to all hearts. Now as a matter of fact the churches have, this very summer, done the very thing that you suggest. They have united in a tremendous project. They prepared for it for seventeen years, and it has just reached its culmination."

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The listeners looked a little amazed, as if I were indulging in hyperbole.

"Has anyone here heard of the Conference of Faith and Order, held at Lausanne in Switzerland?"

Not a soul had heard of it. So I traced its origin and the main facts.

"Now what happened to that Conference. It did not get as much publicity in the press of our land as one single New York minister got when he fired a few of his deacons. The press did not see any news value of consequence in the meeting of representatives of nearly one hundred Christian Churches from all over the world. The people of this land, because of the power and attitude of the press have become much more concerned about Henry Ford's new car, than about any constructive results for Christianity that might emerge from Lausanne. If the newspapers had given one half the publicity to that Conference that they gave to Lindbergh, Christianity would have been greatly advanced. Lindbergh deserved it, but so did Lausanne.

"Moreover, I want to say this: The Christian leaders of our land, in scholarship, in constructive activity, in their attitude toward the problems of the Church, are a full generation in advance of the popular belief and opinion as to their position. It is the laymen who are floundering about in the confusion of undigested learning, and are uttering platitudes about antiquated notions, and not the clergy."

But here came the call to dinner and of course that ended the discussion.

PRAYER BOOK AS MYSTERY DRAMA

1. The Necessity of Ritual

By

REV. IRWIN ST. JOHN TUCKER

FOR some years I earned a living as a lecturer, going from one small town to another town equally small in the Middle West. In every town the main street was certain to display from three to seven signs announcing the meeting place of mystic orders;— Knights of Pythias, Loyal Order of Moose, Benevolent Protective Order of Elks, Masons, Odd Fellows, Improved Order of Redmen, Woodmen of the World, Modern Woodmen of America, Federal Order of Eagles, and an array of others.

In each of the lodge halls, where ordinarily I lectured, were great cupboards and long rows of closets, filled with paraphernalia of purple and red, with gold and blue robes, with infinite varieties of decoration made of brass and tin and glass jewels, with staffs and spears and scepters, with crowns and regalia that defy description.

Ritual is the breath of life to small town folk. It is fellowship set in mystic glamor. Great winds out of the past blow upon the tea merchant, the dentist, the hardware store clerk, as he robes himself in garments of splendor and hears himself addressed with exalting titles.

Every lodge hall has altars and chairs of state, pulpits and rostrums set all around the raised dais which rings the polished floor. Each such hall savors the flavor of hidden ceremonies which link the humdrum life of the average man with vague, mysterious things.

Only in his churches does the small town man rebel against ritual. Only in the small, bare, plain auditoriums devoted to the worship of Almighty God does he shut the door against beauty. Only in dealing with mystery itself does he rob himself of mystery, and of that humility which comes thereby.

Once an order of women attended an Episcopal church where I was to preach. They came wearing strange garments, and each carried a silver-tipped spear, and bore a shield upon her arm. After the service one of them said to me: "It was a good sermon, all right, but we don't care for all that ritual." I said "Don't you have ritual in your lodge? Why did you carry those spears?" She replied, "Oh, them! That's different! We always do that in our lodge."

More than once a man who wore the buttons of half a dozen lodges, each involving complicated ceremonies and intricate vestments, has smiled in a superior way and said in my hearing,"I don't believe in ritual" when invited to a liturgical church.

Ritual of Hate

This is abnormal. It is a ritual of hate, an inheritance from forefathers who rebelled against beauty. When ritual went out of their churches, it blossomed forth again, effusively and with excessive and choking luxuriance, in the lodges, where there was no all-dominating tragedy of sacrifice and redemption to keep it sane.

This rebellion against ritual is a by-product of the industrial revolution, when towns became covered with soot and grime and the countryside was defaced with hideous scars of mine and factory waste. Men whose lives were ugly felt strange in churches that were beautiful, whereupon they made their churches ugly also. Puritan worship, with its bare meaninglessness, echoed the barrenness of lives in milltown and in slum.

The customary Protestant service is a chain of unrelated performances. First a hymn standing, then a hymn sitting, then a short prayer, then an anthem, then a long prayer, then announcements, then collection, then sermon. The sermon is the main thing. Everything else is classed as "preliminaries."

It was from long experience in attending such churches and in speaking in them, alternately with lectures delivered in lodge halls resplendent with color and redolent of recollections of colorful ceremonial, that the dramatic philosophy of a ritual worship began to force itself upon me.

Studied from this point of view, the Book of Common Prayer reveals itself as a masterpiece of dramatic psychology, a mystery drama, without a peer in the world.

Ritual Coming Back

Ritual, the orderly way of doing a supremely important thing, is beginning to reassert itself throughout the religious world. A Presbyterian church in Oak Park last Christmas had a procession with lighted candles. Methodist churches everywhere are adopting vested choirs. Prayers out of the prayer book are printed—in the wrong order—in many a Protestant hymn book. But they pick up fragments here and there while omitting the main point. Ritual reenters the churches wrong end to.

Ritual is a necessity of life. The housewife has a certain ritual of accomplishing the housework. If she doesn't, she never gets through. A mechanic has a certain ritual of going about his trade. There is a definite ritual about cashing a check, or filling an order, or arguing a case. Rules of order are the necessary condition of any sort of public meeting for action. Calling the roll, reading of the minutes, reports of committees, unfinished business, new business, election of officers—these are all necessary ritual.

Sunrise and sunset, winter and summer, day and night, seed-time

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and harvest, these all are ritual, and our life depends on their orderly succession. "Each in his own order... let all things be done decently and in order. . . "

Why Rebellion

Being a necessity, why was there a rebellion against it? Because a time came when ritual smothered meaning. As the Preface to the English Prayer Book says, "There was more business to find out what was to be read than to read it when it was found out."

Excessive foliage means no flowers, no fruit. The meaning was swallowed up in the luxuriance of its own expression.

Processes of law were intended, and are still justified, as aids to justice. But legal technicalities sometimes so smother justice and defy common morality that smouldering resentment arises, which bursts out in rioting and lynch law. The fault is not primarily with the mob, but with the smothering of justice.

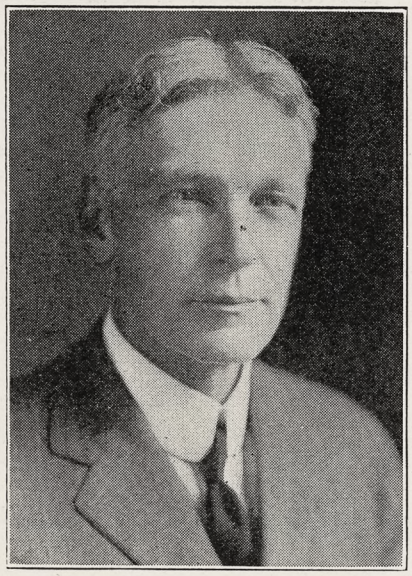
What matters, then, is to make so plain the meaning, the profound philosophy, the sublimity of the spiritual drama in each stage of ordered worship, that it cannot be forgotten nor hid.

Drab little churches, meaningless services, throw all the emphasis on sermon and singing. Intelligent ritual being abolished, and sermon and singing not being sufficient, all sorts of mock liturgies, clownish rituals, have grown up. Worship is turned into a vaudeville, the leading preacher of Protestantism is an acrobat with vituperation for his gospel; strange and senational antics are substituted for the solemn unfolding of a tremendous truth by the orderly processes of a Mystery, like those in which the Christian church was born.

Christian worship began in dramatic action before the Bible was written, before the church was assembled. Christ said "Do this in remembrance of me," and the church gathered around that action. The Bible gathered around the church.

The disciples united in "the breaking of the bread and the prayers" long before Paul began to write his Epistles. "He was known to us in the breaking of bread," the disciples said on the Resurrection night. The first Christian sermon, that of St. Peter at Pentecost, was accompanied by an intensely dramatic act; the baptizing of three thousand in Jerusalem. It must have been by pouring, not immersion; there is not enough water in all Jerusalem to immerse 3,000 persons.

Those three thousand converts continued steadfastly in the Apostles' doctrine and fellowship, in the "breaking of the bread" and in "the prayers." These words are unmistakable.



Dr. John Wood
Sails for China

The Act began first; the baptizing, the breaking of bread, were the acts around which the Gospel church gathered.

Dramatic Acts

These acts were in their nature dramatic acts, setting forth a mystery. "Buried with him by baptism" —"Repent and be baptized"—"death unto sin, new birth unto righteousness"—these were words far from being coined by the New Testament writer. They are much like the ordinary ritual language of mystical orders of the day. Cults of Dionysus, Pythagoras, Mithras used such words. Process of initiation, of enlightenment, of philosophical teaching embodied in dramatic action, were familiar.

These actions were the shell; the teaching is the kernel. The dramatic plunging of the body under water, or the pouring of water upon the body constituted a vow to a certain kind of life, in obedience to certain beliefs (the apostles' doctrine) in connection with a certain group (the Apostles' fellowship) cemented by certain definite acts of worship (the breaking of the bread and the prayers).

Well, now: every act of our worship is definitely sacramental, as well as definitely symbolic. Our Prayer Book is the heir and companion of a long line of formularies of worship. It is the ancestor likewise of a great number of contemporary rituals.

Wherever the natural need for liturgical worship is suppressed or obscured in a church, it blossoms out in a lodge. It is coming back, wrong-end foremost, into the churches. Let us see if we can help forward an understanding of "What mean ye by this service?" . . .

Next week: Ancient Mysteries.

About Books

The Divine Commission, a Sketch of Church History. *By Frank E. Wilson, S.T.D. National Council, 281 Fourth Avenue, New York.* 1927. $1.00.

Reviewed by Bishop Anderson

DR. WILSON has done a brilliant piece of work in this sketch of Church history. It is not easy to put into two hundred and eighty pages the history of the Church from its apostolic beginnings to the election of Dr. Murray as Presiding Bishop of the American Episcopal Church in 1925. At best it can only be a bird's-eye view; but it is high praise to say that it is a bird's-eye view of the main movements and events in the history of the Church. The book is well proportioned, each subject receiving such consideration as its relative importance merits. Dr. Wilson has a fluent style. His book is easy reading. There is not a dull page in it. Some of it, however, makes very painful reading, but it would not be history if these portions were left out. One cannot write the history of the Church and omit the sad story of persecutions from without and from within, or the political machinations of those in power, or the religious intolerance of bygone times, or the unseemingly wranglings over Creeds and Councils, or the cruelties of the Inquisition, or the moral depravity which on some occasions found a home in high places. There are times when one almost loses sight of the Divine Commission. One might like to have less of the political side of Church history and more of such matters as the normal religious life of the people, even in the "dark ages," the development of Christian art and architecture, the establishment of colleges and universities, the benevolent work of the monasteries, the lives of the Saints, and the missionary zeal which carried the gospel to pagan lands. Not that these are overlooked or that they receive disproportionate treatment in what can only be a swift glance over the centuries; but one somehow feels that Dr. Wilson's desire to stand erect has caused him to lean backwards in presenting the seamy side of Church history. This is not to find fault with Dr. Wilson's book, but with the facts which he could not ignore. It would be pleasanter reading if the emphasis had been placed on the bright side—if less were said about Kings, Courts, Popes and politicians, and more about scholars, saints and missionaries; but this would be one-sided history, while Dr. Wilson gives both sides without any preaching or special pleading.

The first nine chapters bring the story down to the Council of Constance and the birth of Protestantism

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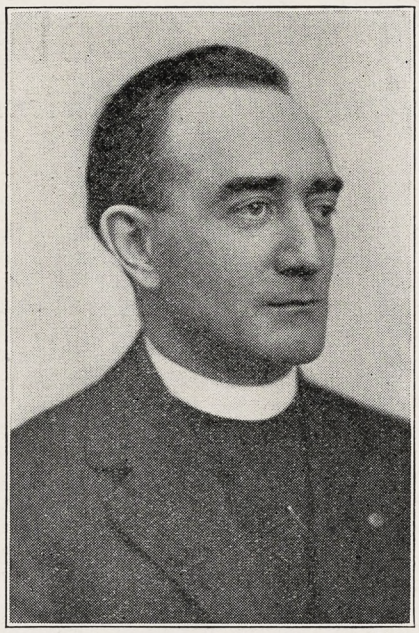
in Europe in the sixteenth century. These chapters deal with the original Commission to the Apostles, the persecutions of the Christians, the great Councils of the Church, the rise of the Papacy, the expeditions of Knights and Crusaders, the Eastern Church, the great schism and the establishment of Protestantism under the leadership of Martin Luther.

The last four chapters follow the course of Church history within the Anglican Communion. The pre-Reformation Church of England and its communion with and relation to the rest of Christendom; the difference between the continental Reformation and the English Reformation; the unbroken continuity of the pre-Reformation and post-Reformation Church of England are all clearly brought out. It is sometimes forgotten that the issue between the Church of England and the Pope was not over Catholic doctrine and practice but over uncatholic and unhistorical claims and practices; while the controversy with Puritanism was at bottom an issue between revolution and reformation. The movement on the Continent was a revolt against the Church, which Protestants would justify and Romanists condemn. The English movement was a reform within the Church. The political movements which ran parallel with the religious movements of those days are another story. As Dr. Wilson says, "To worry out of these events a conclusion that Henry VIII started the Church of England is a fearful and terrible way to handle the facts of history. . .The Pope was dispensed with, but the Divine Commission was preserved as a matter of course."

The book concludes with a chapter on "the Colonial Church" and one on "the Episcopal Church." Admirably they tell the story of feeble beginnings, handicaps, struggles and victories.

It is amazing how much the author has been able to say in so short a space, and it is a literary achievement of high order to have said it so well that one does not want to put the book down until it is finished. It is to be hoped that it may be widely read, especially by the laity of the Episcopal Church for whom it seems to be particularly intended. It is short, readable, fair and informing—the sort of book for which inquiries are often made. Those who do not want to wade through the troublesome waters of medieval history might well get this book for the sake of the last four chapters.

Educational day of the Woman's Auxiliary, Albany, was held on September 30th, with sixty leaders, representing about as many parishes, there to study The Church Awake, by William Sturgis. In the afternoon Bishop Creighton spoke on the work in Mexico.



EDITOR WILSON
Writes Another Good Book

Let's Know

PRINCE'S PSALM

By Rev. Frank E. Wilson

DAVID was preparing to bring the Ark of the Covenant up to the capitol city of Jerusalem. The Ark was the symbol of God's Presence and it was to be restored to Israel after many wanderings hither and thither. The event was one of real solemnity and David was preparing himself and his people to honor God through this act of devotion. So he composed the Psalm which is numbered 101 in the Prayer Book. In the first five verses he sings of his own determination to acquit himself becomingly as the king of Israel and in the remainder of the Psalm he states his purpose to surround himself only with the right kind of courtiers and councillors.

"My song shall be of mercy and judgment: unto Thee, O Lord, will I sing.

"O let me have understanding: in the way of godliness.

"When wilt Thou come unto me: I will walk in my house with a perfect heart.

"I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

"A froward heart shall depart from me: I will not know a wicked person."

There is David's standard for himself. As a servant of God and a leader of his people, he must walk answerably to his calling. But he realizes that he cannot govern his people entirely by himself. Certain authority must be delegated and those who work under him must be of the right sort. So he sets a standard for them. Unfit persons shall have no place in his establishment.

"Whoso privily slandereth his neighbor: him will I destroy.

"Whoso hath also a proud look and high stomach: I will not suffer him.

"Mine eyes look upon such as are faithful in the land: that they may dwell with me.

"Whoso leadeth a godly life: he shall be my servant.

"There shall no deceitful person dwell in my house: he that telleth lies shall not tarry in my sight.

"I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord."

It has been called the "Prince's Psalm." The story goes that once upon a time Ernest the Pious, Duke of Saxe-Gotha, sent a copy of it to an unfaithful minister as a bit of warning. So it became a proverb in that country, if ever a minister were guilty of bad conduct, to say, "He will soon get a copy of the Prince's Psalm to read." It has been a favorite bit of Scripture for many a saintly Christian. Let us hope that when our people read it in public worship, they may catch the spirit of it, even if there be no princes in our more or less democratic country.

Preacher, Pulpit and Pew

By E. P. Jots

Charles Lamb was once persuaded to attend a Methodist "experience" meeting in company with a friend.

The friend spoke with great fervor and self-abasement, and finally Lamb himself was called upon to address the meeting. He rose and stuttered out:

"I have nothing to say as to myself, but I can quite c-c-confirm what my friend has said as to his being a m-m-miserable sinner."

* * *

Sunday School Teacher (trying to impress the children with the supremacy of God)—Now children, who is it that is far above me, and of whom I stand in great awe?

Small Boy—Your wife!

* * *

After Dr. Carl S. Patton has been preaching a few weeks at the First Congregational church in Columbus, having accepted the call to succeed Dr. Washington Gladden in the pastorate, a woman of the congregation remarked to him one day:

"O Dr. Patton, I do so enjoy your sermons; I never had sense enough to listen to Dr. Gladden."

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NEWS FROM THE ENGLISH CHURCH

Meeting of English Scientists

Reported by

A. MANBY LLOYD

THE Ecclesiastical Committee of Parliament which has to report on the Prayer Book Measure will begin on Thursday the crucial stage of the Inquiry.

Serious doubts are expressed whether the task can be completed in time for the Prayer Book Measure to be dealt with during the autumn session. Possibly there will be an adjournment till next year. This will suit both Evangelicals and Anglo-Catholics, both of whom wish the Prayer Book Measure at the bottom of the sea.

* * *

Alfred Noyes, a poet to be bracketed with Rudyard Kipling and the Poet Laureate—Sir Robert Bridges—has not wasted any time in replying to the childish taunts of Sir Arthur Keith, who dragged the Bible and the Bishops into his recent address to the British Association. It is a blind conflict says Alfred Noyes, for the antagonists are dealing with different orders of fact, as though an artist were to quarrel with a savant over the nature of sunset—one man talking of physical vibrations, and the other man talking of beauty.

The press has fastened on the obviously humorous suggestion of the Bishop of Ripon (who said he would probably be lynched for making it) that science shoud take a rest for ten years, for digestive purposes. It was a tactical blunder, but no worse.

Sir Arthur Keith knows very well that the man in the street often thinks of his "Apelike Ancestors" as living only a few thousand years before the Ancient Britons and that his ideas about Evolution are more fantastic than those of even a Dayton Fundamentalist. Loose phraseology about our "cousin," the gorilla, is unscientific and misleading, in exactly the same way as "the six days" of Genesis are misleading if substituted for the periods of geology. But Genesis was not a scientific treatise. It has the greatest opening of any work in literature, and on the title page there still stands written in indelible letters, "In the beginning God created the Heaven and the Earth."

Sir Arthur himself affirms that it is still possible to reconcile science and religion. But the dispute is not about the process of evolution, rather about its underlying cause. There was a time when this planet was lifeless. Suppose that a Sir Arthur Keith from some other planet could have been dumped upon the shore of one of our lifeless seas. Would he believe that, if he were endowed with immortality and waited there patiently upon the jellyfish, he would see at last great steamers going by; and that, eventually, a little boy would run up to him and offer him "The Times?" If he were told that this would be entirely due to the actions and reactions of the physical elements around him, he would certainly not be satisfied with his recent explanations of that portentous fact.

There was a time when the solar system was in a gaseous condition. Time, stretched into millions of aeons is not an explanation of the evolution of Westminster Abbey from a gas. We must not be blinded by the multiplicity of intermediate details. Suppose that Sir Arthur had seen the process of evolution passing before him as quickly as a moving picture, from an hour when the planet was lifeless up to the hour when he saw three crosses on a hill, and heard a voice crying, "Eloi, Eloi, lama sabacthani." Whether it were a God, or a man, or a cousin of a gorilla that hung there—would not that weird and terrible vision demand, even from a savant, more explanation than chemistry can give us?

* * *

Natural selection, says our poet, is not enough. It cannot even begin to work until varieties of life exist from which the selection is to be made; and the Augistinian Abbot, Mendel, broke the theory down from the other side. . . . But if it was not blind chance, what was it? Darwin himself affirmed that it was Something as far above the mind of Newton as the mind of Newton was above that of a dog. The comparison was hopelessly inadequate; for the stages between the dog and Newton are measurable "quantitatively." But the distance between Newton and that Something Else is given only in that ancient Book which Sir Arthur Keith seems to brush aside.

By a grim irony, therefore, the whole argument turns on the question—"Has this process of evolution any real ultimate explanation at all?" Unfortunately, Sir Arthur Keith, with his merely "biological forces"—and Alfred Noyes prefers the Logos—unintentionally suggested an ultimate negative. Science, in the face of its own axiom, is explaining everywhere the greater by the less. The real clue to evolution must be sought in its highest results, and in the goal to which it is moving, rather than in the jellyfish.

It is not the ape that gives the clue to Shakespeare, but Shakespeare that gives the significance to the ape. Ultimately we shall have to explain the jellyfish by what we can dimly anticipate of Godhead rather than by nothingness that we can dimly see through a mist of electrons. The only reality, *ourself*, is akin to the Reality it apprehends in that Voice from without, "I am the Vine; ye are the branches."

And that, finally, is the family tree of man.

* * *

A plea for healthy outdoor games on Sundays was made from the pulpit recently by the Rev. Basil J. Bourchier, at St. Jude-on-the-Hill, Hampstead.

Which in the sight of Heaven, he asked, was the more acceptable—a tennis match or a gossip match? To concentrate upon one's lawn or one's neighbor? To give the younger generation approval of their enjoying themselves in the playing fields or to give them every facility for gambling in corners or getting up to all manner of mischief?

"Give me your fine, clean young Englishman, who, not ashamed of his religion, never lets Sunday pass without paying his homage to his Creator, but who, having done this, makes his way with clear conscience to the links or the footer field. He glorifies God equally in both."

The Sunday School, except for the very young, should, he said, be transferred to the forenoon, which was obviously the proper time. All too long they had been content to try to impart religious knowledge to young people who came for that purpose less than half an hour after their h aviest meal of the week! Oh, for a little commonsense!

The Rev. Robert C. Wilson is now with his family at Bethel, Vt., recuperating after treatment in Washington for a disease contracted in China. Mr. Wilson will not be able to return to the mission field, but it is hoped that after a time he may be able to work in this country. His recovery is thought to be satisfactory.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

EIGHT bishops of the Church, representing constituencies with large country populations, participated in a conference in Columbus, Ohio, through September 20th to 22nd, the certain effect of which will be to make the rural church problem in the United States a vital and immediate task of the whole Church. There has been a disturbing if vague realization in the Church that the rural problem was becoming acute. This Columbus Conference, notable for its great informative value and its spiritual quality, brought the problem to a focus in a series of significant findings, adopted unanimously, each one of which touches a vital need developed at the Conference. Following a preamble in which it is declared that "Rural Church work is of supreme importance not only for its own sake and its immediate field, but because of the constant immigration of the people from the country to the city," and that "The future salvation of our national life, the very preservation of our civilization depends upon an adequate answer to the constant need of country life for devoted leadership;" and further that "All organized religion must give itself to the evangelization of the countryside, a condition which can best be brought about by diligent religious education, constant and constructive social service, and persistent pastoral work," the findings embrace the following chief points:

That a committee be appointed to present to the House of Bishops a book of services, with a request that the House of Bishops authorize its use among those unfamiliar with the Church. This committee will be composed of Bishop Jett, Bishop Gray and Bishop Davenport.

That the Commission on Evangelism and all diocesan authorities without delay carry the Bishops' Crusade into every village and hamlet in the land.

That the various theological seminaries include in their curricula, definite courses in rural work, that the bishops and clergy seek opportunity to present to the men of the seminaries the call to the rural ministry.

That a larger use be made of laymen in village and country work, not only in matters of social service and religious education, but in preaching as well. That the objectives of the rural division of the Department of Christian Social Service, as well as the suggested program for provincial and diocesan social work receive the earnest support of the entire Church.

That the Brotherhood of St. Andrew consider the advisability of establishing a school in one or more of its summer camps for the training of laymen in evangelistic work in village and country, and that the Woman's Auxiliary and all of the great corporate agencies of the Church extend their activities into the villages and hamlets and open country of America.

And that finally, the National Council provide funds for the sending of seminary students into the rural fields of the Church each summer, for training in rural church work.

Those participating in the Conference included Bishop Davenport, of Easton, who presided, Bishop Booth, bishop coadjutor of Vermont, Bishop Frank A. Juhan, of Florida, Bishop Robert C. Jett, of Southwestern Virginia, Bishop Gray, of Northern Indiana, Bishop White, of Springfield, Bishop Ferris, Coadjutor of Western New York, Bishop Rogers, Coadjutor of Ohio.

Without exception, all of these bishops voiced difficulties encountered in working among rural populations with regard to the unfamiliarity of the people with the form of service of the Episcopal Church, and their inability to follow intelligently the service as prepared in the Prayer Book. Similarly, the bishops, practically without exception, deplored the lack of clergy for work in the rural sections and extolled the services which are rendered in that connection by devoted laymen whose scope of activities they believe requires broadening in the interests of the Church.

* * *

The Church Army has established a training center at the Bishop McVickar House, 66 Benefit Street, Providence, R. I., where keen young American laymen may be trained for lay evangelism within the Episcopal Church of America. The faculty is being chosen from clergy within easy reach of Providence, priests will give instruction in such subjects as Prayer Book History, Church History, Study of Old and New Testament and Christian Evidences. The practical side of the training will be in the care of the Church Army. The industrial parishes in and around Providence will form an excellent field for actual work each week-end. The immediate need is that of *suitable men for training.* Candidates should be unmarried and between the ages of twenty and thirty, and of the highest type. Clergy are asked to recommend keen fellows willing to sacrifice much for the sake of Evangelism in the Church. Enquiries are invited. Application to be made to Captain B. F. Mountford, Diocesan House, 416 Lafayette Street, New York, N. Y.

* * *

I was talking with a New York publisher the other day. He told me of a novel they are soon to bring out. "It is a very fine story. Oh, there is a shady passage or two, but they were put in merely with the hope that it would cause the Boston police to suppress the book. If we can bring that about we are sure to sell a hundred thousand copies."

* * *

The American Tract Society, which has been reorganized in the last few years, has given striking proof of their new policy of cooperation. They have just published the principal offices of our prayer book in Italian, with the English in parallel columns. It was recently stated at an interdenominational meeting by a Baptist Italian minister of Waldensian training, that the prayer book of the Episcopal Church is the best devotional book to give to Italians.

This Bilingual prayer book was prepared under the auspices of our Foreign Born Americans Division, and its cost shared by the American

ANNOUNCEMENT

THERE will appear in this paper next week an article by Professor Easton.

THE HISTORY OF THE GENERAL SEMINARY

Thinking that there may be those, particularly among the alumni of the Seminary, who would like to have extra copies to give to parishioners and other friends we take this means of calling it to your attention. A bundle of ten or more copies will be sent to you if the order is received not later than Tuesday morning, October 18th. The cost is 3c a copy and we shall appreciate prepayment so that billing may be unnecessary.

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Tract Society and our Department of Missions, with contributions from some of the bishops who have Italian missions in their dioceses.

* * *

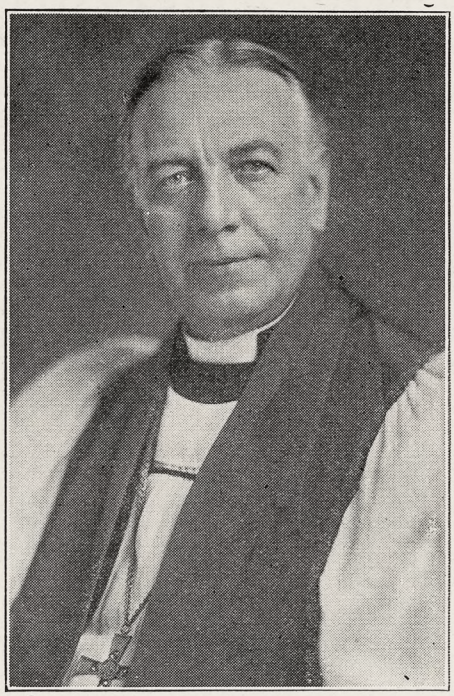
Contract has been let for a new $45,000 church for St. Andrew's, Emporia, Kansas, Rev. J. Herbert Smith, rector. The new church will be of English Gothic, and will be connected with the parish house which was built several years ago.

* * *

The Rev. Henry Baldwin Todd resigned as rector of Trinity Church, Waterbury, Connecticut, early in the summer due to some sort of rumpus over the placing of a memorial tablet. He was asked to reconsider at a large parish meeting, peace and harmony have been restored, and he is to remain.

* * *

The fifth annual clergy conference of Newark was held last month at the new Holiday House of the Girls' Friendly Society at Delaware, New Jersey. There was an address of welcome by Bishop Stearly and an address by Bishop Overs on Christianity as a World Factor the first evening. The following morning Canon H. Adye Prichard spoke on the Devotional Life and Professor Yerkes of the Philadelphia Divinity School lectured on the New Testament and Modern Life. "We are still fooling the laity," he said. "They still think we can interpret the Bible. They do not know that most of us cannot even read Greek." Bishop Penick, coadjutor of North Carolina, led a conference on preaching,



BISHOP FREEMAN
Is an Optimistic Man

and Bishop Overs came back again for the relating of his experiences as bishop of Liberia. Then there was a ball game with the Jersy City clergy against the rest of the diocese which wasn't so good apparently, as the score was 25-5 in favor of Jersey City, which proves that there are either good ball players in Jersey City or terrible ones outside.

* * *

Bishop Winchester of Arkansas is

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at the Mayo Clinic, Rochester, Minnesota, where he has passed successfully the first stage of an operation on his throat, the second part to be performed shortly. The doctors are much encouraged as to his condition.

* * *

The Fellowship of Reconciliation, of which Bishop Paul Jones and the Rev. Nevin Sayre are secretaries, are to send a mission to Central America to promote good will.

* * *

Cable from Port au Prince, Haiti, received at the office of the National Council on September 27th, announces the death by drowning of the Rev. Paul Holly. Mr. Holly was a grandson of the late Bishop Holly and was ordained to the diaconate last June upon the completion of his work at the Philadelphia Divinity School.

* * *

Normal School for Church Workers opened last Wednesday evening at St. James', Chicago, and is to continue for ten consecutive Wednesday evenings. Faculty: Professor Goodspeed, University of Chicago, on the New Testament; Rev. Frank R. Myers, St. Edmund's, Chicago, on the Periods Between the Testaments; Rev. D. A. McGregor, St. Mark's, Glen Ellyn, on the Program of the Church; and then the courses on the various grades of the Church school by Miss Anna Murray, Miss Edith Adams, Miss Marion Stacey, Miss Dorette Bergemann and Rev. Malcomb Ward.

* * *

Ringing words of optimism for Christianity and the forces for good in the nation featured the remarks by Bishop Freeman of Washington at the service celebrating the fourth anniversary of his consecration.

"Four years is a comparatively brief space of time in which to review events moving so swiftly," said the bishop. "Anyone in Washington must be conscious of important changes which have taken place. Obviously, as Bishop of Washington, my primary obligation is always to the diocese and I am happy to observe that substantial progress has been made in it. In spite of recent statements purporting to show a decline in the Christian Church, we notice a steady and a healthy growth. My conviction is that this is registered not alone in increased membership gained through confirmations but in increased congregations as well.

"I believe that religion has lost none of its popular appeal and never will because, as a French writer once said: 'Man is incurably religious.' That the Church has need to 'lengthen its cords and strengthen its stakes' is evident. The conviction grows upon me that if Christian forces concentrated more largely upon vital matters concerning the upbuilding of the moral and spiritual character of the people and gave less heed to the things extraneous to Christianity itself, we would enter upon a new era marked by a great spiritual awakening."

* * *

The report from the hospital in Evanston where Bishop Griswold recently underwent a very serious operation is that he is steadily improving.

* * *

Eighty laymen of the diocese of Newark met for conference over the week-end of September 17th and listened to Bishop Stearly, Bishop Overs and Secretary McAllister.

* * *

At the Choate Clergy Conference, Wallingford, Conn., held September 26th-28th under the chairmanship of Rt. Rev. Edward Campion Acheson, bishop coadjutor of Connecticut, the clergy unanimously asked the Church Army to provide and equip and man a motor mission van similar to the ones operated by Church Army in the dioceses of New York and Vermont, for work in that diocese next season. By gifts and promises made on the spot the cost of the caravan was more than guaranteed by the clergy themselves.

* * *

Nearly four hundred boys, from forty different parishes, were at Camp Frisbie, the boys' camp of the diocese of Michigan, this past summer.

* * *

A conference of Virginia Liberal

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Churchmen is to be held at St. Paul's, Richmond, October 25th and 26th. Among the leaders and subjects are: the Country Parson by Rev. Frederick Goodwin; the Town Parson by Rev. William A. Brown; the College Parson by Rev. Noble Powell; The Modern Use of the Bible by Rev. Thomas K. Nelson; the Interpretation of the Creeds by Rev. J. Lewis Gibbs; The Administration of Holy Communion by Rev. W. A. R. Goodwin; the Church's Place in Community Activities by Rev. R. Cary Montague; the Church in the United States by Rev. H. H. Covington.

* * *

Bishop Moulton of Utah is to devote some time this coming winter in assisting Bishop Stevens in the diocese of Los Angeles.

* * *

Something new in the diocese of Pennsylvania this year; a conference is to be held from the 26th to the 28th for the clergy, and from the 28th to the 30th for the laity, on the relationship of the diocese to the work of the National Council. Bishop Garland is to preside at both conferences.

* * *

Two large congregations listened last Sunday to sermons on the Lausanne Conference; the larger at the Cathedral where Bishop Manning, one of the more prominent delegates to the conference, spoke of it as a great and notable event in Christian history. The other sermon was preached by the poet rector of St. Bartholomew's, Rev. Robert Norwood, who gave it as his opinion, according to the newspapers, that the Confer-

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ence was "A pathetic failure." Dr. Norwood was not present at the conference.

* * *

Corner stone for parish house for All Saints mission, Irondequoit, New York, was laid by Bishop Ferris on September 24th. This is a new parish, suburban to Rochester, which was organized in 1925, and has shown remarkable development under the direction of the rector of St. James,' Rochester, the Rev. Francis A. Ransom, who is in charge.

* * *

On Monday of last week Bishop Manning addressed the New York Churchmans Club when fully two hundred clergymen welcomed him back to his diocese. Bishop Manning gave a most inspiring address on the Lausanne Conference and dispersed any doubts there might be in the minds of his hearers as to the remarkable success of it. At the close of his address Bishop Manning called attention to an error that appeared in the report of his Cathedral sermon as reported to the press, in which he is made to say that the Anglican Church, as a result of its middle theological position, is now in a position to be arbiter among the churches. He denied not only making the statement but of holding any such idea.

* * *

St. Ann's Church for deaf mutes, New York City, celebrated the 75th anniversary of its founding last Sunday. The sermon was preached by Bishop Manning and interpreted by Miss Virginia Gallaudet, daughter of the founder.

* * *

At the administrative committee meeting of the Federal Council of Churches, September 23rd, the Rev. S. Parkes Cadman bore eloquent testimony to the genuine spirit of catholicity displayed at the Lausanne Conference. "Despite the fact that the conference met to discuss theological differences it must be regarded as a visible expression of the growing oneness of the disciples of Christ." Dr. Cadman was followed by Bishop Cannon, Methodist, and Dr. Robert Ashworth, Baptist, two other delegates to Lausanne, both of whom stated most emphatically that the conference was a success beyond their expectations.

* * *

Bishop Overs and the Rev. E. M. Schmuck, field secretaries of the National Council, were the conference leaders when the clergy of Bethlehem met last week at Reading.

* * *

Bishop Slattery of Massachusetts was the preacher in the chapel of Harvard University last Sunday. During the week he kept office hours at the university so that students might consult with him.

* * *

By the will of the late John F. Tracy, Christ Church Cathedral, Hartford, Connecticut, receives $5000, of which amount $2000 is to go into the dean's discretionary fund.

* * *

Boston is to have an industrial conference week in November under the auspices of the Federation of Churches. Meetings are to be held with labor and employer groups, and services held in various churches, speakers from all parts of the country interested in the Christianizing of industry being imported for the occasion.

* * *

At the Church of Our Redeemer, Lexington, Massachusetts, a junior congregation has been organized with an enrollment of close to a hundred. The service, under the direction of the senior warden, is to be like the regular service for adults, only adapted to those of tender years.

* * *

Every Sunday afternoon at the Messiah, Boston, there is a conference, addressed by a distinguished speaker, for students of the Boston district. On the 9th the speaker was Mr. Henry Goddard Leach, editor of *The Forum*, who spoke on "Are Americans Intolerant?" Other speakers during the season are to be Whiting Williams, who is to answer the question as to whether or not the laboring man has any use for religion (some day I should like to hear the same speaker take that subject the other way around); Bishop Dallas of New Hampshire on the Vitality of Religious Experience; Dr. Alfred Worcester on the sex problem; Leslie Glen on religion as an asset to students; and Kirkley Mather, professor at Harvard, on Are Men Mere Machines?

* * *

Bishop Nicholai of Serbia, in this country as the guest of the Carnegie Endowment for International Peace, preached recently in the Cathedral of St. John the Divine, New York. Coming from the Balkans, between the

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Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

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East and the West, he spoke of the Orient and Occident as twins who have become separated from and suspicious of each other.

"The East says it represents wisdom and the West says it represents power," Bishop Nicholai said. "The East has been striving all through the years to get more wisdom, and the West has been striving all through the years to get more and more power. What is wrong with the East is that it lacks divine revelation, and what is wrong with the West is that it lacks inspiration.

"In consequence the wisdom of the East has sunken into a spiritual sadness, nothingness, idolatry, ignorance and laziness. The power of the West has sunken into brutal wars, revolutions, suicides, divorce, fear, crime, troubles everywhere that cannot be settled merely by human power.

"In the East the wisdom has been collected without Christ, and in the West the power has been collected without Christ. So both are powerless. Him who brings a better wisdom and a better power; Him who is wiser than the East and stronger than the West, both have failed to heed, and as long as this is the case the East and the West always will be hostile to each other.

"In all this clamor Christ soothingly whispers through the generations, 'Without Me Ye Can Do Nothing.' He is wiser than the East. He is stronger than the West. Christ ought to come to the East to clean their minds and to elevate their hearts. He ought to come to the West to instill more kindness, more brotherly love.

"What we need today most of all is that Christ's revealed wisdom should rectify and vivify the wisdom of the East, and that His divine inspiration should spiritualize the power of the West."

* * *

St. Luke's Memorial Hospital of Ponce, Porto Rico, was founded in memory of Charles Henry Thomas, M. D., through the generous gift of his widow, Mrs. Charles H. Thomas, of Cincinnati. It is maintained and administered by the Church for the benefit of the people of Porto Rico, without distinction of race or religion.

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Daily, 12:20.

Trinity Church, New York
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Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
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Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursday, 7:30 and 11.

St. James, New York
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Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Gethsemane, Minneapolis.
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Holy Days, 9:30.

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improvement of the X-ray department. Two plans still awaiting accomplishment are a dispensary and a children's ward. Without these St. Luke's can not find a place upon the list of accredited hospitals in Porto Rico. Public health work is another direction in which Miss Hicks plans to extend the ministry of St. Luke's. She considers it one of the most important community services that a hospital and its nursing staff can render.

* * *

There are advantages in Mexico. For instance here is a nice harmless battle which Bishop Creighton describes and which he was privileged to witness free of charge. A scrap like that here would cost in the neighborhood of forty dollars:

"Juan is a Spaniard, hard working, frugal and polite, who is 'dueno' of the grocery and wine store just across the street from our house. He is short, stocky and agile. His eyes flash when he talks and his smile is beguiling. But Juan didn't smile yesterday. He was collecting a bill.

It was almost time for my Confirmation class from Hooker School to come for their instruction and I was thinking over my lecture. It is hard to think, however, when there is a disturbing chorus of excited voices in the street just below the study window; so I gave it up and went out on the terraza to see what it was all about. It was simply Juan collecting a bill from our Mexican neighbors.

He was shouting at the top of his lungs and gesticulating with all the energy of one of Don Quixote's windmills. So were our neighbors, all of them,— the gentleman of the house, his wife, their criadas and, I think, several of their relations.

Quite a crowd had gathered and, encouraged by the audience, the de-

Clerical Changes

ADAMS, Rev. Harold B., resigns as rector of Christ Church, Troy, N. Y. to accept a call to Christ Church, Meadville, Pa.

BERNARD, Rev. W. C., resigns as rector of St. Michael's, Brattleboro, Vermont, and has retired.

DOTY, Rev. Walter P., graduate this past year of the Divinity School of the Pacific, has accepted an appointment as curate at St. Paul's Cathedral, Los Angeles.

HAUSE, Rev. B. M., assistant at St. Paul's Columbus, Ohio, has accepted an appointment as assistant at St. James's, Los Angeles.

KIDD, Rev. Gordon L., vicar of St. Andrew's, Trenton, N. J., has accepted a call to St. John's, Richfield Springs, New York.

ROSEBAUGH, Rev. John H., director of religious education, Connecticut, has accepted a call to the rectorship of the Atonement, Tenafly, New Jersey.

STONE, Rev. Arthur W., chaplain of the Navy, has been transferred from the Boston Navy Yard to the Navy Yard at Charleston, S. C.

WELD, Rev. Edric A., of Brookline, Mass., has accepted a call to St. Stephen's, Middlebury, Vermont.

WALTON, Rev. Basil M., rector of St. Paul's, Orange, Texas, has been placed in charge of St. James', Lake City, Florida.

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baters, sad to relate, came to blows. Not that the blows hit any one, but still they were struck. I am inclined to think that accuracy was not exactly desired. The torrent of words never ceased, however breathless the combatants became.

Juan was very much in the minority and at a disadvantage because the women folks and criadas kept pulling him away from their champion, the debtor. However, Juan was full of fight and always went back. A favorite gesture which became quite popular before the melee was over, was a wild slap into space and then a grab at coat lapels and a vigorous and vicious shaking.

How long this battle might have continued I do not know, but while it was at its very worst and the air was being soundly slapped amid terrific outcries, some one discovered a boy with an automobile tire which was promptly confiscated and forced between the combatants, much to their surprise and distress. Who can fight manfully with a big auto tire held menacingly between champions of virtue and debt?

The debtor's wife grabbed her husband in the very moment of his contemplation of this horrid interruption and shoved him into the house and then planting herself defiantly in front of him, she gave Juan a mean look of contempt."

* * *

New parish house has been opened by St. Matthew's Church, Detroit, with all of the things that usually go with a nice plant, and this in addition, an apartment for the rector.

* * *

Ground was broken last month for a new church for Saint Columba's parish, Detroit.

* * *

The diocese of Michigan is after a million dollars' endowment fund. The drive will come next month. The interest on the fund will take care of several of the outstanding needs of the diocese. The firm is under the expert management of Ward, Wells, Dreshman and Gates.

* * *

The two schools of the diocese of Washington, the National Cathedral School for Girls, and St. Alban's, the Cathedral School for Boys, opened last week with large enrollments. Several women have been added to the faculty of the girls' school, including Miss Olive H. Pott, a graduate of the school, who for the past few years has been on the faculty of St. John's University, Shanghai.

* * *

A glowing report of the work done by the Church Army in Vermont comes from our correspondent there, the Rev. A. B. Crichton. "Hundreds of calls on scattered people and have held innumerable services up and down the state. We cannot express our gratitude to these men and to their great organization for all that they have done for us." The latest Church Army worker in Vermont is Captain Tom Greenwood who last week made a great hit with the young people of St. Paul's, Burlington, with an illustrated talk.

* * *

Wong L. Ham, a native of China and now a prosperous business man of Rutland, Vermont, is one of those who shows in a practical way his belief that the work of the Christian missions in China must not be interrupted by the warfare that is now going on there. A few days ago Mr. Ham visited the Meneely Bell Company's plant at Troy, N. Y., to inspect two bronze church bells that were especially made as his gifts to two different churches in Tai Shan, Canton, shipment of which is being made this week via the Panama Canal.

* * *

Diocese school for Church workers is being held at the Cathedral, Boston, on Thursday evenings. The list of subjects is large and varied; the faculty composed of experts, including Mrs. Edward Barney, Miss Margaret Marston, Miss Eva Corey, Deaconess Pennock, Miss Lucy Sturgis, Mrs. Maude Copley, Rev. E. M. Paddock and Mr. Frank Lincoln.

* * *

Mr. Randall Norton, head of the preparatory school for St. John's University, Shanghai, with his wife (a daughter of Bishop Graves), is now at the home of his parents, Dr. and Mrs. A. C. Norton, in Middletown Springs, Vermont, hoping that conditions may be such that they can return and reopen the school in the fall of 1928.

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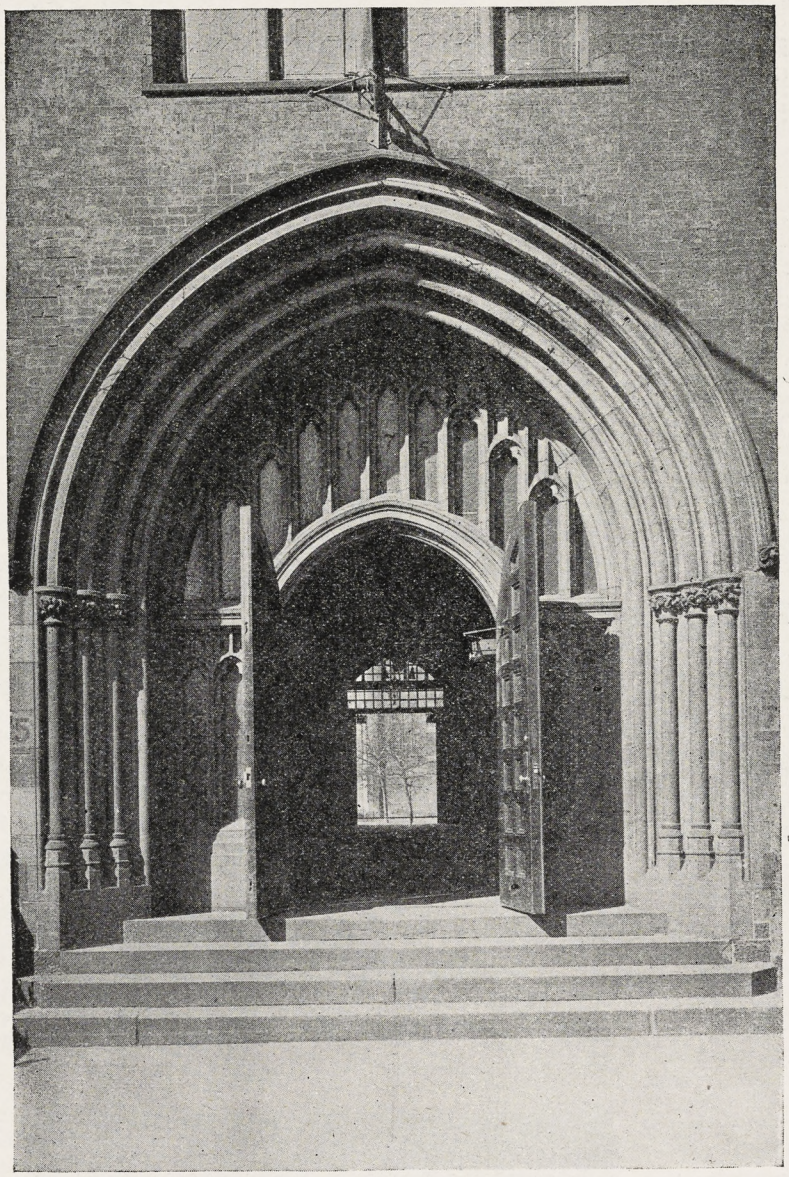
CHICAGO, OCTOBER 20, 1927



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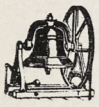

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PRAYER BOOK AS MYSTERY DRAMA

The Ancient Mysteries

By

IRWIN ST. JOHN TUCKER

WHEN St. Paul wrote, and St. John, and St. Peter, it was to men and women in small towns, or in large towns with what we call today the small-town complex. Their converts were part of a world empire crisscrossed and shot through with religious philosophies embodied in guilds and cults and secret societies, much like our own.

Each of these Graeco-Roman cults had its root in some ancient mythology: and each had as its immediate object mutual aid, protection, insurance, and redemption.

This term "redemption," used so constantly in the New Testament, has a very definite meaning. Slaves were "redeemed" out of captivity by the payment of a price. They banded together to buy each other out, by accumulating small sums in a common treasury.

In the Old Testament "redeemer" also has a technical meaning. There being no regularly appointed officers of justice in the wild tribes of the desert, each man's nearest kinsman was his "goel" or "redeemer," and was bound to seek vengeance against his injurer. A slain man's eldest son, or brother, or tribal chief, was his avenger, or redeemer.—"I know that my Avenger liveth."

In the New Testament the Redeemer ends the term of slavery by paying the purchase price to the owner. Much of St. Paul's imagery is built upon the doctrine that Christ's death paid the price of freedom from sin to the great Accuser.

Ancient Ceremonies

In the cult of Dionysos it was customary to drink wine at the ritual feasts. Getting drunk was esteemed a sort of religious act of devotion to the god who caused the increase of "corn and wine and oil." St. Paul's letter rebuking the Christians of Corinth for getting drunk at the communion proves that some of them mistook the Christian mysteries for those of Dionysos.

Another very widespread ceremonial, the bath in the blood of the bull of Mithras, is constantly referred to by the New Testament writers. In this ceremony men went into a pit in the earth, and a consecrated bull was slain on a platform just above them, so that hhis blood ran down into the pit, and the candidates were besmeared with his gore. "Washed in the blood of the Lamb" has reference to this, and compares the spiritual cleansing of belief in Christ to the horrible ceremonial of the Mithras cult.

Such phrases abound in the Epistles. Without some knowledge of the mysteries that were commonplace among Greek and Roman alike, we miss much of the point of the daily Bible lessons. For the epistles were written, and the creeds formulated, by men so familiar with these things that they formed the background of their consciousness.

The word "mystery" occurs in the New Testament some twenty-five times. In each case it has the same meaning; a ritual secret, delivered to students who had undergone a course of preparation to be worthy of receiving it. "Mystery" does not mean, like our common newspaper phrase, an untraced murder, or the theft of jewels by some thief who escaped without a clue. It means a truth to be had for the searching. "Mystae" were men prepared by long processes of initiation to receive the illumination of knowledge.

Christ's words are full of injunctions as to this method of teaching. "Unto you it is given to know the mysteries of the kingdom of God" he said to the disciples, "but not unto all' . . . "Cast not your pearls before swine." . . . "Ask, and ye shall receive; seek and ye shall find: knock and it shall be opened unto you." His parable of the Sower is really a parable of the Soils. Only that seed which fell in good ground, ground which had been prepared, with stones and weeds removed, could bring forth good fruit.

In laying such emphasis on the "mystery of the fellowship" the apostles carried out this direct injunction of Christ; and by so doing they classed the gospel with a secret that can be told only after due preparation.

So far from being an offense against common sense, this method is instantly justified by ordinary intelligence, which perceives the folly of trying to teach higher mathematics to one who has never learned to add.

Religion Is Mystery

Attempts to "explain religion," which begin by taking out of it all the mystery, end by taking out of it all the religion and all the intelligence as well.

I have, for example, a new five tube radio set. With it I received a booklet telling how to tune it and operate it. It begins thus: "This receiver is based upon an all-capacity bridge circuit developed after three years of intensive experimental work —It has been felt for a long time that existing forms of radio frequency amplification were accomplishing only a fraction of the theoretical possibilities of such amplifiers, being

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limited in their performance by the effect of grid-to-plate capacity coupling in the amplifier tubes."

To me, this is pure nonsense. And yet a man who has studied radio enough to know the language, and has put a few sets together, understands it perfectly. It is a "mystery"; the meaning is there, but it requires study to understand it. A radio set is a mere combination of wires and vacuum tubes and electric currents.

Human beings are far more complicated, infinitely more delicate. The science of correcting errors in such a set as a human soul is therefore much more complicated and far more delicate than that of repairing radio sets.

Theology is such a science, but it has been degraded by amateurs, who, incapable of understanding difficult problems, sweep them away and announce that anything beyond their own elemental formulas is "bunk."

"Mystery" in medieval life meant something slightly different. It meant the handing down of a craft from master to pupil. They spoke of the "Mystery of tanning," of shoemaking, of baking, of goldsmithing, of cabinetmaking, and haloed each common craft with a dignity it is only just beginning to recover.

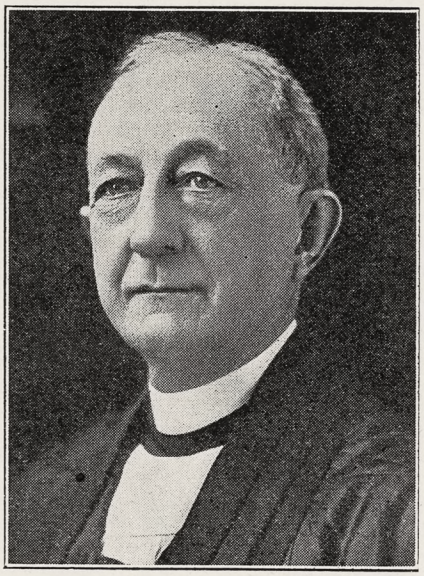
In those days a Master of Arts meant a man who was master of a trade. His "masterpiece" was his sample cabinet, or sample pair of shoes, made to prove that he could do work fitting him to take rank among the masters. A bachelor of arts was an apprentice at a trade. The word "bachelor" means a cowherd, a menial servant.

Today the degrees of B. A. and M. A. mean anything in the world except the sturdy honest information they once conveyed. The holder of those degrees has had a certain number of quarts of lectures and reading poured through his head, and more than likely has lost the use of his hands in the process; master of no art except memory.

The Middle Ages

Splendor and strength of the guilds made the Middle Ages glorious. "Mystery Plays" were religious pageants presented by the Mystaes which meant, simply and honestly, the trades. On Corpus Christi day the Mystery of Cordwainers, or Butchers, or Tanners, or Bakers, each presented an episode in a common Passion Play.

"Guilds merchant" answered to our commercial clubs, with much the same zeal for municipal pride, and much the same stress on honest goods. Craft guilds were like great labor unions, plus trade associations, with much more religious color than these have, but with the same general plan of assuring a fair standard of workmanship in return for a fair standard of life.



Bishop Winchester
Ill but Getting Better

Medieval life was colorful and church ceremonial was colorful too. "God," they reasoned, "has covered the world with color. Therefore, he likes color. Therefore, let us use it in worshiping him."

To God they gave the best they had. They played games to the glory of God, and held tournaments of archery and jousting in honor of Our Lady and St. Martin. "If we can sing to the glory of God," said they, "then we can make shoes and tan hides and build tables to the glory of God." Each guild had its own patron saint, and set forth some aspect of the Christian faith in the Mystery Play on its patron saint's day, or on the great Corpus Christi festival, which was their Labor Day.

The Prayer Book came into being against the background of the colorful texture of medieval life. It is like the manuscript of a play, containing only the spoken words and bare directions for entrance and exit. Actors and stage setting, are presupposed.

But what is the plot of the play? It is outlined in the Creed—"I believe in One God."

Next article of series: "The Creed."

Annual dinner conference of rectors, officers and teachers of Church Schools in Long Island was held October 4th at St. Ann's, Brooklyn, with Bishop Creighton, a former rector, telling of the work in Mexico, Mr. Franklin telling of the work of the National Council, and Miss Frances Edwards speaking on the modern Sunday school. There was an exhibit of work done in various schools this past year.

Let's Know

BELOVED PHYSICIAN

By Rev. Frank E. Wilson

THERE are several interesting questions about St. Luke. He appears quite suddenly on the scene of the Apostolic Church as a travelling companion of St. Paul. No one knows when or how he became a Christian. His name is unique—probably an abbreviation of some longer name like Lucanus. He was with St. Paul not only on his second and third missionary journeys, but also during the Apostle's captivity in Rome. An ancient writer says that he never married, and died in Bithynia at the age of seventy-four years. He is known to have been a physician and an old tradition says that he was also a painter. His day comes in the Church calendar on Oct. 18.

An interesting theory has been advanced that he was the "man of Macedonia" at whose request St. Paul changed the course of his travels and carried the Gospel for the first time into what we now call Europe. It is well authenticated that St. Luke wrote the Acts of the Apostles as well as the Third Gospel. In the 16th chapter of Acts he describes how a man of Macedonia appeared to St. Paul in a vision, saying, "come over and help us." Then he proceeds to tell how "we" went on into Macedonia. Evidently it was there at Troas, where the vision occurred, that St. Luke first joined the Apostle. The theory is that he and St. Paul talked things over and that St. Luke convinced the Apostle of the advisability of crossing over into Macedonia which was his own home country. With that conversation strong in his mind, St. Paul went to sleep and beheld the vision of his friend imploring him to come over.

Most physicians of that day came from Greece, of which Macedonia was a part and it may well have been St. Luke's home. His description of the ship-wreck in Acts 27 shows him to have been very well versed in nautical matters, and we know that the Greeks were the great sea-faring people of that day. He travelled with St. Paul as far as Philippi, which was a prominent Macedonian city, and was left there while St. Paul continued down to Athens. Perhaps Philippi was his native city. Moreover, it was characteristic that the author of the account should have omitted any identification of the "man of Macedonia" if it were the author himself, just as St. John is content to refer to himself in the Fourth Gospel merely as the "beloved disciple."

We know that St. Luke was very devoted to St. Paul during the closing

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years of the Apostle's life, watching carefully over his failing health. It is quite likely that he was a man of means to be able to leave his practise and give his exclusive attention to his Christian friend. As his career drew to a close, St. Paul wrote to St. Timothy saying "only Luke is with me" (2 Tim. 4:11).

In any case, we have, in the person of St. Luke, an example of a high class, well educated man giving himself in utter loyalty to his Master. He spent himself in the cause of Christ, retiring into voluntary obscurity behind the towering figure of the missionary Apostle. Doubtless we often wish we knew more of him, but our respect for him must be so much greater as we see how he lost himself in the service of our Savior. And in an age like this which seems obsessed with an aching craze for personal publicity, it is a very wholesome thing to keep alive the remembrance of the modest Evangelist who may also have been the "man of Macedonia."

THE GENERAL SEMINARY

A Brief Review of History

By

REV. BURTON S. EASTON

ON THE 27th of May, 1817, General Convention, meeting in the City of New York, adopted a resolution which stated in part: "It is expedient to establish, for the better education of the candidates for holy orders in this Church, a General Theological Seminary, which may have the united support of the whole Church in these United States, and be under the superintendence and control of the General Convention." And the resolution continued: "That this Seminary be located in the City of New York." The prime movers in the matter were representatives of the Diocese of South Carolina, which had been agitating in this direction for a number of years, and it was Bishop Theodore Dehon, of this Diocese, who actually drafted the resolution.

The next responsibility fell on a committee appointed to raise funds. By October of the next year enough progress had been made to name two professors, the Rev. Samuel F. Jarvis and the Rev. Samuel H. Turner, and on May 1, 1819, work actually started with six students. At first the sessions were held in the vestry of St. Paul's Chapel and then, after cold weather began, in corresponding quarters in St. John's Chapel—until the sexton of the latter edifice notified them that they must provide their own coal. A hospitable school for young ladies was their next refuge until in the following spring General Convention ordered the removal of the Seminary to New Haven, where "professors and students might live comfortably at a moderate expense."

Faculty of One

Professor Jarvis had by this time resigned, so at the new opening in New Haven there was a faculty of one, Dr. Turner, who was assisted gratuitously by Bishop Brownell of Connecticut. But by the close of the year there were twenty-one students, while sufficient funds had been secured to engage the Rev. Bird Wilson as an additional professor. In the meantime, however, the Diocese of New York, now deserted by the General Seminary, opened a theological school of its own, and almost simultaneously Jacob Sherred, a wealthy vestryman of Trinity Church, died, leaving by will, $60,000 to a seminary "to be established by the General or Diocesan Convention." and, naturally, both institutions laid claim to the bequest.

To settle the dispute a special session of General Convention was called, which solved the problem very simply by uniting the two schools, bringing the General Seminary back to New York once more. But this time it had a permanent home in prospect, for Mr. Clement C. Moore, a well-to-do physician who was also a specialist in Hebrew, presented sixty city lots, forming the block now bounded by Ninth and Tenth Avenues and Twentieth and Twenty-first Streets. By 1827 a suitable building had been erected, and the Seminary took up its residence on the ground which it occupies today.

First Graduation

Work, however, had gone on uninterruptedly. The union of the two institutions had provided at last an adequate faculty. The earliest students—who included George Washington Doane, Manton Eastburn and Benjamin Dorr—entered the ministry without formally graduating, but in 1822 the first diploma was conferred on a certain William L. Johnson. Next year, however, there were six graduates, and from that time the annual commencement exercises have been held with invariable regularity; in 1833 there were twelve diplomas awarded and in 1836 the size of the graduating class had increased to twenty-eight, fairly representative of a settled future.

In the class of 1824 Henry John Whitehouse and in the class of 1825 William Rollinson Whittingham were destined to reach the episcopate; this early beginning was prophetic of the fact that fully a fourth of all the bishops of our Church should be graduates of the General. And prophetic also was Mr. Whitehouse's election as the second bishop of Illinois, for in the planting of the Church throughout the West twelve dioceses and missionary districts were to choose General graduates as their first bishops.

Unfortunate Bequest

A remarkable occurrence in the early history of the Seminary was its pauperization through receiving a handsome bequest. In 1829 a Mr. Kohne, of Philadelphia, died, bequeathing the sum of $100,000, an amount sufficient at the time to relieve all immediate financial worries. But the gift was subject to a life interest, which did not expire until 1853, effectually preventing all use of the money when it was most needed. And, of course, the fact of the bequest was a total deterrent to gifts in the meantime; everyone knew that the money had been left and consequently refused to contribute to an institution so bounteously endowed. Or, as the finance committee, put it, "this legacy, promising future wealth, had tended to present impoverishment.". All the more because the City of New York had laid on the Seminary a heavy assessment for water-front improvements.

Rigid economy was consequently needful; the small salaries of the Faculty were reduced and the entire expense for maintaining a student for the year was computed at $70.95! None the less students continued to come, and by 1834 they passed the number of sixty, far more than the only Seminary building could accommodate. A mortgage was the only resource and the second building was erected; it is still standing and still bears its old name—the West Building—although it is now in the center of the quadrangle.

Little by little, however, additional endowment was accumulated. A chair of Ecclesiastical History was established in 1835 by Mr. Peter G. Stuyvesant, and was filled by William R. Wittingham, until his election as Bishop of Maryland. And a start was

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CHAPEL AT THE GENERAL

made with a library endowment. But the financial difficulties of 1837 prevented any elaborate expansion.

THE OXFORD MOVEMENT

Shortly afterward came the first repercussions of the Oxford Movement. The Churchmanship of the General thus far had been extremely simple, most of the faculty not even wearing vestments when officiating at the chapel services, while the tone of the teaching was the traditional Evangelicalism. The student body, ever, was naturally affected by the newer views and one of the graduates of the class of 1842, Arthur Carey, announced his adhesion to the Tractarian scheme. His ordination to the diaconate was consequently protested, but the professors of the Seminary felt bound to protect him; they did not share his opinions but believed that officials of a general institution should stand above partisanship. A storm of protest followed and the Convention of South Carolina, which had demanded the establishment of the Seminary, now demanded its investigation. The trustees promptly appointed a committee which examined the situation and reported that the Seminary "appeared to be in perfect accord with the doctrines, discipline and worship of the Church." From this the Evangelical bishops Eastburn, McIlvaine and others appealed to General Convention, which instituted a new examination and confirmed the earlier findings. But Dr. Wilson, then acting as Dean, and Dr. Moore, worn out by the controversy, resigned.

MORE WORRIES

Fresh financial worries followed. The Kohne legacy, paid at last was absorbed by a new assessment laid by the city, and the controversies, despite their baseless character, had alienated many of the laity. And the outbreak of the Civil War nearly completed the ruin of the institution; the worst of the situation was relieved by the sale of certain real-estate holdings and for a while the trustees contemplated selling the entire New York property and removing the Seminary to Mamaroneck. Fortunately this plan was never carried into operation.

THE WAR

A general reorganization followed the Civil War, a permanent Deanship now being created, whereas hitherto the office had been held by the members of the faculty in rotation. And the Deans in order have been John M. Forbes, George F. Seymour (afterward Bishop of Springfield), Eugene A. Hoffmann, Wilford L. Robbins and Hughell E. W. Fosbroke, the present incumbent; the fact that there have been only these five Deans since 1869 has produced an excellent continuity of policy. Dr. Seymour, a trained teacher and theologican, succeeded in carrying out important improvements, but it was Dean Hoffman to whom above all others the Seminary owes most. Under him it was literally rebuilt throughout, only the old West Building remaining. At the conclusion of his administration the students were housed in dormitories built after the Oxford plan, with a dining hall that matches the beauty of its English models and an admirably equipped gymnasium. The faculty were provided with dwellings of an equally substantial character. A handsome library building housed the rapidly growing collection of books and to these were added priceless treasures, of which the Guthenberg Bible is the chief. Class rooms and administration offices followed in due sequence. The endowment was increased to a sum then (in 1902) adequate for the ordinary needs of the Seminary. And, above all, the Memorial Chapel of the Good Shepherd gave the devotional life of the school a worthy center. Only one element in Dean Hoffman's plans was left unaccomplished, a building that would contain an appropriate assembly hall, but funds for this are largely in hand and its erection is hoped for in the not very distant future.

The one criticism that has been made of Dean Hoffman was that his zeal for upbuilding the external fabric of the Seminary was not ac-

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companied by an equal zeal for its intellectual advance. None the less the records of the classes that graduated under his administration contain the names of twenty-two bishops.

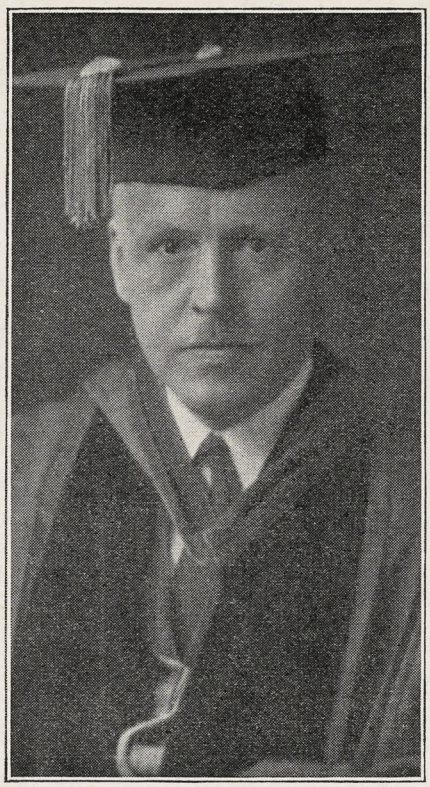
Under Dean Robbins, however, the faculty was strengthened and the devotional life was greatly quickened. And in 1917 the trustees called to the Deanship Dr. Fosbroke, who had spent his entire career as a teacher. The opening years of his administration, naturally, were disturbed by America's entrance into the World War—which almost depleted the student body—but the time was used in perfecting plans for educational reorganization which are now largely in effect.

The Present Day

At present the General Theological Seminary is staffed by a faculty of eleven full professors, assisted by six lecturers and five instructors, with a student body of 125 men. The latter are from forty-seven different dioceses and missionary districts and include graduates of fifty-four different colleges and universities; the General Seminary is consequently "general" in a very obvious sense of the word. It is "general" also in its organization, for it alone among the Seminaries of our Church is under the direct control of General Convention. Each triennium the House of Bishops elects five bishops as trustees and the House of Deputies elects five clergymen and five laymen; as these serve for six years, thirty members of the Board are chosen by the representatives of the Church at large. Of the other trustees three are ex-officio, the Presiding Bishop, the Bishop of New York and the Dean of the Seminary, while nine others are chosen by the alumni. So there are in all forty-two trustees of the Seminary, who direct its entire policy. The present Chairman of the Board is the Bishop of New Jersey.

The Dean of the Seminary is elected for life and has very large powers. Professors are chosen in the first instance for five years and at the end of that period are reelected for life; theoretically they can be removed for due cause by the trustees but in practice such action has never occurred and academic freedom is taken for granted. And before any elections of new professors can take place the opinion of the faculty must be asked; in recent years, at least, the trustees have invariably agreed with this opinion when expressed.

Admission to the Seminary is entirely governed by the Dean and Faculty, who have full power to reject any applicant; in practice a college degree is almost indispensable as a prerequisite. The academic requirements throughout the course are high and students with more than two conditions are dropped from the rolls. Instruction for the most part is conducted by the lecture-tutorial method; namely, the general outline of any course is discussed by its professor in two hour periods once each week, but the adaptation of the course to the needs of individuals is in the hands of a group of tutors. These tutors investigate the abilities of their students and assign appropriate work to each, allowing the more able men to study more or less along their own lines while the less competent are trained in accord with the requirements of each case. The tutors have, moreover, the important reponsibility of coordinating the various fields of theology; students frequently have great difficulty in learning the bearing of the historic subjects on the systematic and vice versa.



President Ogilby
Announces Gifts to Trinity

Seminars

In more advanced lecture courses the professors themselves act as tutors, but most of the advanced courses are conducted as seminars, as the number of elective courses is large the number of students in each is correspondingly small. And in the courses for graduates—a very important part of the Seminary's work—the seminar method is followed almost exclusively. Joint seminars, conducted by two or more professors from different departments, aid here in the important task of coordination.

From the beginning of a student's career at the General, consequently, until his final departure—possibly two or more years after graduation—he is trained continually in independent work. As a result the Seminary's library plays an extraordinarily important part in his education. And this library ranks among the important technical libraries of the United States. At present it contains slightly over 80,000 bound volumes, besides many pamphlets and an important collection of manuscripts, and accessions are at the rate of two thousand volumes annually. Nearly two hundred periodicals are received, making its resources virtually complete for most purposes, while many fields it covers most minutely. Special needs are filled by inter-library loans—within the past five years the library has never failed to secure, temporarily or permanently, any book that has been asked for. Students naturally have access as well to the vast library resources of the other New York institutions.

St. Peter's Church

Practical subjects are taught by lectures supplemented by field work. The Professor of Pastoral Theology is at the same time rector of St. Peters Church, which is distant from the Seminary less than half a city block, and selected students work in the parish under his personal direction, learning all aspects of pastoral duties by direct experience. The remaining students are given similar training at other parishes and missions in and about New York City. Students desiring to specialize in Christian Sociology are sent to one or more of the many local institutions that have full technical equipment for such instruction and the courses there are credited towards the Seminary diploma. In certain instances courses in other subjects receive similar credit.

In the Chapel the Holy Communion is celebrated and Morning and Evening Prayer are said daily, and at noon there are special intercessions of an informal character. Special sermons, usually by visiting preachers, are frequent. There are two Quiet Days each year, normally in Advent and Lent, while ample provision is made for training in meditation. All students of the Seminary are members of its Missionary Society, which holds frequent meetings for the study of missions and for devotional purposes. The study of missions is moreover, required, courses in devotional theology are given at intervals.

As a general institution of the whole Church, the Seminary, in the words of its catalogue, "welcomes students of all shades of opinion within the Church." There is no charge for tuition. The cost of room and board for each year is $350 but scholarship aid is given when necessary. In New York City, of course, opportunities are abundant for suitable remunerative work.

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About Books

ENGLISH CHURCHMEN
Reviews of Four Books
By the Rev. C. L. Street

ST. THOMAS OF CANTERBURY—*Sidney Dark*
THOMAS CRANMER—*A. C. Deane.*
ARCHBISHOP LAUD—*A. S. Duncan-Jones*
THOMAS ARNOLD—*R. J. Campbell*
Macmillan—1927. Each $1.50

This series of studies of lives of great English Churchmen is under the general editorship of Sidney Dark, Editor of the London Church Times. It has been the policy to select, in each case, a biographer who is sympathetic with the man whose biography he writes, and to show him in relation to the historical period in which he lived and to the church movements in which he had a part.

The first three of these men were alike in that they were Archbishops of Canterbury, who gave their lives in defence of the church. Mr. Dark pictures in a fascinating manner the stirring days of Thomas Beckets struggle with Henry II. He traces the development of this very human saint as deacon, courtier, diplomat, and archbishop to the time when he died, murdered in his own cathedral, rather than betray his ideal for the church which he served.

Thomas Cranmer was forced by his times into inconsistencies which it is hard for us to understand. The author and translator of prayers which have stood the test of centuries, he was at the same time a weak bishop and unlike Thomas, his predecessor, denied his principles in a vain attempt to save his skin. But as one reads Canon Deane's account of Cranmer's life, one realizes some of the difficulties that this Cambridge don had to face, taken from Jesus College willy-nilly and set down in the archbishop's chair. One can not admire him, but one can partly understand. And there is this to be said for him, that when the end came he recanted his recantations and went to the stake like a man.

Archbishop Laud is often thought of more as a statesman than as a bishop, but it was he more than any other individual in the critical times in which he lived who established in men's minds the idea of the church of England as not Papal on the one hand and not Calvinist on the other. The lives of these three men make us realize what peaceful times we live in, after all.

Thomas Arnold was a person of a very different sort, who lived in a very different age. Dr. R. J. Campbell describes in an illuminating way not only the events of his life, but his relation to the Christian Socialist movement and the Oxford movement, and his work as Headmaster of Rugby.

There is no better way to become interested in the history of the church and to learn the meaning of Christian loyalty than by reading the biographies of great churchmen. Any one of these four books would be good to start on.

Cheerful Confidences

THE THOUGHTLESS RICH

By Rev. George Parkin Atwater

WHEN St. Peter sees your estate appraised at more than $10,000, and you approach the pearly gates, he will surely ask you, NOT "How much did you give to charity?" but "Did you pay your small creditors promptly?"

The failure of the rich to pay their small bills promptly is the yellow peril of our land, and they furnish the color.

The abuse of credit by those able to pay promptly is a menace to our social and economic structure, and it is a stimulus to crime, to poverty, to the dissolution of families, to business failures, and to a score of evil things.

Many a man who prides himself upon his righteousness and his patriotism is worthy of being put in custody as one who stirs up sedition, because he arouses hatred and malice and rebellion against existing institutions, by reason of the hardships he imposes by his failure to pay his small bills promptly.

Many a woman who spends a day working to raise a few dollars for some relief agency, or for charity, would be far better employed at home writing checks for the payment of her bills. There would not be the need of so much relief work if the rich would pay their bills promptly.

Certain feathers have gone out of style because to secure them involved cruelty to the birds. If all the unpaid-for hats and gowns would go out of style because they involved cruelty to the milliners and dressmakers, there would be more consistency in our attitude.

Small creditors of all trades and professions are the victims of the thoughtless rich. They sink under the strain of having to furnish capital to support the rich in their shameless neglect.

When some woman "caught in the very act" says to her accusers, "The rich people would not pay me promptly and forced me out of my business," who is the more guilty, the poor woman in despair, or the rich parasite who made her condition inevitable.

Failure to pay small bills promptly is adding to the army of malcontents in our land. It is a disease as deadly as typhoid.

Among the quite possible things, nothing would add more to our economic stability than to have every one pay his bills promptly.

HAVE A HEART, you fairminded, just, reasonable, and compassionate rich people. Let not a day pass before you do an act of justice and pay your small creditors. Set an example. You would not sleep nights if you knew the results of your carelessness.

HAVE A HEART, likewise, every one of you, of whatever means, and pay your small bills at once. You will have a "clean" feeling for having done so.

I wish every newspaper in our land would copy this appeal. They might bring relief to hundreds of their readers.

Preacher, Pulpit and Pew

By E. P. Jots

A Sunday School teacher was telling her class all about the cannibals and missionaries who went out to foreign countries. "What do you think would be the first thing the missionaries should teach the cannibals?" was one of the questions she put to the class. One bright little boy answered, readily: "I know, teacher. They should teach them to be vegetarians."

* * *

Anxious mother: "And is my little boy really trying?"

Tired S. S. teacher: "Very."

* * *

Prison chaplain (to prisoner about to be discharged): "Now, my man, try to remember what I said in my sermon last Sunday and make up your mind never to return to this place"

Prisoner (deeply moved): "No man who ever heard you preach would want to come back here."

* * *

The Sunday School teacher was talking to her class about cruelty to animals.

"I once knew a little boy who cut a cat's tail off," she said. "Think of it, children, he took a knife and cut its tail off. Can anyone tell me a Bible verse that should have taught this boy that he was doing wrong?"

There was silence for a moment. Then a small boy waved his hand frantically.

"What is it, my boy?" asked the teacher.

"What God hath joined together let no man put asunder," he shouted.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

A PROJECT of international friendship between the young people of the United States and of Mexico was announced today by the Federal Council of the Churches of Christ in America. This undertaking, it was stated in the announcement, has been prompted by the success which attended last year's project of sending doll messengers of friendship to Japan, which were distributed in the Japanese public schools on Doll Festival Day and, according to reports from Japan, produced a profound impression on the nation.

It is now proposed that "Friendship School Bags" be sent to the children of Mexico, each bag to contain articles of interest and help in the life of school children. The Mexican Vice-Minister of Education has approved the project and will distribute the bags in the schools of Mexico, of which there are said to be about 15,000 with 1,250,000 pupils.

The "friendship bags," according to the announcement, will be sent by day schools and Sunday schools, by special groups of all kinds in the various religious organization, and also by individual children and adults. The bags, which will be made of durable fabrikoid, decorated with a beautiful design, including the Mexican and American flags, are to be especially manufactured for the Committee. The school or group participating in the project will add certain articles to be bought or made, and will send the bag by parcel post direct to Mexico City.

The Friendship Bags will be officially distributed in the schools on Mexico's Independence Day, September 16, 1928, which day is universally observed in all public schools. The project may be undertaken and the bags sent to Mexico at any time between January 1 and July 30, 1928, according to the convenience of American schools and communities.

* * *

Conference of colored Church workers of the province of Washington was held at the Incarnation, Baltimore, October 4 and 5. The dominant note was "self-support and self-respect."

* * *

Bishop Rogers of Ohio conducted a quiet day for the Maryland Church Service League October 6th at the Cathedral, Baltimore.

* * *

Home coming at old St. John's, Pitt County, N. C. was attended by 1,500 people. They hope to make the parish the standard for rural churches; it is already a community affair with five denominations represented in the Church school.

* * *

Annual diocesan meeting of the Brotherhood of St. Andrew was held October first at Christ Church, Bronxville; speakers, Secretary Palmer, Dean Robbins of the Cathedral, and Captain Mountford of the Church Army.

* * *

At a meeting of the national commission on evangelism a resolution, adopted jointly by the commission, the Brotherhood of St. Andrew and the Daughters of the King, sets forth this program: 1. Parochial missions, with conferences for old and young and a lot of follow-up work; 2. Personal evangelism, meaning getting folks out to church and bringing them to baptism and confirmation; 3. Getting people to communion regularly; 4. Family religion, devotions, Bible reading, religious training of children in the home; 5. Bible classes; 6. Church teaching by distribution of literature; 7. Church extension; missions and service in institutions.

* * *

The Diocese of Olympia uses most of the money it receives from the National Council for the development of two Japanese projects, one in Seattle and the other in the White River Valley. There are 8,700 Japanese in the city of Seattle. Both pieces of work are going on splendidly, with money in sight to add to the present meagre equipment.

* * *

The National Council is in session as I write these notes; guess we shall have to wait until next week for the news from there, though I am told that there is nothing particularly exciting happening.

* * *

This ought to go under Manby Lloyd's heading but since I found it here it is: the Bishop of Ripon, Dr. Hensley Henson, in a sermon a couple of weeks ago said that the United States, with its "mass production and standardized industry, and Soviet Russia with its hideous doctrine of mechanized humanity" are together attacking men's individuality and exalting their lower natures. "The rift between civilization and Christianity is widening into a breach which threatens to become total. Man is becoming standardized like industry and the human spirit is being asphyxiated by material prosperity."

* * *

Here is an interesting bit; New York papers are excited over the present situation in Mexico and intimate that because of a pay-roll robbery of $5,000 American troops should go in to restore law and order. If the troops are to be used for this sort of thing those available should be divided between Chicago and New York, what?

* * *

Trinity College opened September 23rd with an enrollment of 270 students of whom over a hundred are freshmen. At the opening chapel service President Ogilby announced that a new $350,000 chemistry laboratory is to be built as soon as plans can be prepared. The entering class is the largest in a good many years and makes up as large a student body as can be accommodated with the present equipment. New gymnasium also is going up, to cost $175,000 and is to contain a swimming pool and six squash courts, in addition to the other stuff that a gym usually has.

* * *

Early in the year a Bishop Coadjutor was elected for Lexington; he declined. The Bishop, Dr. Burton, has now officially withdrawn his request for and consent to the election of a coadjutor.

* * *

The Church and Drama association, whose purpose it is to promote the arts, held a dinner in New York this week, with Mr. John W. Davis as toastmaster. Mr. Davis, in case you do not recall him, was the Democratic candidate for the presidency, recently. The speakers were Bishop Manning, Dr. S. Parkes Cadman,

BISHOP JOHNSON'S ARTICLE

THE article by Bishop Johnson in the series on THE TEACHINGS OF THE CHURCH has been omitted this week at his request in order to make room for the article on the General Theological Seminary by Professor Easton. The second article of his series, A DEFINITE CREED, will appear in the next issue, followed the next week by the third article on CONFESSION OF SIN.

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Rev. F. P. Duffy, R. C. war chaplain of fame, E. H. Sothern and his wife, Julia Marlow and Francis Wilson. All they needed was Will Rogers to make it a real party.

* * *

A laymen's conference was held earlier in the month at Chippewa Falls, Wisconsin. No news to laymen's conferences these days as they are being held everywhere. But this particular one is interesting as it was for a diocese which does not yet exist. The diocese of Milwaukee and Fond du Lac thought it would be nice to get the parishes that are to be in the new diocese of Northern Wisconsin started on their job and so suggested this party for laymen, where the New Diocese and its Relationship to the General Program was discussed. Readers will recall that a gift of $100,000 was made to start the new diocese on its way. Since then $30,000 more has been raised.

* * *

Bishop Manning, preaching last Sunday to a large number of Girl Scouts, denounced those who, through writing and teaching, are undermining the moral standards of young people. "Murder, theft, lying and adultery are sins against God and against human life no matter what our clever and immoral novelists and playwrights and professors of psychology may choose to say."

Corner stone of St. Marks-on-the-Hill, Baltimore, was laid September 25th by Bishop Murray. Going to be a very beautiful affair after the manner of an English country church. Eight years ago the property of this parish consisted of an acre of ground on which stood a small frame church and rectory. In a few months they are to have one of the most complete plants in Maryland.

* * *

Memorial service was held on October 2nd in the Italian Church of San Salvatore, New York, for Mrs Ida R. Bouker, who died during the summer after a long illness. For more than thirty years she ran the Girls' Friendly Society in the parish. Canon George S. Nelson, former superintendent of the City Mission Society participated in the service.

* * *

Hobart opened its 106th year on September 21st with an enrollment of 302 students of whom 119 are in the freshmen class, a gain of 43 over last year. The Rev. Irving A. McGrew has been appointed student pastor and immediately got on the job finding out something about the boys. He discovered that 130 registered as Episcopalians; 26 plan to study for the ministry; that 27 men are there because urged to attend this college by a clergyman, while thirteen stated that they were there because it was a Church college. At William Smith College, where the girls go, there is a total enrollment of 158.

* * *

Bishops and Archbishops were among those attending the dedication of the new $100,000 church of St. Paul's, Bellingham, Washington. The Bishop of Olympia dedicated the church and the Archbishop of British Columbia was present. The first child to be baptised was the son of the architect and the first marriage was that of the builder. Also a class of 56 has already been confirmed in the new church.

* * *

Bishop Gailor is planning on two new windows for the Cathedral in Memphis; one a personal gift as a memorial to his mother, the other a memorial to three former bishops of the diocese, the money for which is now being raised.

* * *

Three normal schools are being held in Tennessee; Knoxville, Nashville and Memphis. Idea of course is to improve church school teaching.

* * *

Clergy of Chattanooga have just organized a clericus.

* * *

All Saints, Atlanta, Georgia, is to be the host to the Southern conference of Episcopal college students over this week end.

* * *

Bishop Roots of Hankow says that the situation in China becomes more

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complicated as the weeks roll by, making it difficult to plan for the winter work. However plans have been made, several of the missionaries are returning to the field, and the Church General Hospital and several of the schools will continue to function as they have throughout the trouble.

* * *

Two stained glass windows have recently been installed in the clerestory of St. James' Church, New York. One is in memory of Hildegarde von Brockdorff, who was a beloved deaconess in several New York parishes. The other is in memory of William Tucker Washburn, Mary Rosina Washburn and William Mayhew Washburn, and is a gift of the family which is one of the oldest in the parish. The windows are soon to be dedicated by the rector, the Rev. Dr. Crowder.

* * *

A new sort of radio entertainment is on the air each Sunday evening from 7 to 7:30 when the faculty members of Trinity College broadcast over station WTIC. Each week two members of the faculty broadcast a dialogue under the general title "The Heritage of the Human Race." The series of dialogues will cover, President Ogilby said, "the physical structure of our planet and the forces of nature, leading up to the time when we come to records which we can call historical. We then follow the thread of the development of our culture."

* * *

I haven't entirely given up the hope that some one of these days there may be an Episcopal Church College Football Conference. There is the Big Ten; the Big Three which now no longer exists since a Harvard man was busted on the nose last year by an ungentlemanly Princetonian during their combat; and the Little Three where Amherst, Williams and Wesleyan fight it out on the football field for supremacy. Why should not Kenyon, Hobart, Trinity and St. Stephen's form a football conference with each team playing the other three each fall? Colleges are for the purpose of educating youth, nobody is going to dispute that. Yet it is true that football looms very large on the horizon of most boys of college age, and of their fathers and grandfathers also. Such a conference would focus the attention of the hundreds of thousands interested in football upon our excellent Church colleges. The great dailies would give space to the conference whereas they almost completely ignore our colleges now, particularly since the teams of these colleges are rather evenly matched and would offer excellent games. Then I could be a sports editor, with a nice little half column tucked away somewhere in this sheet to record the results.

* * *

An English rector in New South Wales, writing to a London paper, says that the most urgent need in his parish is for an airplane to be used in visiting outlying sections and isolated settlers where roads are bad or nil. The rector was a pilot during the war, before he was ordained. Using skill required in air combat to promote the cure of souls is a clear case of making the wrath of man to praise Him.

Washington Cathedral

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◆ ◆ ◆

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◆ ◆ ◆

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Young People's Fellowship conference is to be held at the Cathedral, Garden City, Long Island, October 21-23. Bishop Stires is to preach at the service on the 23rd.

* * *

Rev. Arthur R. Cummings, Church of the Resurrection, Richmond Hill, Long Island, has started a weekday school of religious education which is to run throughout the school year.

* * *

It is a distinct tribute to the Christian Nurture Series that they are used in the First Evangelical Church of Seattle, Washington.

* * *

Services have been resumed in St. David's, Portland, Oregon, the church having been renovated and redecorated after a disastrous fire last May.

* * *

"Must We Have War" is to be the theme of the 12th International Goodwill Congress which is to meet in St. Louis in November, with all sorts of internationally prominent people on the program.

* * *

Receipts to the National Council to October 7th were over $40,000 less that for the same period last year, with but 19 in the honor column as against 21 last year. The urge is that every effort be made this month to get folks to pay up overdue pledges.

* * *

Rev. Cyril Bickersteth of the Community of the Resurrection, England, preached on the 16th at Trinity Chapel, New York. He is the author of the widely used "Letters to a Godson."

* * *

Over a hundred Episcopal students of Northwestern University attended a dinner given by the Craig Club, the Church organization of the campus. The meeting was at St. Luke's; the speakers were President Scott, Dean Kent and Dr. George Craig Stewart, the rector. This week a mission is being conducted under the auspices of the Club by Father Harrison of the Order of Holy Cross.

* * *

"Dancing" is the subject upon which the Rev. Walter S. Pond spoke at the last meeting of the Chicago Round Table, the clericus of the diocese.

* * *

St. Paul's, Lancaster, California, was dedicated on the 2nd by Bishop Stevens, assisted by the Rev. Canon Renison. Lancaster is in the centre of a growing ranching section, about seventy-five miles from Los Angeles.

* * *

The September number of the Church News of the diocese of West Texas has an interesting article on the LaSalle Cross on Grace Church, Port Lavaca. The cross was found near the mouth of the Lavaca river; is of rude iron construction about four or five feet high, and is said to be the cross set up by LaSalle on his

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first landing in 1685. It is evidently the work of a ship's blacksmith. It has cut upon it the letters M.S., probably signifying "Maria Sanctissima."

* * *

Deaconess Anna G. Newell, Director of Hooker School, Mexico City, since December 1921, has resigned to accept an election as Dean of the School for Christian Service and Deaconess Training at Berkeley, California. She enters upon her new duties January 1st, 1928, and will spend some weeks in the East preparing herself for the important work ahead.

* * *

This new idea of having people ask you questions during your sermon is, as usual, not such a new idea after all. A clergyman at the Social Service Conference said that many years ago he had been interrupted by a man who wanted some questions answered. The man, it is true, was intoxicated, but he asked exceedingly good questions and the preacher felt a certain regret when he was firmly removed by some vestrymen. Another clergyman said that he had been three times questioned while he was preaching, but this was in an insane asylum.

* * *

Three capable and determinted women of Goodland, in western Kansas (District of Salina), last year took upon themselves, with the Bishop's consent, the responsibility of securing a new church, which was on the priority list but showed no signs of materializing. A shabby store building had been long in use as a church. The women wanted one more suitable "before they got too old to use it." There is now a brick church of good design, completely furnished. Part of its cost is carried as a debt. All the furnishings are memorials. The nearest of our churches is 100 miles east, in Norton, and 200 miles west, in Denver.

* * *

In a recently published decision, the U. S. Customs Court held colored hangings for the altar, pulpit and prayer desk of St. Paul's Church, Marysville, Kansas, of which the Rev. A. W. Pannell is the rector, to be free of duty. Heretofore such articles were subject to an ad valorem duty of 75 or 90 per cent, according to the material of chief value composing the same. The altar hangings, which became the subject matter of the controversy, were refused free entry by the Deputy Collector of Customs, Kansas City, Mo., who held that they were not parts of the altar and not entitled to free entry. The Rev. A. W. Pannell, Rector of St. Mark's Church protested the action of the collector and the cause came before the U. S. Customs Court for trial.

Mr. James R. Ryan, an attorney specializing in practice before the U. S. Customs Court, was retained to



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Grace and St. Peter's, Baltimore
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

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represent the Rev. Mr. Pannell. The case was tried in Baltimore some months ago, but was only recently decided.

* * *

First teachers' training class of Long Island met at Merrick with an enrollment of an even hundred.

* * *

From out of the far north comes a message showing how the white residents at Fort Yukon and the surrounding region value the Hudson Stuck Memorial Hospital and the work that Dr. Grafton Burke is doing there. The message tells its own story:

"At the request of the residents of Fort Yukon, Alaska, the National Council of the Episcopal Church created the Hudson Stuck Memorial Fund to endow the Hudson Stuck Hospital, and set the fund at $25,000. $14,000 has been raised. The whites and natives of Fort Yukon have given most of this.

"Our present drive is for $11,000 to complete the fund. Of this, $2,670 has been given, and pledged at a mass meeting of the Old Timers where a motion was unanimously carried to complete the fund, and elected Harry Horton of the firm of Horton and Moore, and J. A. Donald of the Northern Commercial Company, and Dr. Burke on the executive committee."

Then follow the names of forty-four individuals or firms making gifts and pledges ranging from $5 to $100 per year for three years.

* * *

A unanimous conviction that the Bishops' Crusade was an initial step whose results, far exceeding expectations, demand that the work inaugurated go forward; and plans for a vigorous prosecution of this work, were the outstanding features of an all-day meeting of the National Commission on Evangelism at Church Headquarters, 281 Fourth Avenue, New York, on September 28.

Bishop Darst presided. Among those in attendance were Bishop Freeman of Washington, Bishop Cook of Delaware, Bishop Oldham, coadjutor of Albany; the Rev. Dr. Tomkins of Philadelphia, the Rev. J. S. Bunting of St. Louis, the Rev. Henry Wise Hobson of Worcester, Mr. Willard Walker of Tennessee, and Mr. Samuel Thorn of New York. Mr. Leon Palmer, executive secretary of the Commission was also present; and during the progress of the meeting the Rev. Lloyd S. Charters, rector of Emmanuel Church, Norwich, New York, and the Rev. Samuel Shoemaker, rector of Calvary Church, New York City, held the close attention of the members of the Commission with detailed re-

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

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursday, 7:30 and 11.

St. James, New York
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

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

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

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

St. Paul's, Milwaukee.
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citals of the results of visitation evangelism in their parishes.

After prolonged discussion of the Crusade and the outlook, the Commission authorized the appointment of a field worker, who will be named later, who will look after the promotion of the objects of the Commission in the field. It was also decided to make the Rev. Dr. Loaring Clark, general missioner of the Commission, to act also in the field, both officials to act under the direction of Bishop Darst, Chairman of the Commission.

Through the adoption of the report of Bishop Cook, chairman of the sub-committee on literature, a new hand book of the Commission will be issued, outlining a course of procedure, including a parish program, by which the work begun by the Crusade can be effectively carried forward. A letter to be signed by the bishops who are members of the Commission, was also approved and will be sent to every bishop of the Church, urging co-operation in the intensive follow-up on the crusade; and there will be issued by the Commission at an early date also, a pastoral letter addressed to the whole Church upon the same subject.

The Commission plans to lay before the General Convention at Washington, in connection with its report on the Bishops' Crusade, an appeal for support for a systematic and well organized follow-up. Among the plans under consideration is a project for an Evangelistic mass meeting. Bishop Darst was requested to keep in touch with Bishop Freeman and the presiding bishop in order that such a meeting may be arranged that will not conflict with other arrangements which may be made for the Convention.

Clerical Changes

ADAMS, Rev. H. B., resigns as rector of Christ Church, Troy, New York, to accept the rectorship of Christ Church, Meadville, Pa.

BODE, Rev. Arnold G. H., resigns as rector of St. Michael's, Anaheim, California, to accept the position of associate and director of music at St. James', South Pasadena, California.

FORD, Rev. Williston M., resigns as rector of the Incarnation, San Francisco, to accept the rectorship of Trinity, Orange, California.

GRIGGS, Rev. Walter G., resigns as rector of Christ Church, Crookston, Minnesota, to be curate of House of Prayer, Newark, New Jersey.

FAIRCHILD, Rev. Roy H., rector of St. Ambrose, Chicago, has accepted a call to All Saints', West Plains, Missouri.

KEICHER, Rev. Paul O., has assumed the rectorship of the Church of Our Saviour, Du Bois, Pa.

KNEELAND, Rev. M. D., resigns as the rector of the Ascension, Sierra Madre, California.

LYNCH, Rev. Francis M., contrary to a previous report has not accepted a call to a parish in Texas but is to remain as rector of Rock Spring Parish, Harford County, Maryland.

STIRES, Rev. Ernest Van R., ordained last June by his father, the Bishop of Long Island, has been placed in charge of a new mission at Bellerose, Long Island.

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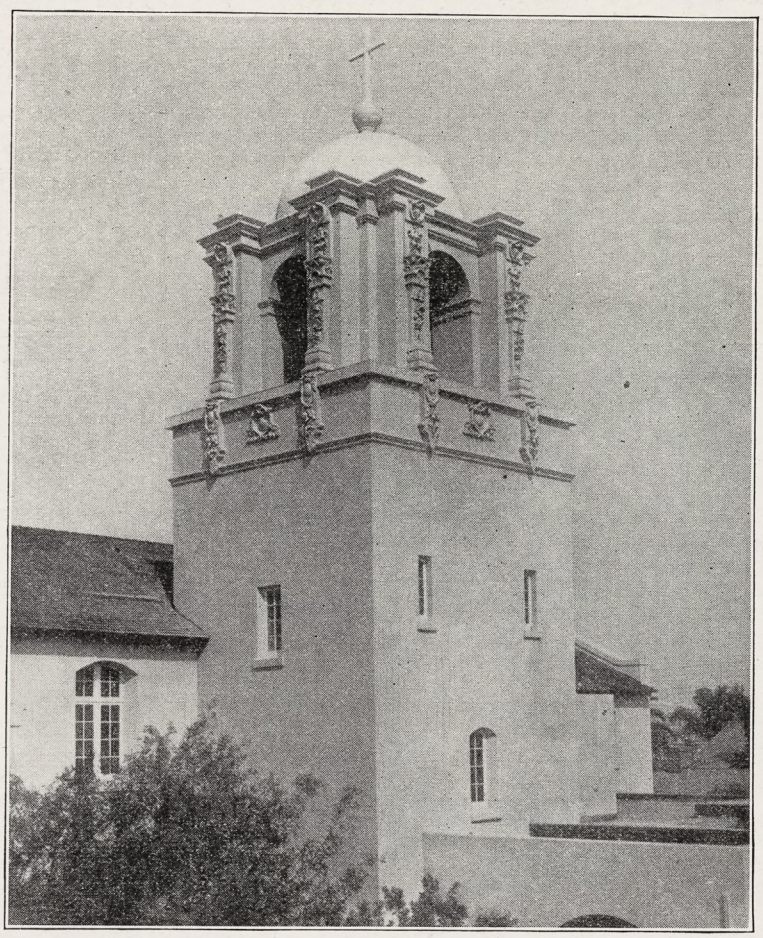

All Saints', San Diego

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WHY THE CHURCH TEACHES

2. A Definite Creed

By

BISHOP JOHNSON

IF RELIGION is a fundamental reality in human life, and I believe that it is, then I am very sure it is something that God reveals to man in His way and not something that man imposes upon God in his way. By this I mean that just as the facts in nature were created by God and discovered by man so I believe the great spiritual truths which lie at the basis of true moral action are revealed by God through divinely ordained instruments. I do not question the ability of men to create a religion if they want to; I am merely intrigued by its futility and am no more impressed with the effectiveness of such religious inventions than I would be impressed by the manufacture of wooden nutmegs as an addition to the botanical assets of the world.

I am sometimes ashamed of the religious world when it endeavors to instruct scientists about the well established facts which they have laborously worked out, but in the same breath I am irritated by the arrogant assumptions of little pedagogues, who, having no religious experience themselves, deride the honest convictions of men who are intellectually their superiors.

All human actions which lie beyond the realm of life's necessities are founded upon a basic assumption which can not be demonstrated in a syllogism but is justified in an experience. A young man may well ask why should I be a scientist and bother my head about the logical sequence of events. I would rather eat, drink and be merry. Such an ignoramus may do anything he pleases except criticize a scientist for he knows nothing of that about which he presumes to judge. But it is equally true that if a man rejects religion and refuses to pursue its experiences that whatever he may do he is making a fool of himself when he assumes to judge the religious experiences of men wiser and better than himself. Of course, like Sinclair Lewis, he may attempt to demonstrate the folly of religion by scoriating hypocrites but that is on a par with abusing naturalists because there are nature fakirs in the world.

It is true that the scientist, the artist and the saint begin with an assumption but each in his turn ends in a personal experience by which he justifies himself in his pursuit. An atheist is one who believes that the universe is a spiritual vacuum. That is his own affair, but on what grounds does he endeavor to impose his vacuum on me? I cannot see anything in a vacuum to make such a noise about. The concerted effort of atheists to establish societies for the promulgation of a spiritual vacuum is just like the efforts of fundamentalists to legislate science out of the world. After all they are the same kind of folks who become bigots in thrusting their negations on other people.

If I believe there is a wonderful thing in a certain building I have a reason for asking my fellow men to come in and see it; but if I am certain there is nothing there it would seem foolish to make much fuss about it.

Now the Church has a definite Creed because it believes in certain facts which lie at the foundation of spiritual life. I emphasize the word "facts" because our religion, like science and business, is based on facts. You may deny the existence of these facts and reject the creed of Christendom, but you may not substitute theories for these facts and have the same religion which the apostles received from Christ.

It is a curious phenomenon in an age that is insistent upon facts as the basis of scientific knowledge that men should regard a minimum of religious conviction as the proof of a maximum of intelligence.

What is the Apostles' Creed?

It is the assertion of certain facts of an historic character having an intimate relation to our lives. The testimony as to those facts may seem to you inadequate, but if they do it is folly to replace those facts by theories. The result is to change the whole character of religious life. If I believe that Christ was born of the Virgin Mary my faith rests upon a fact. If I explain away the fact there is no method of turning back the hands of the clock and substituting something else.

If I believe that Christ rose from the dead in the same body as that which was crucified I accept the evidence as to the fact. When I substitute some theory then I have nullified the validity of the evidence. I have nothing but a theory to substitute for it. The substitute is a different kind of a thing and so the spiritual result is different. My point is that Christianity comes to us as the life of Christ. When we substitute man's theories for these facts we have a different kind of a thing. In the one case God may have revealed something to us; in the other we are imposing our opinions upon God.

I am intensely interested in the one possibility and have become very much bored by the other.

I am very well aware of the objections urged against the acceptance of the Virgin Birth and the Resurrection of the Body. I am told that

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they are miracles contrary to the experience of the race. But then I am an evolutionist and as such I am unable to see how the successive evolutionary developments could possibly have ever occurred if the principle is sound that nothing can happen in God's world except that which is a matter of previous experience. I cannot see how the grass could have appeared unless it had a virgin birth; or how the monkey could have become a man unless something happened which was beyond the experience of the whole Simian family. A universe in which nothing could occur but that which had previously been observed would be a static universe without progress or evolution. The fact that I am an evolutionist makes me expect the supernatural as the only method by which man can be evoluted into something better than he is.

In fact a religion without the supernatural has always been about the deadest thing in the world just because it has refused to acknowledge the principles of evolution and seems to take for granted that man is the last word of God's creative genius. I have enough faith in God to believe that man is not nearly important enough to explain the universe and that the final purpose of creation is neither a mausoleum or an ash-pit but a new heaven and a new earth, peopled by new creatures.

If this latter assumption be the more reasonable of the two then I look for a virgin birth and confidently expect that this body which we now inhabit is the basis of our risen body.

It is an assumption I will grant but so is the opposite view. I maintain merely that as an evolutionist my assumption is the more credible.

The Church has a creed—

First, because we believe that God revealed Himself to human nature, in Christ, as love.

Second, because we believe that the supernatural is merely that unseen world beyond man's observation which Christ has revealed unto us.

Third, because that revelation took the form of a life which was supernatural to us, therefore Christ imparted the elements of the faith to the apostles and they faithfully passed it on to us.

Fourth, because this revelation embodied in the creed and conserved by the Church has been the most potent spiritual factor in human life.

Truly it does not always develop saints any more than universities always produce scholars; but it has produced enough saints in proportion to the whole company of saints who have dwelt upon earth to give it the same potency in religion that universities maintain in education.

If the Christian creed, believed and lived, produces some saints it has demonstrated its power.

Next Article: *Confession of Sin.*

THE PLACE OF SACRAMENTS

In the Christian Religion

By

CANON JAMES ADDERLEY

WHEN I had once got a use for prayer in general I soon found a use for various kinds of prayer, and especially the sacraments. They had at first seemed to me only forms and ceremonies. They came at last to be a sort of key to the whole of my religion. I had often asked myself what was the difference between a moral life and a religious life. If I kept fairly straight and behaved like a gentleman why was it necessary over and above that to be a Christian? I have lots of friends who seem to me to be very good fellows, but they never go to Church and have no use for religion. On the other hand I know another lot who do go to Church regularly, but seem to me not much better for their professed Christianity. Now so long as I thought on this subject only in regard to other people I never got an answer to my difficulty. I found myself always criticising others, and got "no forrarder," as they say. But when I began to look at myself as I did when I repented, and when I began to pray a little, I found out the difference. It was just this. I used to think I could do without any spiritual help. I found now that I wanted a lot of help from somewhere if I was to rise to the ideal of a Christian man, a disciple of Christ.

Now that is what a religious man is: one who knows he wants help from God, and believes he can get it. A non-religious man may be very good and decent—in fact, better in many ways as regards conduct—but he looks only to himself and not to God. In my own case it meant that when I became religious I began to see my faults and my incompleteness. I began to distrust myself by myself. I looked for this other help and the other world to help me and keep me advancing.

Now the padres told me that this help which Christians believe in and pray for and live by is called grace.

Believers in grace are aware of God and another world. This need not and does not make them dreamy or over pious. Just the contrary. It transforms all their ordinary life and makes it sweet and noble and beautiful as art does. In fact it was my love of art and pictures and music which first, I think, made me aware of the spiritual world. There was something more in everything than appeared on the surface. Nature spoke to me of God. Applied to myself this thought meant that I, too, was more than I seemed to be, and my life had a meaning and purpose more than my daily occupation would suggest. There was a man once of whom it was said that he was "born a man and died a grocer." He had never become aware of the world of spirit. I felt that I was born a man, too, but that I was meant to become a son of God, and that Christ was showing me the way.

Now what has all this to do with sacraments? My good friend, Charles Kingsley, gave me the answer when he said that everything is a sacrament of God. I am writing this in the spring. It is in spring that nature shows itself a sacrament of God, an outward visible sign of the inward spiritual grace of moving life and perfect beauty. As I look at it and enjoy it I know that the God of beauty is alive and expressing Himself in every bird and flower for me, and for all to love and adore. Jacob in the Bible said: "The Lord is in this place." He could not see Him, but he was sure He was present, and acted accordingly. Now I want the assurance of this presence and activity of God always, not only in the country in spring-time, but when I am in my office at my desk and in my home with my wife and children, and also when I am in church. In church especially I want to know for certain that all that goes on there is a great reality, that what I see and hear and say is not only visible and audible to the eye and ear, but that behind it all something is going on in heaven close by us. I like that part of the service where we say: "Therefore with angles and archangels and all the company of heaven." That brings heaven and earth together. Now this applies to all the sacraments.

Somebody who does not believe in sacraments (a Quaker, I think he was), told me it was a sign of weak-

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ness on my part to require these outward signs. But that sounds to me like saying that it is a sign of weakness on my part to kiss my mother. Of course, I can love her without doing this, but I feel it does me good, and I am quite sure it pleases her. And perhaps I am rather weak. Most of us are. Probably my Quaker is, only he won't own up to it. Our Lord gave us the sacraments to help us. He always got on better with weak and unlearned people than with the stuck-up bosses who thought they needed nothing. He let a woman touch the hem of His garment, and He made clay to anoint the blind man. If you just think of sacraments in this sort of way they become a tremendous help to your faith. I want to be sure that Christ still takes the kids in His arms and blesses them. That is exactly what I believe He did when my baby was christened. We brought him to the font and used the outward sign of water, and Christ did the rest. So when I was confirmed the Bishop did just what the Apostles used to do in the name of Christ. He laid his hands on me and welcomed me into the full society of Christians, and I took my place as a full church member. When I go to the Communion, which I am told means Fellowship, I take my place among the disciples just as truly as they sat round Christ at the Last Supper. I hear Him say: "Take eat, this is My body." I hear Him tell us to love one another. I do it in remembrance of Him. I thank God for His wonderful life and death and resurrection.

Again, when I was married in church I went there wanting to receive God's blessing on my married life. The priest joined us together, but it was really God Who did it by the outward sign. It seems to me different from being married in a registry office. "Whom God hath joined let no man put asunder." It is the same with absolution. I want to be sure that Christ still says to those who repent: "Thy sins are forgiven thee; go in peace." If you ask me why I choose a priest to do these things for me, I say it is because he has received authority when the Bishop laid his hands on him. And when I am sick I would like, as St. James tells me in the Bible, to call for the elders of the church to anoint me with oil in the name of the Lord.

Do I believe in the sacraments? Of course I do, because they come straight from the hands of Christ. It is only when I forget them that I go wrong. If I always remembered my baptism and my last communion and my confirmation, I would be able always to keep right. Lord, I believe. Help Thou mine unbelief.

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BISHOP CROSS
"Clergy Are Not Underpaid"

English Church Congress

Reported by
A. Manby Lloyd

THE annual Church Congress looms large in the eyes of the country clergy, but elsewhere it does not cut much ice. It is static; the other Congresses are dynamic . . . they mean business. Still it sometimes happens that a blatant bishop or a don't-care-a-rap dean lets himself go.

Dr. Hensley Henson is the enfant terrible this time. The Bishop of Durham is supposed to be one of the Die-hards, and he surely would have made a good Lord Chancellor alongside Castlrereagh. But in reality he is a Sentimentalist . . . he wants to have his cake and eat it. He would have liberty for all . . . except those who do not agree with him.

Well, so I thought from the headlines. But on reading his Congress sermon, there is nothing in it. It is all Prunes and Prunella. How dull the clever men are in the pulpit. Now, on the platform they would be splendid. So I fall back on some of the humors of the Congress. Canon V. Whitechurch seemed to think that the "Stage" dealt unfairly with the country parson, e. g., the Rev. Robert Spalding in the "Private Secretary." There was a notable exception in one of Galworthy's plays. (He might have added some of Bernard Shaw's Charles Rann Kennedy) . . . He spoke of the isolation of the country parson. One very bad winter, when he was vicar of a parish on the Berkshire Downs, no outside person or friend of any kind crossed his threshold for five months. His wife used to say that Lent was their only gay time, because of the parsons who came to preach and stay the night.

Country people did not mind a new sweeper as long as he did not begin by using an unfamiliar broom. Rustic psychology was apt to bewilder a new-comer. A new incumbent inquired why nobody but his own household attended an early celebration which had been earnestly requested by a delegation of the village. The reply was, "Well, Sir, you see, for some years past we have heard the bell at Great Mudford Church ringing at 8 o'clock Sunday mornin's for a service, and we didn't see why the Little Mudford bell should not ring, too. That's why we asked 'ee, but we never meant to come to any service."

* * *

There is generally more pep in the side-shows.

* * *

An interesting exchange of views on the ordination of women to the priesthood took place at a meeting of the League of the Church Militants held in connection with the Church Congress. Canon C. E. Raven, of Liverpool Cathedral, said it was unfortunate that Congress was about to discuss the shortage of clergy when it was not prepared to discuss the possibility of opening the doors to the ordination of so many women. The only reason against the ordination of women was that the voice of tradition said otherwise. He pleaded for the full ordination of women so that the Church might take the present opportunity of preventing a sex-war which would be much more terrible than any class war.

When questions were invited, a clergyman in the body of the hall rose and asked: "What do you demand for women?"

Canon Raven: "That they should be admitted to the full priesthood, with the prospect of the Episcopate if and when they are qualified for it."

The Chairman said this question had been handed up to him: "Why did not our Lord ordain a woman apostle?"

Canon Raven: Who am I that I should dare to answer that? To have ordained a woman apostle then would have given her a perfectly impossible task.

The clergyman who had previously intervened again rose to ask whether

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it was possible for a woman to represent God, who was masculine.

Canon Raven: Do you really mean to maintain that God is masculine? That is so extraordinarily heretical that I can hardly believe a priest of the Church of England can give utterance to it. Christ said: "In Me there is neither male nor female." Yours may be good Mohammedan doctrine, but it is very bad Christianity.

PRAYER BOOK AS MYSTERY DRAMA

The Creeds

By

IRWIN ST. JOHN TUCKER

Part III

Our English translation has obscured the vital point in this creed. The Latin form is not "Credo in uno deo" but "in unum deum." The difference is vital. The preposition "in" with the accusative means "into" rather than "in." As in Greek, where the preposition is "eis" and not "en" the significance is

"I BELIEVE INTO ONE GOD!"

By this belief, by this act of faith, I become part of God, so that he dwells in me, and I in him.

Let us illustrate by a parable: by the turning of a key or the pressing of a button, my electric bulb becomes flooded with that mysterious power which fills it with radiance. The act of turning the key or pressing the switch establishes a contact between the bulb and the wire, which leads power from the mighty dynamo through the bulb, and into the ground, which returns it to its source.

Faith is like that; the establishment of a contact through which power flows. Faith does not come from the bulb, but from the dynamo, and is taken up by, or made use of, or incarnated, by the bulb.

"I believe into one God" means more than simply "I admit that there is a God, a power not myself which makes for righteousness." It means "I am a part of God, so that my hands are God's hands, and my voice is the voice of God."

Faith is a thing done, a spiritual act, rather than a form of words said, a proposition stated. It is a vital, active. It is not a diagram of how electricity works, it is the current in action.

OUR TASK

In reciting our Creed, let us begin, not with a text, but with the fundamental fact of our thinking—"here we are." Our task is to live from day to day. It would be splendid if we could suspend our living and wait until all problems were cleared, all discoveries made. — Or would it? There would not be nearly so much fun. But anyhow, it cannot be.

Concerning the future life we can only wait and see, and prepare for it as best we may. Concerning things that happened thousands of years ago, or even one year ago, there is nothing that can be done. Whether we believe them or disbelieve them cannot affect them. Our belief affects us, and us only. It affects others only as we affect them. My creed is shown in the way I behave in my daily life.

Since the day Jesus was crucified, since the day of the descent of the Holy Spirit, people have gone on living, as they had done for milleniums before. There is no break in that swirling current of humanity.

In daily processes of washing and dressing and eating, of trade and toil, of greetings and farewell, most of the lives of the saints, apostles and prophets, were spent. All we have and are today is the product of the patient ritual of those endless generations. We cannot abolish our inheritance of faith without abolishing ourselves, for we ourselves are our inheritance, and we are the basis of our own religion.

Here I am: what am I to do with my life? Who made me? Where did I come from and what are my prospects of happiness? How shall I live so as to be happiest, most worth while? What is the truth on which I am to guide my thoughts, words and deeds from day to day? That is where the philosophy of religion starts.

The Bible cannot be the basis of our religion, because the Bible is the by-product of an organization, which is itself the product of a belief.

We cannot base our religion on science, because science has only begun its work. We stand on the threshold of science. We cannot wait for it to discover ultimate truths before we begin to act on them.

We will have to base it on the daily life of the organization which bears witness to God: on God becoming continually incarnate in believers; in short, on the Church.

This may sound like an absurdity to those fed on the Protestant theme "The Bible and the Bible only." But as a matter of fact we have no authority for receiving the Bible except the continuous witness of the church. We know nothing of the life of Christ except as the church bears witness to it. We would not know his teachings except as we have been taught them by the living organism which reveres them, however faultily.

But, on the other hand, the "facts of God" lie open all around us. The philosophy of living which is the essence of the Christian religion would be true, whether it had been formulated by Christ or not. A mathematical formula is true, whether anybody has written it down and worked it out, or not. Two and two made four long before the first human beings learned to add. The sum of the angles of any triangle will continue to be two right angles long after all books on geometry have been destroyed: and the truth of Bethlehem, the truth of Calvary, are truths just as eternally true whether Jesus had been born in a manger or not. That occurred to make us understand what always had been so.

The truth of the Cross, if it be true at all, is true irrespective of on what date, or under what governor, Jesus Christ was nailed to his wooden cross on the hill of Golgotha.

Next article: The Drama of Redemption.

Witness Fund

MONEY donated to this fund is used to pay for the papers that are being sent to various institutions and hospitals, and for the subscriptions of those Church people who very much want the paper but feel unable to continue it. We hope that each year $500 may be had for this purpose. There is ample evidence of the careful expenditure of the fund. We acknowledge the following donations, with many thanks:

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Let's Know

DISTANCES

By Rev. Frank E. Wilson

IN THE thirtieth chapter of Genesis we read that Laban separated off a large number of sheep and goats and took them to a place some distance away from Jacob. "He set three days' journey betwixt himself and Jacob." Ask me another; how far did Laban go?

Well—in Genesis 31:23 we find Laban in a hurry to catch up with Jacob and he "pursued after him seven days' journey." Would that be two-and-a-half times as far as the earlier journey?

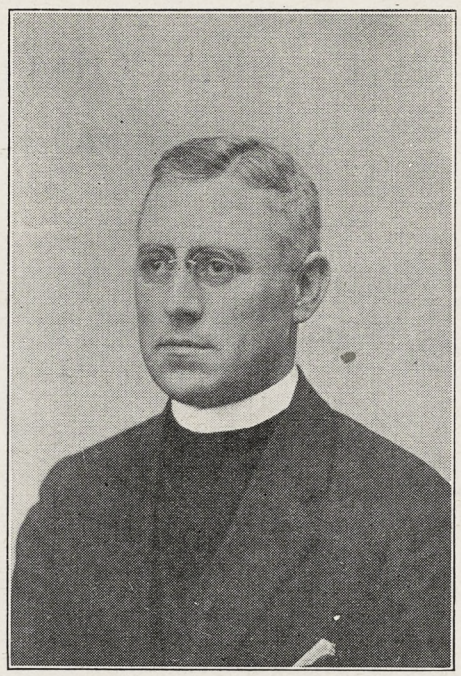
St. Luke tells us (2:44) of the visit of the Boy Christ to the Temple. When the feast was over His Mother and St. Joseph started back to Galilee with their friends, supposing He was with the company, and "went a day's journey" before they missed Him. How far had they gone?

The "day's journey," as we meet it in the Bible, was something of a variable quantity. In these days of automobiles, it would be like asking a villager how far it is from here to the next town; and he might answer —"oh, it's an hour's run." All of which would depend on the roads, the car, the driver, etc. Yet it would suggest a generally recognized unit of traveling distance.

So in the Scriptures a "day's journey" was used as a measure of distance but with variations. In the first instance cited above, Laban would have been travelling with a large number of cattle and much baggage, which would make his progress very slow. On the other hand, his pursuit of Jacob as noted in the second text, would have been on speedy horses and unencumbered with extra trappings. While the caravan, moving leisurely away from Jerusalem, would have represented the comfortable pace of a camel. So it is estimated that an average day's journey, everything considered, might be taken as anywhere from twenty to twenty-five miles.

On the Sabbath, however, the distance was much more carefully regulated. "A Sabbath-day's journey" was a well recognized institution among the Jews. It comes from the regulations laid down by Moses covering the habits of the people during their journey through the wilderness. When manna was provided for them, they were to gather it fresh every day except on the Sabbath. "See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." (Ex. 16:29). But of course this rule was not meant to keep people so close at home that they could not even go to Church on the Sabbath. So the Sabbath-day's journey which was permitted was the distance between the Ark of the Covenant, which led the march, and the people who followed, being two thousand ells or about what we would call a mile.

Sometimes, however, the Jews really wanted to go farther. So, during the preceding week, they would go a mile with two meals in hand. Then they would stop, eat one meal, and then bury the other. That would technically establish a domicile for them where the second meal was buried and when the Sabbath came around they could travel two miles without going more than a mile away from "home." In the refinements of Rabbinical interpretation, it came to be even easier than that. A traveller might fix his eye on a tree off on the horizon and by the recitation of a proper formula he could designate that as his domicile. Then, on the Sabbath, he could travel a mile beyond the tree without breaking any rules. It was such juggling with religious obligations that our Lord condemned when he upbraided the Scribes and Parisees.



REV. BLAND MITCHELL
"Married Men Need More"

Bishop Faber of Montana conducted a week's mission at Trinity, Seattle, Washington, the first of the month. The earnestness and unaffected simplicity of the missioner, as well as his fluent use of unadorned Anglo-Saxon won all hearts and left a fine impression. A gratifying feature was the brotherly attendance of the clergy of other parishes in the city, with their parishioners.

About Books

THE BOOK OF DANIEL, *by J. A. Montgomery (International Critical Commentary) Scribners* $4.50.

This is without doubt the most valuable discussion of the Book of Daniel in the English language. It covers nearly 500 pages, and there is not a superfluous paragraph. It is very, very learned, but the author packs all his abstruse references into foot-notes, and gives a running exposition of the text which serves the general reader.

Of course, Dr. Montgomery takes the critical attitude to the book, but he is most fair in his dealings with scholars who follow the traditional dating. He does not follow the cavalier method of many scholars in refusing to accord to the book any historical value. Rather, he allows credit to the author or authors of Daniel for having a much truer knowledge of Oriental history than is usually assumed. Especially interesting is his discussion of the kingship of Belshazzar; he believes that the book of Daniel is much nearer the truth in its dealings with this character than has been thought.

Dr. Montgomery believes that Daniel is a composite of two books, one, composed of chapters 1-6 and including the stories, coming from the third century B.C., and the other, chapters 7-12, the visions, coming from the early years of the Maccabeean movement. This latter book represents the pacifist wing of the movement, the militant wing of which was the Maccabeean.

In his discussion of the visions and stories, the author shows that there is a deep religious value in them, altogether apart from their real or supposed reference to the details of history, past or future. These stories and visions express the horror of the Hebrew writer at things as they are in that superstitious and force-ruled age, together with a grim determination of faith that God will interfere. Daniel's contribution to religion lies in its formulation of faith in the Kingdom of God, in its reiteration of the ancient Hebrew belief that "God is King, be the earth never so unquiet."

In the extensive introduction and in several monographs scattered through the book, the author has isolated the important problems of Daniel and has given each a full discussion. The commentary, verse by verse, is exhaustive.

The book is a necessity to any man who wishes to have an intelligent understanding of this most fascinating book of the Old Testament. It more than upholds the high standard set by preceding volumes of the International Critical Commentary.

D. A. McGregor.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

A SUBSCRIBER sends me a little folder issued by Mowbrays, a firm which supplies churches with their needs. His comment written at the top is: "What England thinks of the United States." It is an attractive bit of printing with twelve pages devoted entirely to Alms Basons, with this for a title page:

ALMS BASONS
Specially Deep for American Use.

* * *

Then there is this, sent in by another reader: "Two churches on Fourth Avenue, New York, have bulletin boards outside, displaying texts and quotations in large type. The bulletin of the Unitarian Church reads 'So-and-so, *saith the Lord!* At the Episcopal Church a block away it is 'So-and-so, says *Mr. Shoemaker*'."

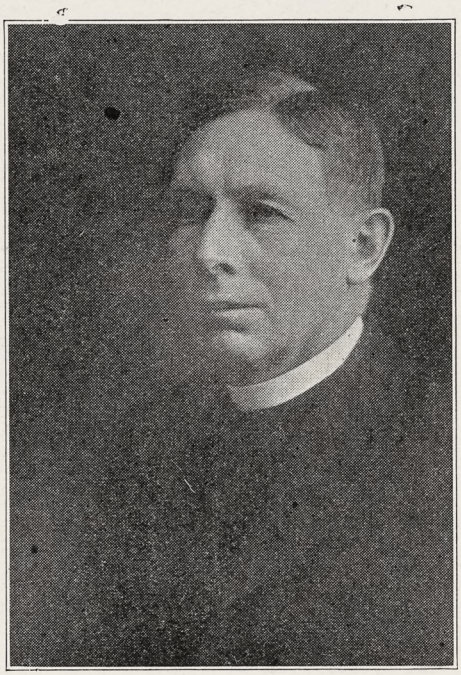
* * *

One of the best meetings of the National Council since its inauguration in 1920 was held in New York last week, with all the members present but two, one of whom was on the commission to the Far East on the appointment of the Presiding Bishop and the other is still abroad.

Bishop Murray stated that since the beginning of the year he had visited six of the Provinces and expects to visit the other two before the next Council meeting. A resolution was passed, submitted by the department of social service, urging rectors to make the Sunday preceding Armistice Day, a Peace Sunday. Two new secretaries made their bows to the Council: the Rev. T. R. Ludlow, who is in charge of the adult division of the department of religious education, and the Rev. C. Leslie Glenn, who is the secretary for student work. Mrs. J. C. Tolman was appointed a member of the department of religious education. Mrs. Arthur Gammack was appointed a Thank Offering Field worker for the Woman's Auxiliary.

There was a report from the Personnel Bureau, which gets jobs for those seeking them; they have 109 clergymen and 172 lay workers registered, and since they were organized in 1920 as a result of action taken by General Convention, 111 clergymen and 183 lay workers have been placed in permanent positions. A large part of the work of the bureau is in filling summer supplies, 151 churches having been served this past year.

The Council was addressed by the Rev. S. Harrington Littell from Hankow, China, and by Bishop Creighton of Mexico.



BISHOP BRENT
Ordered to Rest by Doctors

* * *

The Rev. F. C. F. Randolph, student pastor at Ohio State University warns the clergy and others against a man calling himself Robert Clayton. He carried recommendations from several sea captains, claims to have been confirmed at Baltimore. His game apparently is to get the clergy to recommend him to a job and then rob his employer. He is wanted in Columbus for theft.

* * *

Bishop Cross of Spokane and the Rev. Edwin Randall of Chicago were the speakers at the clergy conference of the diocese of Springfield held at Champaign. Bishop Cross said that it was the duty of every clergyman to get behind the Program of the National Council; urged the zoning system for parishes; warned the clergy against depending upon a glorious history to put the Church over to people in these days; told them not to grouch for "no clergyman earns more than he gets." He described an effort that is being made in Spokane to raise up the Home Altar and bring it back to the position it formerly held in the lives of families; and closed his remarks, which were received enthusiastically, with a plea for real prayer, "not just saying prayers but really praying."

Mr. Randall told of the work being done by the Church among the colored people, the Indians, the yellow races; and spoke of the value of lay conferences and vestry conferences to interest Church members in the great work being done by the national church. One afternoon of the conference was given over to a discussion, led by Mr. Randall, when he answered any question asked him, presented budgets and told how the laymen might be interested.

* * *

Social workers of the diocese of Chicago met at Christ Church, Joliet, on October 20th; had a breakfast meeting after a celebration of the Holy Communion and listened to an address by the Rev. Alfred Newbery.

* * *

A Quiet Day for the clergy is to be held at St. Mark's, Mt. Kisco, N. Y., on November 18th, to be conducted by the Rev. W. Russell Bowie, rector of Grace Church, New York. Holy Communion is to be at 9:30 on the arrival of the train which leaves the Grand Central Terminal at 7:57.

* * *

The October "Pacific Churchman" contains an interesting editorial by Bishop Parsons on the Lausanne Conference. Of the conference he says: "Under God's guidance it did what it was called to do and did it with real success, and that meant above everything else that Christians of utterly diverse views can get together, can confer, can face each other's views of truth and can part with increased mutual respect and understanding."

* * *

Mr. Haley Fiske, leading Anglo-Catholic, and a speaker on numerous occasions on the Christian attitude toward employees, is taking somewhat of a pounding in the pages of the New York papers. An effort is being made to organize the clerks of the Metropolitan Life Insurance Company, of which he is president, and a statement has been issued by a committee of women in which they charge that company with paying their girls with free dentistry and lunch rooms instead of with wages.

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"Free lunches, diet kitchens, medical and dental treatment, annuities starting at 60 years, an age rarely reached in the service of the company because of the great and constant turnover in personnel, and other concessions fail to minimize our astonishment that a mutual, cooperative enterprise such as the Metropolitan Life pays a wage as low as $12 a week. The president of the Metropolitan Life has in many public utterances expressed his active sympathy for the aims and aspirations of organized labor. Here is his opportunity to put his house in order." The latest to join in the attack is Miss Fannie Hurst, novelist, who speaks of the policy of the company as "philanthropy with a mailed fist in its velvet glove." Mr. Fiske comes back with the cry of "bolshevism" and "outsiders trying to create $10,000 a year jobs for themselves."

* * *

A one hundred per cent attendance, an optimistic viewpoint on the work accomplished during the past year, and a most hopeful and expectant outlook for the approaching work, marked the meeting of the executive council of the diocese of Florida. Then they had a clergy conference with everyone present except one parson who was in Paris with the Legion. Now they are going to have a conference for laymen this coming Sunday at St. John's, Tallahassee, with Mr. William Dodge, prominent layman of Chattanooga as speaker.

* * *

One of the offerings included in the Sunday School Lenten Offering of the Diocese of Los Angeles this year came from twenty-eight children in St. John's, Fallbrook, a mission which in the Annual is listed with two communicants. These children have only an afternoon service twice a month at most, in charge of lay workers. They have never had a minister visit them. Their Lenten offering was $13.15. Nineteen of them are unbaptized, but various diocesan friends are hoping that something may soon be done about this.

* * *

A note from St. Luke's Hospital, Shanghai: "Our youngest patient during the last month was a little girl just a few hours old whom a policeman found wrapped in straw on a street in Yangtszepoo. He brought her in one evening and one of the internes worked with her all night. The next morning we passed her on to St. Elizabeth's where she is flourishing."

* * *

The engagement has been announced of Miss Stanny von Engestrom of Upsala, Sweden, to the Rev. Horace Fort, former secretary of the Berkeley Divinity School and now the executive secretary of the Church Tutorial Classes Association of the Church of England. Miss Engestrom is the chief commissioner of the Y.W.C.A. Girl Scout Movement in Sweden.

* * *

Something new in the way of salaries; always an interesting subject. The proposal came to the National Council from the head of the Field Department that all men on the staff be paid $3,600 a year if single; $3,600 basic salary if the head of a family, with a rent allowance of $1,400, with $400 additional for each dependent child. Heretofore the Council has offered a man $5,000 regardless of families. This new wage is to be tried out on the Field Department as an experiment for a year; if it works there may be an adjustment all along the line at "281."

* * *

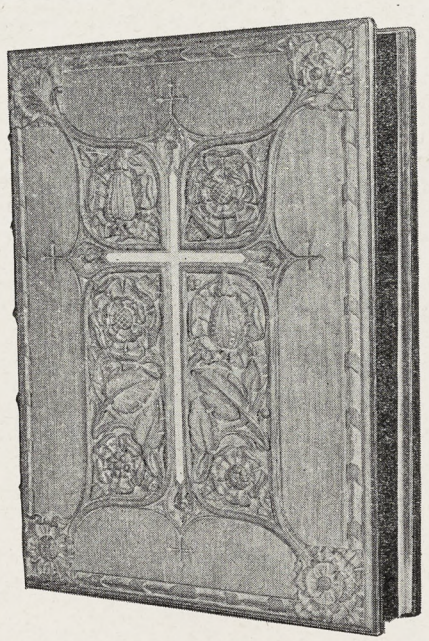
The treasurer of the National Council reported that the deficit which on December 31, 1925 was $1,534,303.99 had been very nearly wiped out, the dioceses having paid in $1,284,978.84. Also due to the more regular remittances of missionary funds no borrowings from the banks were necessary this summer. On October first, $404,454.58 was borrowed but from the Reserve Deposit Accounts which were created for that very purpose.

* * *

We have heard of "Suffering" Bishops when Suffragan was intended, but here is a new one: The Central New York diocesan paper tells of a letter addressed to "Emeritus Bishop Fiske," asking him to refer a certain matter of business to "Proper Bishop Coley." It also records a letter addressed to "His Lordship, the Right Reverend the Bishop of New York Central." Nor do the clergy escape. The dean of the Utica missionary district recently received a letter addressed: "Revarand Parker, Piska Palian minister, Clinton, N. Y."

* * *

Wallace Battle, the Negro who has just been appointed by the Council as a field worker for The American Church Institute for Negroes, is quite as picturesque and heroic as many whose names are better known in connection with the development of the Negro race. When he graduated from Berea College nearly thirty years ago, he determined to give his life in service for his people in some place where there were large numbers of them in the greatest need. This led him to Mississippi, which then had the largest Negro population. His mother-in-law has said that "He arrived with his trunk and his library looking for an educated girl." He found her and then started the Okolona Industrial School at Okolona of which he has been president for twenty-five years. For the first fifteen there were no salaries and not always enough to eat. He has a framed "testimonial" from the trustees of later years, for his patient, persevering service. Some years ago when, in addition to



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the old-fashioned main building, there was a new building valued at $30,000, during a serious illness when Mr. Battle was confined to his bed, he noticed one day a queer light outside; later they had to tell him it was a fire which destroyed the new building containing an electric light plant, printing shop, grist mill, and the finest steam laundry equipment in the state.

Mr. Battle not only built up the school but gradually transformed a deep-rooted and bitter antagonism into cooperation and loyalty on the part of the white people of that whole region.

The American Church Institute for Negroes took over this school in 1920. Mr. Battle has since been confirmed. He is loved and respected by his people. In recent years he has filled a number of speaking engagements in the North. It was he, who, after an address by Dr. Patton, made the now famous remark that "Dr. Patton has a white face but he surely has a black heart."

There are now about 400 students at Okolona, some of them children whose parents attended there. In addition to elementary and high school, the school has extensive industrial and agricultural work, household studies for girls and normal school training cooperating with the Rosenwald and other county schools.

* * *

St. Johns College, Greeley, Colorado, opened September 27th with an enrollment of thirty-two men, an increase over last year. During the summer extensive improvements were made in the buildings. Also the new course of study covering five years is now in full effect.

* * *

Vestrymen, here is a parish to belong to; the meeting of October at St. John's, Cynwyd, Pa., was held at the country home of one of the members; a three-day meeting during which time a golf tournament for the vestry was held with a nice silver cup for the winner. And imagine it, there were three tied for first so that the vestry had to stay over another day for a play off. Oh yes, they had their meeting all right, planned for an every member canvass, doped out a budget for 1928 and everything. Rectors, if you can arrange such a meeting once in a

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while the chances are you can get through a raise in salary—certainly could if you could get the handicaps so that all of them would be near the top of the golf score.

* * *

Dedication week at the Advent all last week; Bishop Anderson dedicated the new church on Sunday morning; Dean DeWitt of the Western Seminary preached in the afternoon and the Rev. George Craig Stewart in the evening. On Monday evening they had a housewarming for the new parish house; next Sunday there is to be another big service with the Rev. Irwin St. John Tucker for the preacher. In the evening the new organ is to be dedicated and the Rev. J. H. Hopkins, rector of the Redeemer, Chicago is to preach. They raised a lot of money there last year, under the direction of Ward, Wells, Dreshman and Gates, and the inspiration of their rector, the Rev. Gerald Moore, and all of these new things are the result.

* * *

Bishop Moore of Dallas celebrated the tenth anniversary of his consecration on October 4th. Made a day of it at St. Matthew's Cathedral, with practically all of the clergy of the diocese present.

* * *

A conference is to be held in Cleveland in January, under the joint auspices of the Federal Council, the Home Missions Council and the Council of Women for Home Missions, to consider questions of comity looking toward the lessening of needless competition between the various communions. The circulars announcing the meeting promise the attendance of bishops, moderators, board members and officers, superintendents and field men, leading pastors and laymen and representative women. What are the facts is the first task they have assigned themselves; then if there is still time, what are the remedies.

* * *

Alaska Day was observed recently by the women of St. Peter's Church, Washington, N. C., a yearly event. Letters were read from missionaries in Alaska, papers were read on the work there, and a great lot of toys were packed off to be placed under the Christmas trees of Alaskan children.

* * *

There is rejoicing in Illinois over the opening and dedication of the partly completed chapel at the University of Illinois. Three of the bays are entirely finished so that it is possible to have services regularly until such time as the work can go on.

* * *

Do you have your baptisms after the regular service on the theory that folks are not interested in seeing somebody's else child baptized? You may be all wrong; in any case the rector of St. Mary's, Kinston, N. C., announced a baptism after service the other Sunday and found that most of the congregation stayed for it.

* * *

Dean Lathrop, secretary of social service, is to be the speaker at the dinner given in connection with the synod of the first province which is to meet at St. Paul's Cathedral, Boston, the 25th-26th.

* * *

Dean Sturges of St. Paul's, Boston, preached at Dartmouth College last Sunday.

* * *

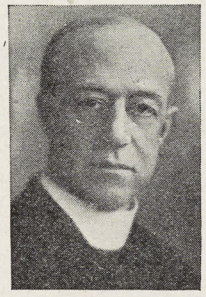
A series of informal conferences for students are being held at Emmanuel Church, Boston. The speaker last Sunday was the Rev. Joseph Fort Newton, rector of St. Paul's, Overbrook, Pa.

* * *

Bishop Perry of Rhode Island was the preacher last Sunday at St. Paul's Cathedral, Boston, when he spoke on the Lausanne Conference.

* * *

This by Mr. A. A. Stagg, coach at the University of Chicago for the past thirty years, is an interesting bit, particularly interesting to me



REV. C. N. LATHROP
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since Mr. Stagg was one of the first to tell the newspapers that Mr. Cross was all wrong in what he said about college students in a series of articles that appeared in this paper: "Mothers who drink and smoke are responsible for the downfall of modern youth. The present generation of boys and girls is not 'all right,' modern youth is 'on the downward path.' Youth today is guilty of more violations of morality and honesty than ever before. Parents are side-tracking their responsibilities in raising children. The women are falling heir to men's vices—drinking and smoking—without thought of what a horrible example they are setting for the young people. Parents dote on their children too much. They often even try to fight their little backyard squabbles for them. In the last analysis if we are to make men of our boys and real women of our girls, we—the parents—must set an example for them in courage, perseverance, honesty, co-operation and self-mastery."

* * *

A truly great architect was lost to the Church and Southern California when Arthur Burnett Benton of Los Angeles died at his home on September 18th. Mr. Benton was a devoted churchman and the designer of many California churches, including not only our own but many Roman Catholic churches, among them the restoration of the old Spanish missions.

* * *

Dean Marmaduke Hare, for twenty years the dean of the Cathedral at Davenport, Iowa, has resigned. He wishes to be freed of parochial responsibilities, but is to remain in the city, and has been elected dean-emeritus of the Cathedral. His successor has not yet been named.

* * *

Lots of activity at Christ Church, Little Rock, Arkansas, the Rev. W. Postell Witsell, rector. Parish has been divided into groups for study for one thing; then they have a chapter of the Brotherhood started, and a Men's Club with a fine winter program all figured out.

* * *

"The Nut Basket" is the name of the new student centre which the diocese of Florida has opened at the State College for Women. It gets

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its name from the pecan trees which surround it and from the new director, Miss Hope Baskette, who has just assumed charge. There are 137 Episcopalians in the institution and 29 other girls who put down "Episcopal preference." Opened with a banquet the other evening, presided over by Bishop Juhan and attended by 200 folks.

* * *

Dr. Floyd O'Hara of San Francisco has volunteered to take charge of the Hudson Stuck Hospital at Fort Yukon for one year, and is now in Alaska. Dr. Crafton Burke was to leave the mission on September 28 for delayed furlough after four years of service. Plans for a furlough in 1926 had to be set aside because of the impossibility of securing relief. During the autumn and winter Dr. and Mrs. Burke will probably be in New York where the doctor can secure opportunity for further post-graduate study.

* * *

The Right Rev. Walter Mitchell, D.D., Missionary Bishop of the District of Arizona, has received a letter addressed concisely to "Mr. Walter Bishop Mitchell."

Bishop Mitchell says, "If I were asked what my general impression has been as a result of the year's work, I should say that in every place there seems to be a small body of unusually faithful and devoted men and women who have carried on, in season and out of season. Clergy have come and gone but these faithful ones, through times of discouragement as well as in the days when the work went well, have never failed in their loyal support."

* * *

During a brief summer holiday visit to the Pacific Coast, Bishop McKim spent twenty-six days in Alaska, going in through Skagway and the White Pass, then down the Yukon to Tanana, up the Tanana to Fairbanks and so out by rail through Seward and by steamer to Seattle.

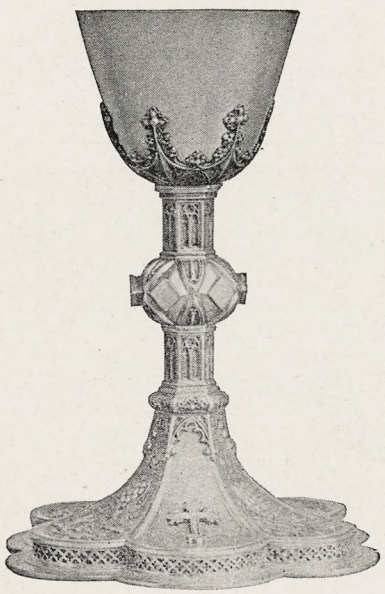
"My heart bled with sympathy for Bishop Rowe," says Bishop McKim. "He has such a tremendous task assigned him with but little human help and almost no equipment. I visited the missions at Eagle, Fort Yukon, Stephens Village, Nenana, Fairbanks, Anchorage, Seward, Wrangell, Skagway, Cordova, Junean and Ketchikan.

"I held a memorial service for Archdeacon Stuck at Fort Yukon in the chapel and at his grave, preached to the Indian congregation there and visited the hospital which has the confidence and co-operation of the various peoples covering hundreds of miles of contiguous territory.

"Dr. Burke and his wife are doing a magnificent work and we were delighted to find them so comfortably housed. I wish this might be said of all our missionaries up there who work so uncomplainingly against seemingly hopeless odds. The only complaint made was the lack of spiritual privileges. Many are working alone with only visits three or more months apart from any clergyman. I did what I could, which was but little."

* * *

For the first time since the Reformation, one of the largest secular French publishing houses has undertaken to distribute a New Testament to the public. The publisher, Bernard Grasset, Paris, expects to have copies ready for the Christmas trade. A sample page of this issue, made possible in a large measure by a donation of the American Bible Society, New York City, toward the publication costs, has just been received by the Rev. Dr. William I. Haven,



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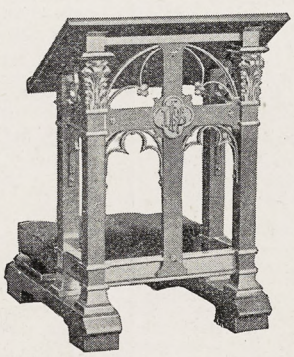

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Dean, Francis S. White, D.D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

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Sundays 8 and 11 A. M.

General Secretary of the Society. According to the Bible Society of France, it is felt that an edition of the New Testament presented in the form of the secular French books and handled by the book concerns not specializing in religious works, will attract many new readers and give new impetus to the propagation of the Gospel in France. It is almost impossible to find the Bible on sale in France, except in special bookstores. Many of the university professors in Paris and elsewhere, recognizing the value of Bible study to the younger generation, have written the Society of the interest with which they await the new publication. It is hoped, that apart from any religious view, this New Testament will serve to introduce courses of Bible study in the programs of universities and colleges for the coming school year.

It is also expected that in those countries where French culture is eagerly welcomed, the Balkans, Turkey, Egypt, etc., an edition of the Testament presented in the new format will attract many readers.

* * *

Playground equipment for the use of the young convalescent patients at the Hudson Stuck Hospital, Fort Yukon, and the children of the Indian village, was given last spring by the Woman's Auxiliary of Holy Trinity Church, West Chester, Pa., as a memorial of its former president.

Dr. Burke writes: "The playground equipment was more than I could have hoped for. It has given the children the keenest pleasure; they have never seen anything like it."

For the first few days after its arrival Dr. Burke was in despair because he learned then for the first time that the equipment required concrete foundations.

"Just as I was wondering," he says, "when and how and where I could get concrete, sand and gravel, and could meet unforeseen expenditures around the hospital, the tourist boat arrived and presented me with over $200. They had given an entertainment on the steamer Yukon before they reached this point and raised the amount. You can imagine my embarrassment as well as joy when the whole company of forty or fifty tourists flocked into the hospital and amid the clicking of cameras, both movies and others, the committee presented me the offering. The speeches were made by a doctor and a wealthy man of California, telling me to receive the money which they all wished was many times more, from the passengers and officers of the steamer, and use it where I saw fit in carrying on this 'admirable work for the suffering of mankind.'. This is the first time any-

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Cathedral of St. John the Divine, New York.
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Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

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Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D., Rector
Sundays, 8, 10 and 11 a. m., 4 p. m.
Daily, 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursday, 7:30 and 11.

St. James, New York
Rev. Frank Warfield Crowder , D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

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

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
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Holy Days and Tuesdays, 9:30.
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thing of this kind has been done, so the master of the vessel and its officers and many of the crew gleefully told me. Indeed it makes one very happy, as it shows in what high esteem the Church's work is held."

* * *

Bishop Brent has been ordered by physicians to take a complete rest for two months.

* * *

A luncheon conducted by the Church Mission of Help at the Social Service Conference suggested a method of discussion which might be used by others. A mimeographed list of questions on the subject was distributed to each person. Each of the fifteen small tables elected a spokesman, and each table discussed one or two questions. At the close of the luncheon the chairman called for one-minute reports from each table.

* * *

Christian education Sunday has been most fully observed throughout the diocese of Long Island, with a special form of service used in most parishes which was issued by the board of religious education.

* * *

It is said that the largest two organizations among the thirty or more which may be said to constitute the youth movement in Germany, are those of the most strongly religious nature. The Catholic organization has a membership of 700,000 and the Y. M. C. A. 225,000. The latter in Germany is in close touch with the church, though not controlled by it, and operates chiefly in the villages and small towns.

Clerical Changes

BARLOW, Rev. T. B., rector of the Messiah, Pittsburgh, Pa., has accepted a call to the rectorship of St. Luke's, Niles, Ohio.

DOAN, Rev. Edward S., missionary in New Mexico for the past twelve years has accepted a call to Emmanuel, Petosky, Michigan.

DODD, Rev. A. C., resigns charge of Grace Church, Oceanside, Calif., and takes charge of the mission at Ocean Beach, California.

HAMMOND, Rev. S. R., of Brandon, Manitoba, has accepted the rectorship of St. Paul's, Ventura, California.

JOHNSON, Rev. Roberts P., rector of Christ Church, Monticello, Florida, has taken up his work as rector of Grace Church, St. Francisville, La.

LEWIS, Rev. Harrell J., formerly minister-in-charge of St. Mary's, Kinston, N. C., has accepted a call to the rectorship of the parish.

MOORE, Rev. Henry B., resigns charge of St. Andrew's, Fullerton, California, to become rector of the Ascension, Sierra Madre, California.

PETERS, Rev. Richard, accepts a call to St. James', Amesbury, Mass. He is at present on the staff of a parish in Lowell.

PIPER, Rev. L. F., in charge of St. Luke's and Grace Churches, Concord, N. H., has been appointed executive secretary of the diocese of New Hampshire.

SEAVEY, Rev. George, locum tenens at Laconia, N. H., has been placed in charge of St. Mary's, Penacook, N. H. and St. Luke's and Grace Churches, Concord.

TRACY, Rev. Leland H., resigns St. John's, San Francisco, and accepts St. Luke's, Los Gatos, California.

WILLIAMS, Rev. E. D., formerly of the diocese of West Texas, has taken charge of the work in Imperial Valley, California.

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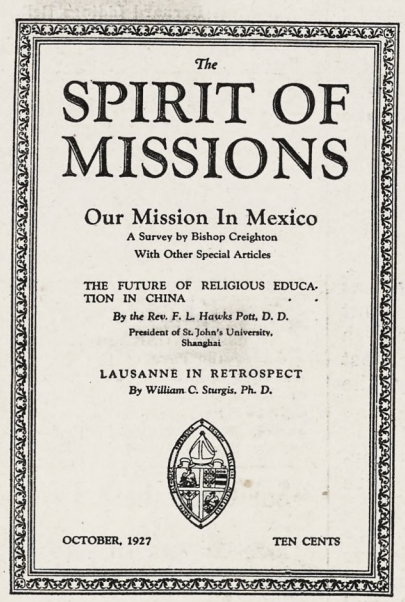

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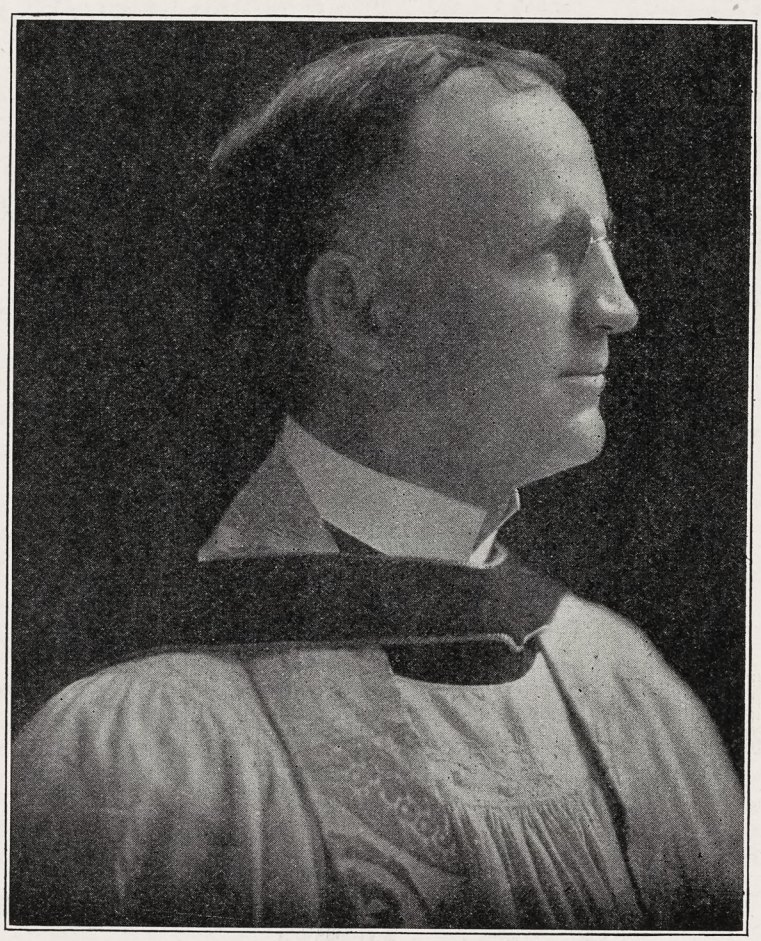

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A National Paper of the Episcopal Church

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THE CHURCH IN CHINA

The Official Policy of the Church

BY JOHN W. WOOD

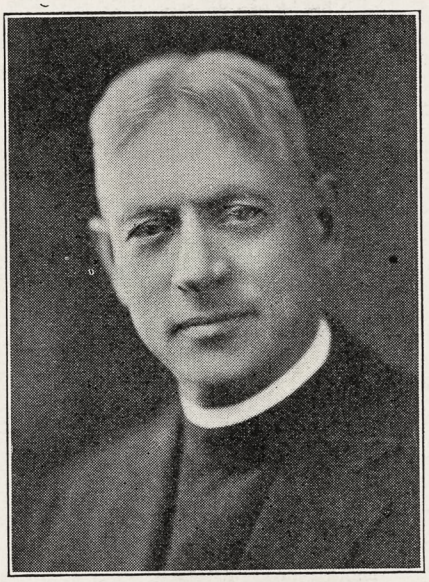
Executive Secretary, Department of Missions.

THE National Council has a high regard for the many fine qualities of the Chinese people and believes that they will eventually win through present difficulties and earn a place of regard and influence in the family of nations. It sympathizes with Chinese legitimate aspirations for national unity and peace, while recognizing that there must be differences of opinion with regard to methods chosen by different groups in China to secure these aims.

The Council has no thought of closing permanently any effective work in China or withdrawing from the country. It accepts whole-heartedly the statement adopted by the House of Bishops on June 1st, 1927, as follows:

"The House of Bishops records its conviction that there should be no thought of lessening our work in China when the way shall be opened for its full resumption, and expresses its gratitude to God for the splendid fidelity and bravery manifested by our clergy and lay workers and by the native Christians. The House of Bishops has full faith that the Church's work in China will be continued with unabated zeal and increased efficiency if and when a stable government shall be established."

In accordance with this policy, the Council, at its meeting on Oct. 12-13, 1927, out of its total budget of $4,212,370, set aside for the work in China during the coming year the sum of $574,921. This is $41,141 less than the amount so appropriated for China for the year 1927. With about **90 per cent of the American missionaries away from their stations** and 70 per cent of them out of China, the National Council realizes that an explanation is due the Church as to why the appropriation for China for the year 1928 has not been more largely reduced.



BISHOP SANFORD
On Commission to China

Having determined upon an energetic resumption of all work at the earliest possible moment, it would be folly to disband our splendid corps of American workers with their knowledge of the Chinese language and of the thoughts and habits of the Chinese people. These faithful workers have not left their posts because of a fear of persecution or death but because their presence added to the danger of international complications and the danger of great suffering on the part of innocent Chinese.

A few of the missionaries who have returned to America have definitely resigned and others may take this step in the near future. Some have accepted temporary work in parishes and elsewhere, thus relieving the Council of their salaries for the time being. A number are temporarily filling vacancies in the Japanese and Philippine missions. In other cases it is the judgment of the Bishops and of the Department of Missions that they should use this time of waiting to equip themselves the better for the tasks that lie ahead and to seek to adjust themselves to such conditions as may obtain when the Church's work in China is fully resumed. This involves the continuance of salaries, provision for house rent, and in a number of cases provision for academic fees where post-graduate study has been deemed advisable. All such expenditures are on a larger scale than would have been the case had these missionaries remained in China.

The evacuation of most of our posts by the American missionaries has involved and will involve the Council in largely increased expenditures for travel. In many cases the workers were forced to leave their stations with little else than the clothes they were wearing at the time of their escape. It has been necessary to provide at least some of the essentials in the way of clothing for such workers. In many instances missionaries have lost everything they possessed in the way of household goods. While statements of losses of this character have been filed with the proper United States authorities in China, it cannot now be determined whether or not any Chinese government that may develop in the future will be willing to assume responsibility for such losses and in any case repay-

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ment will inevitably be deferred for a considerable period. In the meantime, the National Council may find it necessary to make some provision for partial compensation for such losses.

As contrasted with the large abandonment of work on the part of the American missionaries, the work of the Chinese clergy, teachers, Bible women and catechists is, wherever possible, being continued. Services are held in the churches, teaching is carried on in the homes, and many of our numerous primary schools are being conducted as usual by the native staff. It must be remembered in this connection that from the beginning of the work of this Church in China we have held steadily before us the purpose of creating a national Church in China, to which responsibility should be transferred just as rapidly as the members and leaders of the Church were prepared to discharge the trust with faithfulness and effectiveness.

This national Church, comprising all work of the Anglican Communion and organized as the "Chung Hua Sheng Kung Hui," has made definite progress. For many years it has had its own general synod in which the representation, both clerical and lay, has been predominantly Chinese. Each of the several dioceses, both of our mission and that of the Church of England, has its diocesan synod. In the three American dioceses, and presumably in the others, the Chinese outnumber the foreigners both in clerical and lay representation. Thus control in ecclesiastical matters has largely passed into the hands of the Chinese.

Evidence of real life in this national Church is given by the organization of diocesan boards of missions and the efforts made to establish new stations in the various dioceses to be supported from funds contributed solely by the Chinese Christians. Further evidence of real life is afforded by the organization of a national board of missions and the undertaking of missionary work in the Province of Shensi, manned and supported solely by the Chinese. Unfortunately this latter work is today at a standstill owing to military operations and the disturbed economic situation.

Heretofore the Chinese have provided the major part of the running expenses of our schools and hospitals, and some of the Chinese clergy have been entirely supported by the local parishes. In many cases, with business at a standstill, the country overrun by rival military forces, and the cost of living rising with rapidity, the Chinese are not able to do today what they have heretofore done in the support of these enterprises. The National Council feels that it would be most unwise to allow any of this work which can be kept alive, to suffer just at the time when it is most needed. The Council therefore stands ready to support work of this character even more generously than was necessary in prior years. In the case of some of the schools and hospitals which have been closed, provision must be made for a time at least for the support of faithful Chinese teachers and workers until they can find some other way of earning a living.

Our Chinese associates are suffering more than the American missionaries. Chinese clergy have in some cases been driven from their stations, not, of course, by their own people but by communistic agitators who are trying to force atheism in China. Others have been the subject of attack and insult. One of them writes in part as follows:

"I shall hold my post as a soldier of Christ till He calls me away, either positively through my Bishop or negatively through the antagonizing forces. I cannot be defeated in the strength of Christ, but I may be badly beaten. It has given me more comfort and delight and hope to see the real Christian spirit of so many people. It is a day of our test. May the Lord help us all to pass the test in His glory. For Him I am ready to lose all."

Certainly neither the National Council nor the Church in America will for a moment consider any policy which would mean the withdrawal of support from these men and women in the hour of their trial.

On the Cover

WALTER BRANHAM CAPERS, rector of St. Andrew's, Jackson, Miss., graduated from South Carolina College and from the Virginia Theological Seminary, and was ordained deacon in 1898 by his father, Bishop Ellison Capers. He was called to his present parish from Trinity, New Orleans, having served previously as rector of St. Peter's, Columbia, Tennessee, and St. John's Memorial, Farmville, Virginia. He is the president of the standing committee of the diocese of Mississippi and has been a deputy to a number of General Conventions. He received a doctor's degree from the University of the South.

Mr. Rothafel, known to everyone in the east who has a radio as "Roxy" is to give a receiving set with head phones for every bed in the new St. John's Hospital, Brooklyn.

Let's Know

MONEY

By Rev. Frank E. Wilson

HERODOTUS tells us that coins were the invention of the Lydians, probably about 700 years before Christ. Previous to that time financial transactions had been carried on by weighing out precious metals. For instance, when Abraham purchased the field of Ephron he "weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant" (Genesis 23:16). The shekel originally was a unit of weight. In those days a prospective purchaser carried with him a set of scales instead of a pocket-book.

Down to the time of the Jewish return from the Babylonian captivity (fifth century before Christ) this system of weights and balances was in common use. Amos was protesting against dishonest business when he spoke of "falsifying the balances by deceit." So was Micah when he asked, "Shall I count them pure with the wicked balances, and with the deceitful bag of weights?" So in the very practical precepts of Proverbs we read, "A false balance is abominable to the Lord; but a just weight is His delight." If these good moralists were here today, they would talk in the same vein about short-changing a customer and passing counterfeit money.

In all probability the first coined money used by the Jews was Persian money which took the place of the old weight system. From the time of the exile until the advent of Christ there was only one short period when the Jewish nation was not directly subject to some conquering neighbor and therefore their opportunities of developing their own coinage were very limited. Under John Hyrcanus, in the second century before Christ, they coined their first money. It was different from the coinage of other peoples in that they refused to place the heads of their leaders on their money, considering that to be an infraction of the second Commandment against making graven images. They were nearly all bronze coins for the Jews never were granted a legal right to coin gold and silver. As one writer puts it, "Is not this a remarkable testimony to the fact that the true mission of the Hebrew race lay in another than the temporal sphere, even the spiritual?" Rather interesting, when one thinks of the current notions of the Jewish money-lender.

To estimate the values in terms of modern money is a complicated

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business. There was the common standard and the royal standard. There was the ordinary shekel and the sacred or temple shekel. Generally speaking, however, we may say that Jewish money values were evolved from a Babylonian system with the "mina" as the determining factor. The shekel was one-sixtieth of the value of the mina and the "talent" was sixty times the value of the mina. In round numbers we may say that the shekel of silver was worth about fifty cents while the shekel of gold was worth about ten dollars. The "thirty pieces of silver" for which our Lord was sold, meant thirty silver shekels or about fifteen dollars. The "denarius" or penny of the parable of the laborers, was the common wage for a day's labor, amounting to about nineteen cents. The widow's "mite" was an eightieth part of a penny. The "talent" was worth about $1,200 and the "stater" was worth about one dollar.

WHY THE CHURCH TEACHES

3. Confession of Sins

By

BISHOP JOHNSON

THERE are many theories about sin but it has always seemed to me that the Master sums up the case for us mortals when He said: "It must needs be that offences come but woe unto that man by whom the offence cometh."

In other words, sin is a necessary phenomenon in human life as it is now constituted but each individual is responsible for his attitude toward it. No man is tempted beyond his ability to resist it if he exercises all of the powers with which he is endowed; and yet no man lives who is not tempted to sin, and since no man is perfect no man may entirely and successfully resist all sin. "If we say that we have no sin the truth is not in us."

The spiritual life is a spiritual combat in which we grow in grace to resist sin if we follow the directions of our Saviour. The fact that Christ resisted sin unto death must impress us with the deadliness of sin and the depth of His love.

There have been many philosophies and theories about sin but they have never resulted in reclaiming sinners from their sins so as to produce saints. It may be true that even the Cross of Christ has not succeeded in producing saints in large numbers but that is no argument against the ability of Christ to save us from sin. Universities have never produced scholars in large numbers but if they have succeeded in producing some scholars they have justified their usefulness. The failures are due to the fact that men have failed to utilize the means provided for their growth, not to the inability of the Church and the college to produce satisfactory results when men will not use the instruments provided to overcome sin and ignorance.

God gives us the metals and the oil and the electric power. Man creates riches only when he develops the powers within that enable him to use the powers without. To the savage these assets were of no value merely because he did not develop the mental powers which alone can make of them things of value.

So the Church was endowed with the riches of His grace but they remain dormant so long as they remain unused. We are sinners just as we are ignorant. It is the sense of ignorance that prompts men to take on an education; it is the sense of sin that causes men to seek the comforts of His grace.

Confession of sin is something more than reciting the misdemeanors of the day.

The throne of grace is something different from a police court and the confessions of His disciples something better than a police blotter.

Men frequently accuse Christians of being hypocrites. Undoubtedly some Christians are guilty of pretending penitence, but no man is a hypocrite because he is a sinner trying to get away from his sin, even if his sin is grievous and his attempts futile. As well accuse a hospital for claiming to be a health restorer when as a matter of fact every patient in it is sick.

"Those that are whole need not a physician." And the Church of Christ is not a saint-show in which to exhibit magnificent specimens of virtue, but it is what the Master made it, a refuge for sinners.

It is not to be expected that those who are satisfied with their own virtues should seek to have their sins forgiven. Seeking grace in the hostel which Christ instituted for sinners is an acknowledgement of imperfection rather than an advertisement of goodness. We seek Christ because we are dissatisfied with ourselves.

Instead of being surprised that so many Christians are no better than they are I am frequently surprised that men can be as good as they are without the presence of Christ in their lives. I am very sure that I could not maintain as good an average as I do, poor as it is, unless I were the constant recipient of His grace.

And from a long experience I am also satisfied that there are as many Pharisees outside the Church who thank God that they are not as weak as those poor Christians, as there are Christians in the Church who feel superior to the pagans without. After all neither group help their case one iota by censorious judgment of the other group. It would be awful childish to justify our own ignorance because a large number of collegians do not learn much.

It is silly to think that St. John could have become what he did by dropping out of the Church because Judas was one of the apostles.

After all, the development of a man's mind and soul is a privilege which he should grasp and not a task which he should shun.

The Church insists upon the confession of sin as a part of the Christian warfare as a teacher might insist on the acknowledgement of ignorance as a justification of pursuing a study. You cannot teach anyone anything if he already conceives that his knowledge of the subject is sufficient.

But why insist so strenuously that a Christian must confess his sins so frequently? For several reasons.

First, because one needs to diagnose his case before he can mend it. What is the sin that does so easily beset you? To answer that question correctly is to put your finger on the disease that needs to be cured.

Second, because one needs to have a consciousness of weakness before he will seek the means which can be made use of for his cure.

Third, because it is the nature of man to censure the sins of his neighbor and so to fancy himself immune from that which he criticizes; whereas if he were not so familiar with the sin within himself he would not be so expert in detecting that sin in the other fellow. A perfectly pure minded person would not be looking for the

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sin of impurity in others and would be very slow to detect it. As I have said, the Church is not a police court. It is a household in which sins are confessed because of the hurt that they cause, not because of the immunity that one seeks. The real penitent is perfectly willing to suffer the consequences of his sin himself if he can feel that he has not been the cause for others to stumble and if he can feel that his Father understands and forgives.

The method of confession is not so important as the fact of penitence.

The history of confession and the confessional is a humiliating one, due to the factor of human weakness in the organization of the Church.

The primitive Church expected grievous sinners to acknowledge their sins before the whole congregation with results that can easily be visualized. The neighbors who had heard the confession were apt always to remember it.

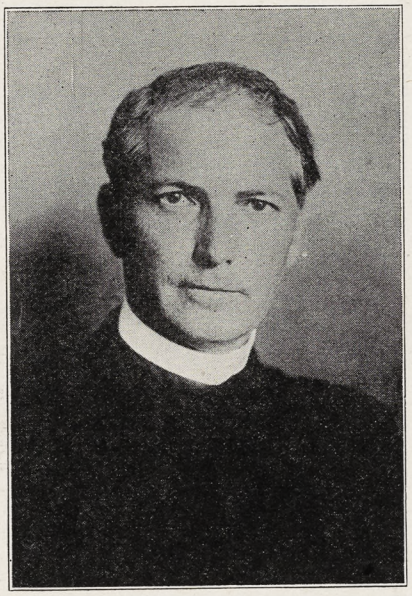
Later, confession of grievous sins was made to the priest but comparatively few priests had or have that combination of severity and gentleness which alone can act in loco parentis. Then certain priests were designated for this purpose. Then Rome took hold of it and standardized the confessional with unsatisfactory results. Then the Anglican Church put the confession and absolution in the service of the Church and bade its communicants to feel free if that could not quiet their own conscience to "seek some minister of God's word and open his grief," just as he would seek a physician for his bodily needs, and without any more need of scandal in the one than in the other.

There is no question but that the great need of Christians today is a greater sense of sin, and there is no question but that the abuse of the confessional has driven away thousands from this most comforting practice. The Anglican Church has left the way open but it has not imposed the Roman system on her penitents.

You may go to confession, and if you go in the right spirit to the right kind of a priest you will receive great benefit, fully as much as you would receive for bodily ills in going to a good physician.

You may quiet your own conscience and receive the Blessed Sacrament, having confessed your sins in the seclusion of your own conscience. No priest is wiser than the Church who gives him his orders, and in giving him his orders she gives him the full tradition of the Church. Unfortunately many who go to their own closet get very weary of their own sins and because they have no system grow indifferent to the sin which so easily and frequently besets them.

The Anglican Church values personal liberty more than a mechanical system and in so doing I believe safeguards the greatest value.



REV. ROBERT PATTON
Holds Mission in Lawrence

Sufficient to say that your mother the Church advises you to use your clergy if you can trust them, and if the results of sin are as grievous as those of disease there is the same value and the same danger in going to priest or doctor.

But the true Anglican should at least get this reaction from the practice of the Church which is that of perfect freedom. Let no man judge censoriously the habits of his fellow Christian, but let him realize most fully that the spirit of the Church is the spirit of mutual forbearance and the antithesis of censorious judgment.

The formularies of the Church teach us that confession and absolution are necessary prerequisites to receiving the Blessed Sacrament. Communicants who enter the church after the confession and absolution have no license to receive unshriven. The Church put these there as the door to each reception, thus carrying out her belief that God has given to His ministers to declare and pronounce to His people being penitent the absolution and remission of their sins.

Absolution is placed where it is, intentionally, for when the Anglical Church departed from the medieval practice of compelling private confession before reception of the Eucharist she did not depart from the principle that men might receive without receiving the absolution. And this ought to be evident to every really humble man so that he does not presume to enter the presence of God's holiness without the assurance of God's pardon for the sins he may have committed.

After all, the Church exists for these three purposes, as the creed testifies:

One, that he may receive the forgiveness of sin which he can scarcely bestow upon himself.

Two, that he may receive the resurrection of his body which is beyond human power, and

Three, that he may inherit life eternal, which is God's gift and not man's right.

Cheerful Confidences

DIAGNOSIS

By Rev. George Parkin Atwater

SOME time ago I asked a number of men this question: "What in your opinion is the greatest need of the Episcopal Church, in this land?"

You realize that a person who asks such questions is apt to uncork the main interest, or the hobby, of any one who gives a thoughtful answer. So every answer must be slightly discounted. Every man who ventures to announce his opinion as to the greatest need, would be quite willing to admit that there were other great needs.

I am now passing on the answers for your consideration. I put them in a tabulated form. The comments are mine.

(1). More religion. Many other organizations need that.

(2). Advertising. Every newspaper would agree with this.

(3). Better clergy. This came from a bishop. The bishops ordain the clergy, however. They might use more discrimination.

(4). Better bishops. This came from a priest. I seem to remember that the clergy choose the bishops.

(5). More brotherhood. Surely not more brotherhoods.

(6). More teaching of doctrine. That seems to hit the nail right on the thumb.

(7). To lose the idea that religion is a program. This man gets too much mail.

(8). More money. Adopted by a rising vote. Appeals sound the same as they always have, but some one has moved the decimal point one place to the right.

(9). Poverty. This supply, especially in the small places, is much in excess of the demand.

(10). More organization. Consult the Living Church Annual, pages 152-239.

I should be glad to print in this space, any further suggestions that might be of value. May I venture to suggest a thought or two of my own as to our needs.

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(1). Fewer and more efficient domestic mission stations.

(2). Less dullness and monotony in the services.

(3). More time for the clergy to do pastoral work.

(4). A keener appreciation of the obstacles that prevent the outsider from affiliating with the Episcopal Church, and a greater effort to remove these obstacles.

Let us have some more ideas. A good mechanic the other day, discovered in two minutes why my car would not climb the hills of Eastern Pennsylvania. Perhaps some wise man will touch the very heart of our difficulties.

PRAYER BOOK AS MYSTERY DRAMA

The Drama of Redemption

By

IRWIN ST. JOHN TUCKER

PART IV

WHEN one enters a home, it is easy to tell by the furniture what each room is intended for. If there is a table surrounded by chairs, with china closets and buffets on the wall, one knows, without argument, "This is the dining room." If there are beds and dressers, no guidebook is needed to inform us "This is the bedroom." Bookcases, easy chairs and radio mark out the living room.

Last month I attended a funeral of a dear friend in a Methodist church. On entering I was conscious, first, of a huge cluster of organ pipes towering to the roof, gilded and painted, dwarfing everything else in the building. Faces of the choir, peering over their red curtain, dominated the landscape. Below them was a platform on which stood a pulpit with three chairs behind it. On the floor level, entirely hidden and inconspicuous when seen, was a small table.

Judged by ordinary standards of fitness, this was not a church. Its furniture proclaimed it a place to hear speaking and singing; an auditorium, a lecture room, a concert hall. The Lord's Table was so completely discounted in the arrangement of the room as to be out of the scheme of thought.

Now enter an Episcopal Church. Dominating the vision the moment one enters, the first thing seen and the central factor while one is there, is the altar. It is marked by a cross, and ordinarily by two candles as well. There is no mistaking it for anything else but the Lord's Table, the throne of the heavenly grace.

Place of Pulpit

The preacher does not stand in front of it, but on one side, to deliver his sermon. The Bible does not stand in front of it, but on one side. Neither lecture nor pulpit obscures the approach to the altar. Neither of them towers over it. Both stand to one side, on a lower level, humbly guarding and pointing the way.

Both the Written Word and the Spoken Word are subordinate to the altar. Every pew should have an unrestricted view of the altar. The pathway to it is broad and easy. The choir does not peer over a screen at the congregation, but stands in ordered rows to either side.

It is easy to tell a singer who has never been in an Episcopal Church. He or she comes gracefully forward with a conscious smile, turns to face the congregation and attract their attention, and delivers his performance. One who is instructed in churchly worship remains inconspicuous in the ranks of the choir and sings for the glory of God.

This arrangement is more than custom. It is more than esthetic sense. It is the embodiment of a philosophy profound and yet simple, which has stamped its mark on immemorial custom.

"See" it says "the altar marks this building as a church. It is not primarily a place to hear singing, or to hear preaching, or even to hear the Bible read. It is first and foremost a place to meet God."

The roadway must be left clear and open. The Written Word is only a witness. The Spoken Word is only a guide. What matters is the open roadway between the throne of God and the worshiper. The principal persons here are not the preacher and the choir, but you and God.

The Middle Aisle

There is one feature which marks a theater or an auditorium from a church. That is the philosophy of the middle aisle. In a theatre or auditorium, the seats most prized are directly in front of the stage, which are best adapted for hearing and seeing. In theatres and lecture halls the aisles are on the sides, and the center is filled with a solid block of seats. In every historic church, however, the broad aisle in the middle. Place of honor is given, not to seats but to the passage way. Emphasis is placed, not on sitting and listening, but on going to the altar.

Altar as the Hill of Redemption

Altar means "hill." "I will lift up my eyes unto the hills" said the singer of the songs of Zion in Babylon. Wearily, they looked up from the dense hot air of the flat marsh lands of Babylon to the high cold peaks of Jerusalem. Toiling in the drainage canals and the muddy fields of the great lowland empire, they remembered with wild regret the sunlight on the snow of Hermon, and the glory of starlight on the top of Lebanon.

All the great moments in the story of redemption are connection with hills. Mount Ararat, on which the Ark rested; Mount Moriah, on which Abram offered Isaac; Mount Horeb, when the Law was given; Mount Pisgah, from which Moses saw the promised land; Mount Nebo, on which he was buried; Mount Zion on which David built the temple; Mount Carmel, on which Elijah vanquished the priests of Ball.

In the New Testament likewise, a hill marks every great epoch: the hills of Bethlehem, where the angel appears to the shepherds; the mount of the Sermon, the Mount of the Transfiguration, Mount of Olives, Calvary, the hill of the Ascension.

All the light from each of the hills gathers around the altar. It is successively each of them, and all of them together. The church itself bears the name of "nave,"' the ship, from the story of Ararat. We offer our own, the best we have, as Abraham offered Isaac. The law is given thence, as from Moriah. We see the Promised land thence, as did Moses. There the true religion vanquishes Baal; there is the seat of our worship, as was Zion.

Three of these hills the altar mystically becomes during the offering of worship; Sinai, the hill of Transfiguration, and Calvary. I say "becomes" not "represents." Because the action which took place on those Syrian mountaintops embodied an eternal truth, which also is embodied in the altar, the hill of God.

Next Week: The Language of Symbols.

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MARRIAGE, DIVORCE AND EVOLUTION

Chief Topics Among English Churchmen

Reported by

A. MANBY LLOYD

TWO elephants (mother and her calf) have arrived at the Zoo from Burmah, after walking from Tilbury, accompanied by Said Ali, the mahout who was brought to England some years ago to try his hand at subduing a sulky elephant that refused to obey orders. He was successful, obtaining a complete mastery over the animal by lecturing it.

On being introduced to his unruly charge, Said Ali, armed with a large collection of murderous looking instruments, addressed the animal as to its bad behaviour. "Allah," he said, "commands us all to work if we want to eat. You are cheating our masters. Put fear out of your mind, and fulfil your alloted task."

In much the same way, Bishop Barnes has been called in to tame the high-church party. When Darwin and Huxley told us that

"man, however well-behaved,
at best is only a monkey shaved,"

we naturally went into the sulks. Forty years ago the attack was led by Canon Freemantle, in the *Fortnightly*. He got a wigging from Dean Burgon, who, in 1883, had pulverised the revisers of the New Testament, knocking Westcott and Hort clean over the ropes, although no one would admit it. "The Apostle of Evolution," he said, "assures me that my immediate ancestor was 'a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and that the founder of my family was a tadpole, who became a simple, tough, leathery sack, with two small projecting orifices.' This last interesting object, it seems, never had a wife. How he managed nobody knows, but he *did* manage. So, finding he had fabulous periods of time before him, he set about to improve his condition. After countless acts of Evolution, most adroitly conducted, the adventurous tadpole found that he had at last evolved himself into an Apollo,—I call upon the Philosopher who gravely tells me this preposterous story, to produce his authority, his evidences. I call for proof."

* * *

Forty years have gone, and they have only found one or two spare bones (which may belong to anything) but Bishop Barnes lectures the whole Church, and especially the "superstitious," describing their propaganda as shameless. He told the Westminster School boys in Westminster Abbey this week, that "Darwin's assertion that man had sprung from the apes has stood the test of more than half a century of critical examination; as a result of the stories of the creation of Adam and Eve, of their primal innocence and of their fall, have become for us folklore. Darwin's triumph has destroyed the whole theological scheme . . ."

Bishop Barnes passes into the ranks of Don Quixote. Gore practically says the same thing and we have no Dean Burgon to answer them in the right vein. The Dean was called a charlatan but he never made the mistake of taking Modernism seriously. I must not forget the Bampton Lectures of Dr. N. P. Williams (which I have not yet read), but we do not kick at Evolution as a fact, but as an explanation of another fact. It may explain progress; does it account for LIFE? Bishop Barnes evades the point, and thus throws dust in the eyes of the people who are too lazy to think the thing out.

* * *

"Our own divorce law is, in my opinion, barbarous and prehistoric," writes Lord Birkenhead, in his new book, "Law, Life, and Letters." This from an ex-Lord chancellor is serious. "To insist," he says, "upon the Divine origin and nature of marriage in order to keep in existence unions which have ceased to have anything in common with real marriage is but the shadow, and in the name of God to refuse redress to society and the individual is to fall into the error of those who had to be reminded that the Sabbath was made for man."

The best reply I have seen to this is by *Vox Clamantis* in the *Daily Telegraph*. He says the clamour comes from a noisy minority. He has had experience of practice in the Divorce Court and in his opinion it is seldom that adultery is committed *ad hoc*. Even misconduct that has been arranged often only covers a long course of misconduct with known women, whose names it is desired to conceal.

But what is adultery? From the Christian standpoint it is a sin. From the man-of-the-world viewpoint adultery is not wrong, for re-marriage after divorce is *legal*. Concubinage is not illegal; therefore it is not wrong. Why marry?

The truth is that the reformers have yet to learn to think clearly, and without passion. They have it in their minds, as a heritage from their forefathers, that marriage is respectable, and they have never considered why. The essential idea of marriage is permanence, and any state of society which encouraged the formation of contracts to cohabit which were not intended to be permanent, would be encouraging something which would not be marriage. You would get unions masquerading as marriages in which the intention of permanence had never been present. This, he thinks, would shock even the "reformer."

* * *

Matrimony (he goes on) derives its "respectability" on the religious side, from the solemn dedication of the parties to God and to each other, and on the social side from their intention to live faithfully with each other as a unit of the race, and to devote themselves to their solemn duties as parents. . . . Remove the religious sanction and the permanence and little remains in the union to inspire "respect." . . . Divorce does not cure or even touch the causes of divorce. It perpetuates them.

A reform that is really needed is a law that no decree shall be made absolute until adequate security has been given for the well-being of the children. At present, Court, parties and "reformers" alike totally disregard the children. Husbands obtain orders for custody and neglect to enforce them, leaving the children to get on as best they can with the guilty wife. Husbands are divorced, and the innocent wife is left to bring the children up on what she can earn. This is a genuine scandal. The children, after all, are unquestionably innocent, and their claims should come first.

He is compelled to admit that the Roman Catholic decrees of "Nullity" rather weakens the case of those who try to uphold the Christian view of marriage: but perhaps there is more than one inference that can be drawn from the facts.

Miss Margaret Weed, president of the Auxiliary of Florida, is to be the guest speaker at a series of meetings in the diocese of Lexington during this month. The Rev. G. C. Dunlop of Cincinnati is to be a speaker also at the meeting in Lexington, his subject being the Lausanne Conference. Other speakers at the various meetings are to be Miss Sara Gaither, head of Margaret Hall, Mrs. Charles Saffell, officer of the Auxiliary and Miss Margaret Viall, U. T. O. worker.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

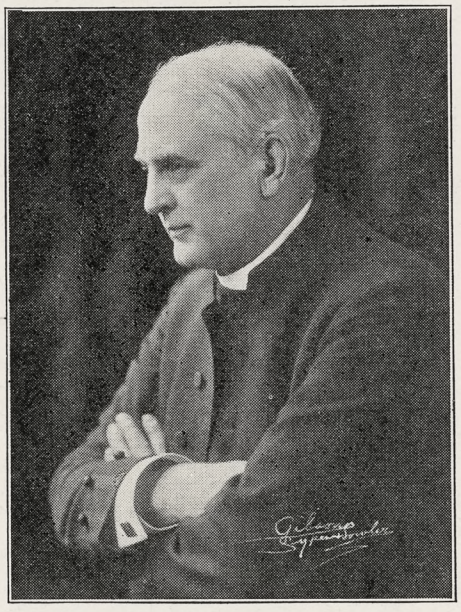
Edited by

WILLIAM B. SPOFFORD

MORE than a thousand delegates assembled at the Anglo-Catholic Congress meeting last week at the Cathedral in Albany, New York, with folks there from all parts of the United States, from Canada, Scotland, Japan and the Philippines. Bishop Nelson, in his address of welcome stated that the purpose of the Congress was to "proclaim the divine nature of the Church and to increase our loyalty and deepen our devotion to its head, Jesus Christ Our Lord and Saviour." Later the Rev. Frank Vernon of Philadelphia, the chairman, said: "Of the four notes of the Church, unity, holiness, catholicity and apostolicity we are moved in this place to select the notes of holiness for emphasis. It will not be an ill-times emphasis in days like the present, when social conventionalities, determined by variable standards adaptable to passion and fashionable caprice, are taken for morality; when the plea is advanced for the consideration of intellectualized lust, it is high time to affirm unfaltering belief in Holy Church and unswerving allegiance to standards of living which are above debate and beyond change.

The Rev. Charles Jarvis Harriman, rector of St. James the Less, Philadelphia, speaking on the subject of loyalty, said: "The doctrines and rituals that have come with change in the Church are strange to many. We believe in these things, not because they are Roman, but because they are right. They are more than Roman —they are Catholic, and the Episcopal Church is Catholic. Not Roman, but Catholic. Its name is Prosestant Episcopal, but Protestant is a word of various meanings. At the Reformation she was not made new, but made free. To the jibe 'Where was your Church before the Reformation,' the retort was 'Where was your face before it was washed.' If by Protestant you mean disowning papal obedience, sharing the movement for freedom, education and individual development, we are Protestant. If you mean anti-Catholic, especially in the spirit of sheet and hood, every man to choose his own church, a complete break with the past, then we are not Protestant and God forbid that we should ever be."

The Rev. Julian D. Hamlin, Newport, Rhode Island, declared that the Church "has no quarrel with science or with reason as such, but she knows their limitations for she knows human nature. But in the realm of faith and morals she speaks with authority, for she is the spirit-guided body of Christ."



BISHOP ANDERSON
Speaker at Churchmen's Dinner

On Wednesday the solemn pontifical mass was celebrated, attended by twenty bishops and hundreds of clergy. The sermon, written by the Rev. J. G. H. Barry, rector of St. Mary the Virgin's, New York, was read by the Rev. Seldon P. Delany, due to Dr. Barry's absence because of illness. He said that we should press for the reunion "of the Catholic Church of Jesus Christ." Later in the day the Rev. Spence Burton, superior of the order of St. John the Evangelist, urged the veneration of the Virgin Mary and of the saints. He urged the clergy to erect shrines in their parishes.

* * *

St. John's Church, Kingston, New York, was consecrated by Bishop Manning on October 21st, and the Rev. W. P. Kemper was instituted as rector of the parish.

* * *

Of course there is one exciting Church event which comes around occasionally; the election of a bishop. Take Fond du Lac for example where they are to elect a coadjutor on the 8th. It is reported that the laity are eager to get a competent man who is neither "high" nor "low." On the other hand the clergy, themselves divided in two camps, are set upon a "high" and for weeks past have been sending out circulars making their recommendations. And rumor has it that the bishop of the diocese is so displeased with the carryings-on that he is tempted to call the election off.

* * *

One hundred women attended the semi-annual meeting of the Albany diocesan Woman's Auxiliary, held October 19-20, at Little Falls, N. Y. The Rev. A. R. McKinstry, rector of St. Paul's, Albany, told them about the program of the National Council.

* * *

There is to be a College of Preachers in Washington in connection with the Cathedral. Of course there has been one there for the past two summers for ten days or so, but this is to be an honest to goodness affair. Someone has left a quarter of a million for a building and another tidy little sum which will yield $50,000 a year to keep it running efficiently.

* * *

St. James' Church, Bolivar, Tenn., was nearly destroyed by fire the other night. Sparks from a burning dwelling lodged on the top of a 150 foot steeple, and the pressure of the water was not sufficient to reach. So the steeple tumbled, but the church was saved after a stiff fight on the part of about everyone in town. Services are being held now in the chapel of St. Katharine's School until the church can be repaired.

* * *

New parish houses are being built for St. Paul's, Newport, Ky., and for the parish at Fort Thomas, Kentucky.

* * *

The Honorable R. C. Simmons of Covington, Ky., was the speaker at the dedication of the new Girl's Friendly Home at Covington.

* * *

Now here is something: In an interview given to a reporter of a New York paper Mr. F. F. French, who has made a lot of money selling real estate, gives the secret of success, after the manner of Bruce Barton: "The best example of a sales talk is the life of Jesus Christ,"

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continued Mr. French, his eyes alight with vim for the competitive fight. "He was the best salesman of all time. He said, 'Knock and it shall be opened unto you.' What He meant was 'Keep knocking until the door is opened and if it isn't opened pretty soon kick down the door.' That's my philosophy, too." One of the deans of our seminaries ought to grab off Mr. French for a lecture or two on the interpretation of the New Testament.

* * *

The Rev. Norman Nash, professor at the Cambridge Theological Seminary, spoke to the Young People's Fellowship of Trinity, Boston, last Sunday on the Church and Industry.

* * *

Fall convocation of the diocese of Lexington was held at Calvary, Ashland, Ky., with the Rev. Karl Block of St. Louis as the leader. Plans for the every member canvass were thoroughly discussed.

* * *

Church Schools in diocese of Lexington are preparing a big Christmas box to be sent to children of Haiti.

* * *

Rev. W. A. Simms, rector of St. Mark's, Chicago, spoke at the Round Table of the diocese last week on the Menace of Home Life.

* * *

Now here is a movement that should enlist enthusiasm; an effort is being made this year to stamp out the use of "Xmas" and to get folks to write or print it all out "Christmas." Pass the word along, and be sure you don't make the mistake yourself.

* * *

Washington Cathedral has announced their plan of raising $30,000,000 for the completion and adequate endowment of the cathedral and associated institutions. General Pershing is to head the effort as chairman of the national committee while former senator George Wharton Pepper is the executive chairman. For the present campaign activities will be centered upon the raising of $6,800,000 for the completing of the next step in the cathedral construction.

* * *

St. Luke's Day marked the fiftieth anniversary of the consecration of the Cathedral Church of St. Luke, Portland, Maine. St. Luke's was the first cathedral in New England and one of the first in the country. Bishop Benjamin Brewster and Dean Arthur Glasier were the speakers at a dinner held to commemorate the event.

* * *

St. John's, Warehouse Point, Conn., celebrated its 125th anniversary last Sunday.

* * *

Close to 250 men and boys registered for the regional conference of the Brotherhood of St. Andrew held in Philadelphia last month. Eighteen dioceses were represented. An outstanding address was that of Professor Edwin B. Twitmyer of the University of Pennsylvania who spoke on the psychological aspects of leadership among boys. They had a lot of conferences addressed by capable speakers, a tea or two, and fine devotional services. Bishop Cook of Delaware conducted the service of preparation for the holy Communion. Humility, cheerfulness and seriousness of thought and purpose should be among the attributes of the devout Christian, he said. Bishop Lloyd of New York preached the conference sermon in Old Christ Church. It was an intimate and personal address to the Brotherhood in which he referred to his own beginning days in the Brotherhood nearly four decades ago.

Perhaps the greatest meeting was the open conference on Sunday afternoon with addresses by the Rev. John R. Hart, Jr., student pastor at the university; Captain Mountford of the Church Army, and Rev. Frank Cox, rector of Ascension Memorial, New York, all of whom spoke on the subject, "Practical Plans for Personal Workers." Former Senator George Wharton Pepper was the speaker at the final public service which was held in Holy Trinity, where most of the meetings were held.

* * *

Men's dinner meeting of rectors, wardens and vestrymen is to be held on Monday next at the Auditorium Hotel, Chicago, given by the Church club. Speakers: Bishop Anderson,

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Rev. George Craig Stewart, and Ernest S. Ballard of Christ Church, Winnetka.

* * *

Bishop Rogers of Ohio conducted the Quiet Day with which the Church Service League in Maryland began their winter's work. The theme of the meditation was "The Spirit that Prevails," the possession of which depends upon the inner life of the individual. During the meals the Bishop read from Evelyn Underhill's, "Concerning the Inner Life."

* * *

Sister Adelaide Frances has resigned after serving for thirty years as the superior of All Saints Convent, Ilchester, Maryland. Sister Catherine Angela has been installed as superior.

* * *

Tune in on station WBZ, Boston and Springfield, at four o'clock next Sunday and you will hear the Festival Service of the Girls' Friendly Society being broadcast from Trinity Church, Boston. There will be two thousand people there to hear Presiding Bishop Murray preach.

* * *

St. John's Chapel of the Church Charity Foundation, Long Island, a memorial to Walter Gibb, was consecrated by Bishop Stires on October 17th. The address was made by the Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, where Mr. Gibb served as a vestryman.

* * *

Money is to be raised in the diocese of Georgia with which to build a new house on St. Simon's Island for the young people's camp and for other diocesan uses. The executive council of the diocese has also voted to give financial and moral support to the Negro School at Fort Valley, this as a result of a speech by the Rev. Robert W. Patton.

* * *

Sometime ago they went and painted the brick of St. Stephen's, Harrisburg, Pa., to make the church pretty. Now with a sand blast they are taking it all off and discover that the church is possessed of a beautiful exterior of hand-made brick.

* * *

Bishop Lines of Newark died on October 25th following an illness of several months. He was in his eighty-third year.

Preaching a religion of "joy and gladness and hope" for the "underprivileged class," Edwin Stevens Lines, third Bishop of the Diocese of Newark, urged that it was the work of the church to improve the conditions surrounding human life.

He advocated simplicity in living, in dress, and in recreation, and believed that quiet, earnest work accomplished more than striking, dramatic forms of worship. He was not disturbed by disputes over heresy and modernism. Urging his clergy to keep their faces toward the future with unwavering faith, courage and hope, he taught that life must be welcomed even if some of its manifestations were regrettable.

Born at Naugatuck, Conn., on November 23, 1845, he worked in a factory to earn funds for his education, and was graduated from Yale University in 1872. Berkeley Divinity School, from which he was grad-



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uated in 1874, and Yale, Rutgers and Princeton Universities all conferred the degree of Doctor of Divinity on him in later life.

Dr. Lines was ordained to the priesthood in 1874 and became Bishop of Newark in 1903, after having been rector of Christ Church, West Haven, Conn., for five years and of St. Paul's Church, New Haven, for twenty-four years.

He held many high offices in the Church and was a member of important boards and committees, including those having charge of foreign missions, religious education and social service. He was president of the Provincial Synod of New Jersey and New York for the six years ending in 1920. He was active in civic enterprises, in Yale alumni affairs and in the Society of the Sons of the American Revolution.

* * *

Miss Maude Royden, famous preacher of England, is to spend three months in this country the first of the coming year on a lecture tour. She will then go to Honolulu, New Zealand, Australia, Japan, China, India and the Holy Land.

* * *

Bishop Arnold Scott of Shantung tells, among other things, how he spent one Sunday last August at Wei hai Wei, the British naval base. He began with "an early Celebration in the mainland Church where Chinese and English, civilians and soldiers of many different regiments communicated together. Then a military parade service, under the trees, because the church is too small. Then two miles across the harbor in a motor launch to H. M. S. Ambrose, the mother-ship of a submarine flotilla; a service on her deck, followed by a Celebration in the tiny chapel deep down in the ship. Then, after lunch, back to the mainland for Evensong for our Chinese school boys; and once more across the harbor to the Island Church, for a voluntary Evensong for sailors, to whom I talked, at length, on our missionary work. Dinner in a warship's ward-room with two Naval Chaplains, and a last trip in a cool

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night breeze back to the mainland, were the 'end of a perfect day.'"

* * *

The Rev. Theodosius Stevens Tyng died on October 19 at the home of his son, the Rev. Dudley Tyng, in Barrington, R. I. Mr. Tyng was one of the early missionaries to Japan, going there in 1878. He lived to see the first boy he baptized become the first Japanese Bishop.

Mr. Tyng was born in Columbus, Ohio, in 1849. He studied at Kenyon, Columbia, and the Episcopal Theological School, Cambridge, Mass., and was ordained priest in 1874. After five years' parish work, he went to Japan where, with intervals abroad to recover his health, he served for more than thirty years, returning to this country in 1909. He translated St. Luke's Gospel into Japanese. He was rector of St. Mark's, Ashland, N. H., from 1909 to 1919. Since that time he has lived in Rhode Island. Bishop Motoda, writing in 1909 of his own early experiences, says:

"Twenty-seven years ago I saw for the first time in my life an American gentleman, with the striking features characteristic of a seiyojni (a Western-Ocean man), to whom I was introduced by a friend of mine as a poor country boy who had come to Osaka to study the English language. This gentleman was no other than the Rev. Theodosius S. Tyng, a missionary of the American Church. He kindly took me and put me in St. Timothy's School as a school servant. . . . . At the end of a year I, with another student, was baptized by Mr. Tyng. We were the first fruits of St. Timothy's School. . . . . Later I was sent by Mr. Tyng to Wakayama to work as a catechist. Here I had a very interesting experience, never to be forgotten. There was no church building then, so we had to hold services in a small house attached to a Japanese hotel. The congregation was very small. To introduce Christianity to the people, one day we held a mass meeting in a theatre, the largest hall we could find in the town. The hall was full; 1,500 people were reported to be present. They listened very quietly to the first two speakers, but when the third appeared on the platform a Buddhist monk got up and began to make a disturbance, then another followed and then the whole crowd got excited. It seemed that everything was pre-arranged to break up our meeting. The brave Mr. Tyng was the chief object of attack. We sent for a policeman, but it was no use, so we had to close the meeting. The following day we made another trial, but this time was still worse. Lights were put out and stones flew in the dark. It was utterly impossible to continue the meeting, so we retreated to our home again, being escorted by our sympathetic friends. This meeting, however, proved to be a sufficient introduction of Christianity to the people of Wakayama. The congregation increased and inquirers multiplied. One of the men who were present at the meeting to hear us, and was struck with a stone on his forehead in the dark, became the first catechumen and later the founder of the Church of the Saviour in Wakayama."

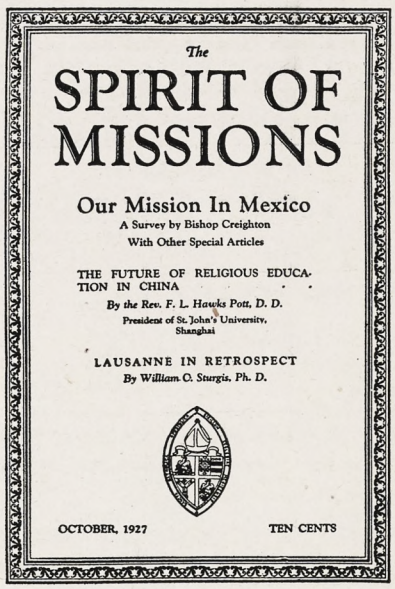
Here and in many other places, "Mr. Tyng fought like a lion. He was sympathetic, energetic and full of tact. A large portion of the Japanese clergy now at work came through his influence, directly and indirectly."

* * *

St. Paul's Cathedral, Los Angeles, was among the thirty-one churches of that city which were opened to labor leaders for addresses during the annual convention of the American Federation of Labor, which met there for two weeks in October. "If critics will acquaint themselves with the church they will become converts instead of critics," was a statement made by Mr. William Green, president of the Federation, who is said to be the sort of labor leader who seeks out his church, the Methodist, whenever he visits an American city. The addresses in Los Angeles were arranged by Dr. Edwin P. Ryland, secretary of the Federation of Churches in Los Angeles.

"So far as the Christian churches are concerned," said Dr. Ryland, "I beg leave to remind you that their Founder was one of the workers of the building trades of his time. I

Never a Dull Page



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Grace Church, Chicago
Rev. Robert Holmes
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Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

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Sundays, 7:30, 11 and 5.
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have been asked in a most friendly manner on a number of occasions why the churches were cordially giving welcome to the American Federation of Labor convention, possibly more than to other conventions that come here, and I answered that we welcome all of our fellow men who come to our city representing

MEMORIAL

REV. BARTOW BEE RAMAGE
Rector of St. Peter's—Gulfport, Mississippi

IT IS with profound sorrow we report the death of our beloved rector, the Rev. Bartow Bee Ramage, which occurred suddenly in the late afternoon of Friday, September 30th. He came to us in January, 1925, and in the short time he was permitted to be with us, the parish prospered and grew.

He was a man of high ideals and strong convictions upon all matters connected with the teachings of the Church, and he never permitted himself to trifle with his conscience. His loyalty and devotion to the Church were among his most prominent characteristics. He was what someone has called a Prayer Book Churchman, constantly urging his flock to observe and do whatsoever that guide required of them.

The new and well-equipped Parish House, enlarged Church, and various memorials placed therein, stand as a monument to his faith and zeal, and the love of his people.

He was born of French and Scotch-Irish parents in Newberry, South Carolina, August 8, 1860; was educated in the private schools and academies of his native town, where he graduated before his twentieth year. His university training was obtained at Johns Hopkins, and later at Harvard, where he graduated with the degree of A. B. in the class of 1884, taught in a private school in Connecticut for one year; for a while did newspaper work in Salem, Massachusetts, afterwards became the editor of the Melrose Journal, published in a suburb of Boston; entered Columbia Law School; admitted to the bar in the city of New York in 1899, went to Nashville, Tennessee, to practice his profession; abandoned the law and studied for Holy Orders, was ordained to the diaconate by Bishop Quintard of Tennessee in 1891, advanced to the Priesthood in 1892.

His first clerical duty was as Deacon in Charge of St. Peter's Parish, Nashville, Tenn., for one year, afterwards its Rector until 1894, when he went to Murfreesboro, Tenn. In 1897 he became Rector of St. Andrew's Church, Fort Worth, Texas, where he remained until 1916, when he was called to St. Luke's Church, Memphis, Tenn., from which charge he resigned in 1923 on account of failing health, coming to the Gulf Coast to recuperate. Having regained his health, he again took up active work.

While in the Holy Ministry, he built eight Churches and Parish Houses and brought three men into the ministry of the Church. He represented the Diocese of Dallas at six consecutive General Conventions.

He was married in 1894 to Miss Ethel Purvis of Nashville, Tenn., who with two daughters, Miss Ethel, a student at Columbia University, and Miss Sarah Thorpe, a student at Sophie Newcomb College, survive him.

His body was borne to the Parish Church at six o'clock Saturday evening, where it remained until a celebration of Holy Communion Sunday morning at nine-thirty, the celebrant being the Rev. E. A. De Miller, at which service more than one hundred of his sorrowing parishioners made their Communion. The body was then taken to Memphis, Tenn., where the burial service was held from St. Luke's Church, his Bishop, the Right Rev. Theodore D. Bratton, officiating, assisted by the clergy of the city. He was laid to rest in Elmwood cemetery.

Eternal rest grant him, O Lord, and let light perpetual shine upon him.

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

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
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Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Gethsemane, Minneapolis.
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Church School, 9:30.

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Daily 7 and 5.
Holy Days, 9:30.

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great groups of the people of America, but when it comes to the American Federation of Labor we have represented that group in which possibly the very Founder of our church would find his home if he were on the earth today.

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* * *

President Ogilby of Trinity College is giving his support to an effort being made to raise a couple of million dollars for work among the lebers of the Philippines. Dr. Ogilby was formerly in charge of the Church school for boys in the Philippines.

Clerical Changes

ASHE-EVEREST, Rev. W., priest in charge of St. Luke's, Seattle, Washington, has taken up his duties as rector of St. Clement's, Honolulu.

BENNETT, Rev. A. Vincent, assistant at Holy Trinity, Philadelphia, has accepted a call to the rectorship of Christ Church, Fitchburg, Mass.

BROWN, Rev. Robert J., Jr., curate of the Epiphany, New York City, has accepted a call to the rectorship of Calvary, Brooklyn, N. Y.

BROWNLEE, Rev. J. T., assistant at Calvary, Germantown, Pa., has accepted a call to be the rector of St. George's, Olyphant, Pa.

CABOT, Rev. John H., formerly on the staff of the Advent, Boston, has taken up his duties as rector of St. Peter's, Weston, Mass.

DUE, Rev. Paul, resigns charge of Emanuel mission, Winchester, Ky., to take charge of missions at Georgetown and Nicholarville, Ky.

FENTON, Rev. A. K., curate of St. John's, Pittsburgh, Pa., has accepted an appointment as assistant at St. Peter's, Philadelphia.

GREENWOOD, Rev. Wilfrid L., instituted rector of Grace, Windsor, Conn., on Sunday last.

GUERRY, Rev. Sumner, former missionary in China, has accepted an appointment as assistant at St. John's, Roanoke, Va.

HOUGHTON, Rev. F. Percy, resigns as rector of Epiphany, Glenburn, Pa., to accept a call to St. John's, Lancaster, Pa.

LEWIS, Rev. H. J., assistant at St. Mark's Washington, D. C., has accepted a call to the rectorship of St. Mark's, Kinston, N. C.

MAGRUDER, Rev. James M., of Oxley Hall, Annapolis, Maryland, is to be locum tenens for six months at Christ Church, Lexington, Ky., during the absence of Dean Massie, who is ill.

NICHOLS, Rev. W. A., formerly the religious editor of several New York daily papers, has accepted a call to the rectorship of the Ascension, Brooklyn, New York.

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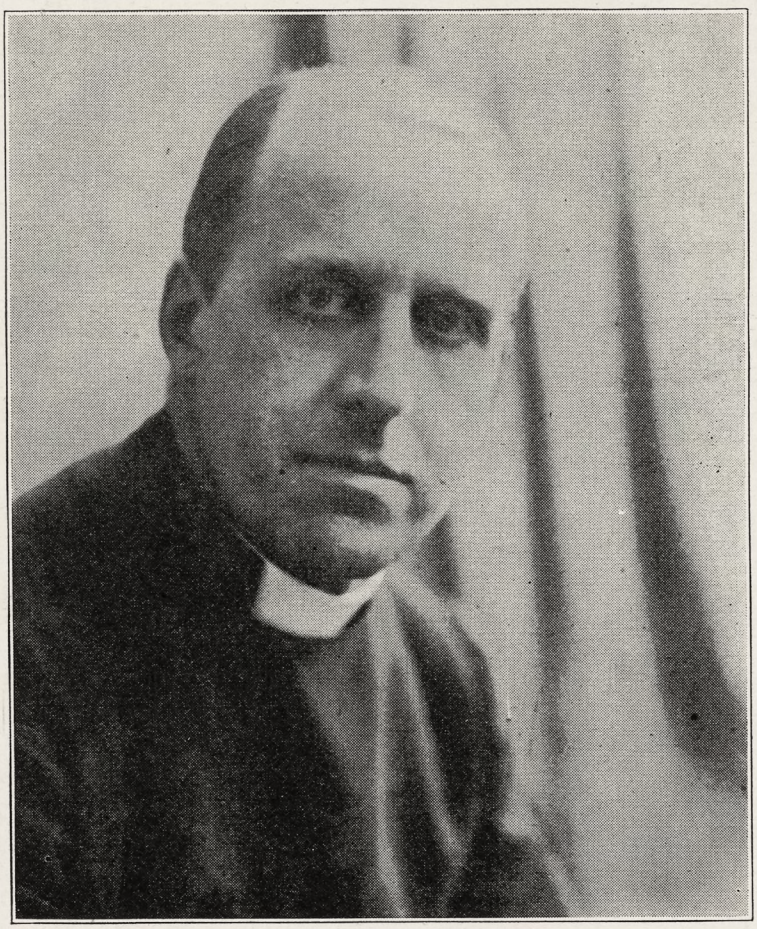
The WITNESS

CHICAGO, NOVEMBER 10, 1927



REV. CYRIL HUDSON

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THE WITNESS

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WHY THE CHURCH TEACHES

4. The Reception of Sacraments

By

BISHOP JOHNSON

IN THE Nicene Creed we say, "I believe in the Holy Ghost who is the Lord, and Giver of Life."

Certainly life has no human origin. Its beginnings ante-date man. Even if man could succeed in producing life in a laboratory this would not account for the emergence of life from a cooling globe.

So there has been a steady development of vegetable, animal and human life, each apparently emerging from the lower life which preceded it. The psalmist expresses the idea when he says, "It was He that took me out of the horrible pit, out of the mire and clay, and set my feet upon a rock and ordered my goings."

It would seem as though he had looked back upon a world of muck inhabited by reptiles and visualized the creative act which accounts for man's presence on the earth. Certainly the crocodiles did not plan the human race; certainly the mud did not shape itself into human form. "It is He that hath made us and not we ourselves."

Such a belief is not only credible, it is the only credible assumption which man can make. Moreover, there are certain definite principles which govern all life.

First, there is the law of birth. And back of each species of life we must assume a virgin birth. The law of sex operates only after life begins. Life could not have originated in a sex relationship.

The Christ treated the Kingdom of Heaven as a new species of life, endowed with qualities which were lacking or undeveloped in the life of the natural man. "The natural man cannot receive the Kingdom of God for it is foolishness unto him."

To understand this statement of St. Paul consider your hunting dog. He has affection, intelligence, initiative. In some ways he is more companionable than many of your neighbors. When you go ahunting you and he speak a common language and have a perfectly sympathetic understanding. But when you come back to your office and he, lying at your feet, sees you writing a letter, it is foolishness unto him. For him to understand that would require something more than an education. It would require a new birth.

So Christ inaugurated His Kingdom by the statement of a primary law, "Verily, verily I say unto you, except a man be born of water and the spirit he cannot enter the Kingdom of Heaven." "That which is born of the flesh is flesh and that which is born of the spirit is spirit."

The second law of life is nourishment. That which is born cannot endure except it be nourished by its proper food. So Christ gave the second law of the Kingdom; "Verily, verily I say unto you, except a man eat the flesh of the Son of Man and drink His blood he has no life in him." A startling statement unless you are familiar with the babe feeding at his mother's breast.

Thus Christ began His Kingdom with the two great sacraments, that of birth and that of nourishment, Holy Baptism and the Holy Communion, and the historic Church has never wavered in its interpretation of these sacraments. Every branch of the Church from the beginning of the Christian era has asserted that Holy Baptism is the sacrament of birth and the Holy Communion is the sacrament of nourishment in the Christian life.

It is just that which the Church has always witnessed, that is, that the Christian religion is something different from "the law" which was an external force; and from a philosophy which is an internal theory. Essentially it is a "life" in Christ's Body which is the Church.

Until you apprehend the sacramental principle of grace you cannot understand the peculiar genius of the Church. It is contained in the sentence of St. John: "The law came by Moses but grace and truth came by Jesus Christ."

The word "grace" means a definite reality in the vital power of Jesus Christ communicated to his disciples in and through the sacraments which He instituted.

What is the principle of sacramental grace?

First, that man is seeking three things which he cannot bestow upon himself: the forgiveness of sins, the resurrection of the body and eternal life.

Second, that matter is not evil but God's instrument of conveying life. The fact that the Word was made flesh and dwelt among us should establish forever in the mind of the Christian that matter is a sacred thing in its proper use.

Third, that God has elected to convey life to man through the sacramental principle of Holy Matrimony and the finest souls have a material kinship with their parents.

So God has elected to use the body of Christ as the instrument of divine grace and through that body, by means of the sacraments, to establish a vital relationship with those whom He has called to be His disciples.

Why does the Church insist upon the receiving of sacraments?

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First, because Christ instituted them in a very clear and definite way.

Second, because all life is sacramental in its origin and growth.

Third, because Christ commanded His disciples to be baptised and to receive the Eucharist as the conditions of discipleship. "If we love Him we certainly will keep His commandments."

Fourth, because to those who have once accepted the sacramental principle and practiced it there is a satisfaction which comes in no other way, but which is manifestly unknown to those who have rejected it.

The sacramental principle of divine grace is this:

We are living creatures endowed by God with certain limited powers. He has called us to a still higher life which He has embodied in the Christ from whose body grace flowed to those who touched Him. Christ identified His Church with Himself and endowed the Church with the gift of the Holy Spirit at Pentecost; this gift the Apostles bestowed by the laying on of hands to those who were to succeed them. This gift of the Holy Ghost has never been withdrawn from His Church.

It is true that individuals outside of the Church may be moved by the Holy Spirit to seek righteousness but that is not the same thing as the gift of the Holy Spirit to bestow and to nourish eternal life, which is the gift of God.

So we use the elements that Christ commanded; we invoke the Holy Spirit whom Christ bestowed; and we receive the gifts which Christ attached to the operation of the Holy Spirit in His Church. This makes religion an entirely different kind of thing from philosophy. This makes the Church an entirely different kind of thing from a service club. This makes eternal life something entirely different from a Mohammedan's paradise.

Religion becomes a biological relationship. The Church becomes the household of faith and life. The sacraments become the outward and visible way in which the life of Christ is imparted to those who seek Him through the sacraments in penitence and faith.

It is through the sacraments of Christ that I hope to obtain the forgiveness of sin, the resurrection of the body and the life everlasting. And I have no more faith in human theories of how to bring about this transition than I would have in a system of pedagogy which would advertise that hunting dogs could become newspaper correspondents by a process of canine uplift.

Of course the great majority think otherwise but I cannot submit the fundamental teaching of Christ and His Church to a referendum, for I have never felt that a million men knew much more about such things than a single man and not near as much about it as Christ revealed to the Church. I know the objection that is raised to this assertion of the sacramental principle. Men say that it is mechanical, whereas those who believe in it and practice it know that it is not.

Because you have a house, a dinner table and an automobile you are not necessarily an automaton. Christ did not stop with insistence on the sacraments. He also asserted that "except ye become as little children" you would find no place in His Kingdom. There is the same necessity for spiritual adaptability in the Church as these objectors assert is to be found out of it.

I am sixty years old. I do not get the same reaction from an emotional appeal that I did forty years ago I am far more skeptical about the conclusions of philosophy and scientific theories than I was twenty years ago. But I find a far greater peace and joy in my Father's house at the Blessed Sacrament than I ever derived from these other sources.

One does not acquire the graces of a saint because he exchanges his home for a boarding house, even though there are problems in the home which do not vex him in a boarding house

It is the peculiarity of old men that they love the sound of a voice and the touch of a hand in a home more than they cherish the lack of perplexities in a high class hotel.

That is just what Christ has given us in the sacraments where the officiant, who has been made a priest by the touch of the hand, stands before the people and repeats the words of the Master to those who are content to love and wait for the glory that shall be revealed in Him.

On the Cover

THE REV. CYRIL HUDSON is an English clergyman who is this year on the faculty of the Berkeley Divinity School. In England Mr. Hudson has particularly interested himself in the Church Tutorial Classes movement, a plan for adult education, classes being organized in parishes under competent leaders. A similar work has been undertaken by the Berkeley Divinity School, largely under the direction of Mr. Hudson. He has already given a number of addresses in parishes in Connecticut on his special subject which is religious psychology. During the week of November 13th he is to be the noon-day preacher at Trinity Church, New York.

Let's Know

TRUCE OF GOD

By Rev. Frank E. Wilson

THE anniversary of the end of the World War reminds one of a valiant effort made by the Church a thousand years ago to put a leash on war-making. In those days war was not an exceptional catastrophe but a matter of daily diet. Europe was peopled with a headstrong nobility which was engaged in a regular program of feuds. The medieval castles were fortresses and the nobles were in a perpetual state of warfare until no one's life was safe and travel became a perilous adventure.

The movement toward sanity began in France where the Church instituted a strong propaganda for peace. The nobles were called upon to make solemn agreement to abstain from battles with one another and the breaking of such resolutions was punishable with excommunication and interdict. Of course there were turbulent characters who paid no attention to such efforts and finally the archbishop of Bourges set in order a series of raids against peace-breakers. Men were placed under oath that they would wage implacable war against robbers, oppressors, and enemies of the Church's effort. It was a case of war against war.

The question finally came into the synods of the Church and definite regulations were officially promulgated. War, violence, and all demands of reparation were to be suspended during the penitential season of Advent and Lent. There were times when the peaceful period was extended throughout the summer months. Each week, from Wednesday night until Monday morning, all fighting was forbidden—in commemoration of the sacred days from the betrayal of our Lord until after His resurrection. Decrees were passed for the greater protection of non-military classes—the clergy, monks, nuns, and women—and still others for the benefit of the peasantry. It was decreed that shepherds and their flocks should be unmolested, olive trees should not be damaged, and agricultural tools should neither be destroyed nor carried off,

It was called the "Truce of God," and gradually spread from France into other parts of Europe. It became the custom for the nobles in a given district to bind themselves to such regulations and, more than that, to undertake the enforcement of them. Considering everything the plan worked wonderfully well and was a

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tremendous blessing for a century or two. Of course it was too much to expect that war-like instincts would be easily controlled but the Truce of God did much to divert pugnacious tendencies into the crusading channel toward the end of the eleventh century. And at the end of the crusades the nobility of Europe was so greatly reduced that return to the old feud system was simply impossible.

Don't let anyone tell you that the Church has been blind to the evils of warfare. The Truce of God is only one of many an effort to curb the ravages of human animosities without quenching the spirit of courage and adventure. The trouble is that such a large part of the world, being unchristian, has felt no provocation toward world-brotherhood. The answer is, of course, to spread the Gospel. Pacifists ought to be more of active missionaries and less of obstructionists to the modest efforts of the government to provide a reasonable military protection against those portions of the world where war is still believed to be a legitimate pastime.

PRAYER BOOK AS MYSTERY DRAMA

The Language of Symbols

By

IRWIN ST. JOHN TUCKER

PART V

MANY times a handshake expresses sympathy when words are impotent. A flower, a gift, convey more meaning that set phrases of affection.

There are two parts to every gift; the object given, and the emotion conveyed. Thomas a Kempis says "He that is wise regardeth not so much the gift of the lover as the love of the giver.'" To a perfect gift there are two sacramental parts; the outward and visible sign, the rose, or book, or jewel, and the inward and spiritual grace, the affection of which they are the token. "Faith and works" equal "love and gifts." Faith without works is dead; love without tokens of it is dead also.

This same division is true of all things human; the thing and the spirit of the thing. It is true of mathematical propositions, of architecture, of electricity, of steam-engines, of books. There is the truth, and there is its embodiment: the design, and its application: the idea, and its fulfilment; the spirit, and the body: true God, and true Man.

This central philosophy is expressed in the cross and two candles. These candles proclaim the Sacramental Philosophy, that both Matter and Spirit are sacred, and that their sacredness is found in their union. Faith and Works; Matter and Spirit: human nature and divine nature—both holy.

We stand between two false philosophies: materialism, which says there is no spirit; and illusionism, which says there is no matter. Christian Science, like the Hindu cults from which it sprang, says matter is a lie. Materialism says that spirit is a lie. The Sacramental philosophy proclaims that matter is the vehicle of spirit.

Older Than Christ

This philosophy runs through all our lives, all through our science, all through our religion. It is the philosophy of the balance and correspondence of Life and Body, of Electricity and Wire, of Steam and Engine, of Pure Science and Applied Science, of Knowing and Doing, of Faith and Works, of the Outward and Visible Sign and the Inward and Spiritual Grace.

This philosophy was not new with Christ. "The true light lighteth every man coming into the world." Long ago the Chinese sages taught it. The world, said they, is composed of a Balance; light and darkness, cold and heat, heaven and earth, good and evil, active and passive, male and female. Either one to excess is destructive of life. In their balance all things consist.

Aristotle held this philosophy when he taught "Nothing to excess" "the golden mean."

But if the philosophy is not new with Christ, it receives its full explanation in him; and the two burning candles, continually burning away and continually renewed, standing beside the impassive Cross, proclaim a philosophy that remains true while lives and nations fail and are replaced.

There is a sacramental significance in a candle. It is as near as we can come to showing the ultimate transformation of matter into spirit, the absorption of human into the divine, as in the Ascension of Christ. The flame transforms the heavy white body of the candle into impalpable and invisible gases. Even so the fire of faith will transform this corruption into incorruption, this natural body into a spiritual body.

Gospel of the Candles

The candle on the left of the altar (the right of one facing it) is known as the Epistle candle, because the Epistle in the Holy Eucharist is read on that side. The Epistle is always concerned with works. It tells something to be done. The Gospel for the day is concerned with Faith, teaching something to be believed. The two correspond in a beautiful way. Study through the Epistles and Gospels for the year and you will find a delicate balance, like the showing of a statue by concealed illumination from both sides.

Epistle teaching Works, Gospel teaching Faith, are symbolized then in these candles. But the Epistle candle is always lit first, then that of the Gospel. At the close of the service, the Gospel Candle is always extinguished first, then that of the Epistle. Why? Is this just a habit?

By no means. There is no slightest movement or order which occurs in this service, without its definite philosophy. This order of the lighting of the candles is based upon sound psychology. Christ said "He that doeth the will of my father shall know the doctrine." Doing comes first, then knowing.

Modern pedagogy teaches the same thing; learn by doing. Kindergarten begins to teach children by having them make things. Engineers learn their science by carrying a surveying chain. First works, then faith. And it is also true that works continue on after faith is dead, a habit of doing things persists after the reason for doing them has vanished. "First the natural, then the spiritual," says St. Paul.

Changing Prayer Book

What, then, of the carrying of the Prayer Book from the Epistle side to the Gospel? Well, it must get over in some way or another. But there is a significance attached to the carrying of the book by the server. As a matter of experience, the gospel is carried by laymen. Converts are attracted and brought from works to faith by the activity of the church members far more than by the preaching of the clergy.

Elijah and Moses stood one on either side of Jesus at the Transfig-

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uration: Moses, giver of the Law, and Elijah, greatest of the Prophets. So Epistle, Gospel and Creed place us on the Mount of Transfiguration.

Between the two candles stands the Cross, like Jesus between Moses and Elijah. The cross is a diagram, a union of two sharply opposing beams. It symbolizes that Balance, that combination of opposing things, which gives us life.

Steel, without steam, is heavy, inert, useless. Steam without steel is energy instantly lost through diffusion. In the combination and adjustment of steam and steel is sustained, unlimited power. Copper wire without electricity is just so much copper wire. But with the electricity coursing through, it performs unbelievable wonders. Electricity without the wire is gone in an instant, wasted, lost.

In the cross, the upright beam lifts up, the cross beam weighs down. One signifies energy, life—the other signifies weight, direction, confinement within limits, which gives power.

Knowledge without doing is ineffectual and useless. Doing without knowing is at best mechanical druggery, at its worst dangerous, like a surgeon's scalpel in the hands of an ignorant man, or a loaded gun in the hands of a child.

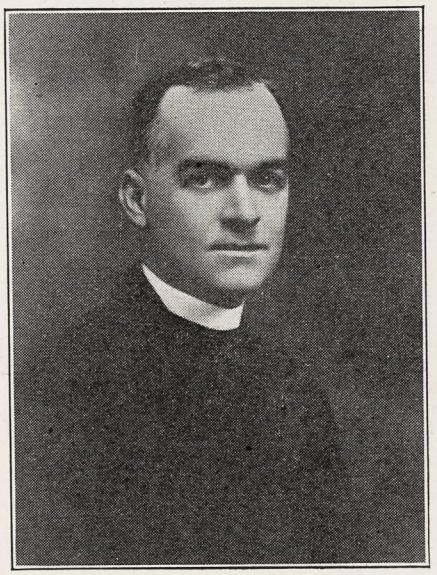
In the combination of doing and knowing, of steel and steam, of pure science and applied science, of life and body, our existence consists.

The teaching of the two lights and the cross is that both these elements are sacred. Materialism is wrong; there is spirit. Illusionism is wrong; there is matter. Manichaeism is wrong. They are both inherently good. It is the balance, the combination, with matter subordinate to spirit but helping it, which makes life; and in the incarnation of God, the combination of God with flesh, they were united perfectly.

Union of opposites makes our life. Search the universe through and you will find no opposites further apart than God Almighty, the Creator, the life giver, on the one hand, and the dead body of a crucified criminal on the other.

Yet the teaching of the Cross is that these two were combined on Mount Calvary. The Almighty and Eternal God was linked indissolubly with the dead body of a crucified criminal.

From that union the rays of the cross reach out to the ends of time and the limits of space, uniting the uttermost limits of being and of thought with that central collision, that eternal and unshakable harmony of conflict, whereby God drew together and tied up the whole structure of creation in the death of Jesus Christ, which combined life and death in one.



BISHOP BARNWELL
Preaches in Cleveland

A Hero Passes

By Bishop N. S. Thomas

THE burial of the Rev. Samuel Hamill Wood from St. Matthias' Church, Philadelphia last week was attended by practically all of the clergy of the Convocation and many others, including Bishop Garland and Bishop Thomas. The Rev. George Toop, rector of the Church of the Holy Apostles, with which at one time Mr. Wood was connected, as vicar of the Chapel of the Holy Communion, was in charge of the services. Seldom does one see more depth of feeling than was expressed by the people in the church, most of whom were either parishioners of Mr. Wood at St. Matthias, or previously, at the Chapel of the Holy Communion. Two veterans of the World War stood at the head of the casket, which was covered with an American flag. A bugler from the American Legion sounded taps after the benediction, and the remains of the shepherd, friend, soldier and missionary were taken to Princeton, where he was born on June 24th, 1876, for cremation and burial.

One referring to Stowe's Clerical Directory would discover that Mr. Wood had graduated in 1912 from the General, had been ordered Deacon that year, and Priest the following year, by Bishop Grier, and then had gone to St. James' Church, Kemmerer, Wyoming, and that he spent two years in France prior to his becoming vicar of the Chapel of the Holy Communion. But the record does not tell one episode in Mr. Wood's life, which may be lost to his friends in the east worthy of remembrance.

The problem of the coal miners in Wyoming is as difficult a problem as elsewhere. No union is more closely organized and no union has given the country more concern. Many of the members of this union are communists and skeptics, though frequently a deep religious passion is discernible, but expressed in ways other than in the worship of God. I have never been able to make any inroads into the mining communities of Wyoming save in an unorganized camp in Cambria, where several miners and their families were devoted members of our Church. At a meeting of the clergy, held I think in 1916 or 1917, but at any rate before the Rev. James Mythan left our Church to identify himself with the Russian, the whole matter of religious endeavor amongst difficult social units was brought up for consideration. I remember well a stirring address on that occasion by Mr. Mythan, which impressed us all with a desire to do something more than the conventional thing in order to meet the challenge that the Church was parasitic and her ministers perfunctory in their services. It was generally agreed that if, by the relinquishment of our salaries and by supporting ourselves in some other way as best we could, so that we might minister to the Church without salary or other compensation, provided that were the stumbling block to any large number of people, we were willing to do it. That the endeavor might not be quixotic, it was thought well for the Bishop to put an advertisement in the Church papers, requesting some priest of the Church to come out to Wyoming and dig coal in some one of the coal mining camps for his own living, and to minister to his people without charge, with the understanding that if such a priest came, and his ministrations were successful, four or five other men would immediately follow suit, and if they were successful, every clergyman in the diocese, including the Bishop, was prepared to do the same thing. Three men responded, amongst them the Rev. Samuel Hamill Wood.

For one year Mr. Wood dug coal on one of the lower levels, supported himself entirely thereby, cooked his own meals and kept his own shack, studying nights after hard physical labor, to which he was not accustomed, and ministering all day Sundays and in the early evenings of each day, as shepherd of his flock. He endeared himself to the men, who listened to him gladly at the union meeting on Monday nights, and saw in him a natural leader, and followed him as such; but so far as I know none of them crossed the threshold of his church on Sunday morning.

Mr. Wood's failure to see response nearly broke his heart. After his

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leaving Hanna, I put him in another coal mining camp, at Kemmerer, under the usual tenure of a priest of the Church, but indifference amongst the miners so preyed upon him that he finally left the district, to return to the East.

When I heard of Mr. Wood's sudden death, which occurred only two days after I had received a letter from him with reference to his new book, I found myself unable to escape the belief that the strenuous physical work in coal dust and in the dark by day, and in the high altitude, and in the dark by night, under the pressure of the darkness which comes from the hardness of the world, Mr. Wood may have developed what in college circles is known as the "athletic heart," and which may have been the occasion of his taking off. Whether so or not, I am convinced that another hero has passed over the border in the prime of life, having earned not only a good reward but having achieved the real purpose of life here on earth.

Books

Reviewed by Rev. Irvine Goddard

A MANUAL OF CHRISTIAN BELIEFS, *Edwin Lewis, Ph. D. Scribners,* $1.50.

THE FAITH BY WHICH WE LIVE, *Bishop Fiske. Morehouse.* $1.50, *paper, 75 cents.*

SECRETS OF EFFECTIVE LIVING, *James Gordon Gilkey, D. D. Macmillan,* $1.75.

THE FIRST STEPS IN THE PHILOSOPHY OF RELIGION, *Charles Harris, D. D. Morehouse,* $1.50.

THE RELIGIOUS MIND, *C. K. Mahoney, Ph. D. Macmillan,* $2.00.

THE SUFFICIENCY OF JESUS, *James Austin Richards. Doran,* $2.00.

FOUNDATIONS OF FAITH, VOL. IV, *Rev. W. E. Orchard, D. D. Doran,* $1.75.

Of the making of books there is no end, and the reviewing of them sometimes is a weariness of the flesh. But here is a pile of books on kindred subjects which delighted the reviewer and we venture to say will exhilarate as well as illuminate the reader. In fact, the steady output of well-written and carefully thought out books which publishers are producing today, leaves the parson and the intelligent laymen without excuse for being uninformed or misinformed regarding the essentials of the Christian faith. There never was a time as fruitful as the present in the production of readable and convincingly written essays about the Christian religion. It is our privilege to view our religion from every angle. A faith tested by reason, a belief held in the full knowledge of the worst that can be said against it, is a precious possession in these days of advancing knowledge and discovery in every branch of human thought and activity. Each one of these books in its own way makes a decided contribution and stimulus to such a faith.



REV. A. R. MCKINSTRY
Parish Has an Anniversary

The discussion of Faith in small or large groups has been found exceedingly helpful and illuminating. For the intelligent direction of just such a group, "A Manual of Christian Beliefs" will be found highly suggestive. There is nothing dry or technical in this manual. The same may be said of Bishop Fiske's deservedly popular book, "The Faith by Which We Live," which has just been published in a new edition, with 250 questions added to the text.

"Foundations of the Faith" is more suitable to the study. It is the concluding volume of a series of four books devoted to the great themes of Christian Experience. This volume has to do with the "Last Things"—Purgatory, Heaven, Hell and kindred matters, all treated from the Catholic point of view in Dr. Orchard's usual trenchant style.

The most vital thing about religion is that it makes a difference for life. "Secrets of Effective Living" comes to close grips and in a decidedly practical helpful way, with some of the problems that daily vex the soul. In this charmingly written book we find modern liberalism at its best.

We turn from the modernist and find in the "First Steps in the Philosophy of Religion" an Anglo-Catholic's study of the Faith in its relation to modern thought and modern life. We are happily surprised to find nothing obscurantist nor frigidly doctrinaire in any of the pages. Its main theme, the Transcendence of God, is presented in a form which can be assimilated without violence to the presuppositions of our modern scientific approach to the problem of truth.

But what about our Religious Experience? We would like to understand something of those phases of human experience that have to do with religion. Here is a book that is probably one of the most fascinating psychological studies of religious experience that has appeared since James' Varieties of Religious Experience. It is called "The Religious Mind" and is written by a master hand. Fair-minded in its criticisms of prevalent psychological theories, one cannot but be impressed by the writer's sanity and clarity of judgment. We are compelled to agree with him that the Religious Mind is a mind that functions with regard to a set of values considered supreme and in vital religion objectively real.

We see this Religious Mind in action when we begin to read "The Sufficiency of Jesus." This is a volume of sermons and addresses of exceptional merit—serious thoughtfulness, a candid facing of the facts of life, a courageous optimism, a devout loyalty to the Master, a modernity of approach and attack, are some of the distinguishing characteristics of these sermons.

Preacher, Pulpit and Pew

By E. P. Jots

A little girl was teaching her dolls a Sunday school lesson. "Children," she said, "you know God made Adam and he was lonely, so God put him to sleep and took out his brains and made a fine lady."

* * *

A little girl was put in an upper berth of a Pullman sleeping-car for the first time. She kept crying till her mother told her not to be afraid, because God would watch over her. "Mother, you there?" she cried. "Yes." "Father, you there?" "Yes." A fellow passenger lost all patience at this point and shouted: "We're all here! Your father and mother and brothers and sisters and aunts and uncles and cousins. All here; now go to sleep." There was a pause; then, very softly: "Mamma!" "Well?" "Was that God?"

* * *

An old Southern planter was discussing the hereafter with one of the colored servants. "Sam," he said, "if you die first, I want you to come back and tell me what it's like over there. If I die first, I'll come back and tell you what it's like."

"Dat suits me, Massa," replied the old negro, "but if you dies first, Ah wants you to promise me dat you'll come back in de daytime."

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FACTS ON RUMPUS AT ST. PAUL'S

Canon Bullock-Webster's Protest

Edited by

A. MANBY LLOYD

THERE are headlines galore to write about. The channel-swim hoax; R. U. R. and the Mechanical Man; will the Archbishop (Cantaur) resign; uproad over Dick Sheppard's book; Shaw backs Mussolini. . . . But they are all put in the shade by Canon Bullock-Webster's protest at St. Paul's Cathedral.

Prayer Book revision squabbles left us cold. Let Bishop Henson shake his fist at his brother of Norwich, and we only smiled. Let even Bishop Barnes dilate on the family-tree of "his cousin the ape," and we might yawn. But when the same eminent man of science bluntly tells the whole Catholic world that they are idolaters, then the fat is in the fire. Romans and Anglicans, both, have not been slow in taking up the challenge, but it is only with the latter that we are concerned.

It is twenty years and more since a similar scene was enacted in St. Paul's. To be exact, it was in 1904 that J. A. Kensit disturbed an ordination service, and he was prosecuted for "brawling."

"All we did," said Canon Bullock-Webster, "was perfectly dignified. I bowed to the altar, then to the Dean, and then I bowed to the Bishop, because as Bishop he is worthy of our regard, though in this particular case we consider he merits censure. That our views are shared is shown by the number of people who followed me out. I should think there must have been 600. Three hundred went with me to St. Michael Royal, where we conducted a Reparation Mass. In leaving St. Paul's as we did in the middle of Mass we would in ordinary circumstances be doing wrong, but in this case we justify our action inasmuch as we went to Mass elsewhere.

"I want it to be clearly understood," said the Canon, "that our protest is solely in connection with Dr. Barnes' utterances in regard to the Blessed Sacrament, and has nothing to do with the question of evolution. That is a scientific matter, and if science proves it to be correct, then we will accept it. By his recent utterances regarding the Blessed Sacrament at the altar Dr. Barnes has been guilty of gross profanity, and has thrown scorn on the most treasured beliefs and convictions of thousands of Christian believers.

"Dr. Barnes' primary duty as bishop is to guard and uphold the Catholic faith and the Catholic sacraments at all costs, instead of which he holds them up to contempt and takes constant occasion to proclaim this contempt and to accuse those who love, venerate, and use the Blessed Sacrament of the altar of believing and practising magic. It is difficult to find words to express the offensiveness of such a charge. Dr. Inge, by inviting Bishop Barnes to preach at St. Paul's, and thus deliberately to offer him an opportunity to renew his attacks on our Holy Faith, has forfeited the confidence and regard of thousands of loyal and devoted Churchmen and Churchwomen, and has, in fact, rendered himself a 'partner in the crime.'

"While, possibly, technically my action today was brawling, there are occasions," added the Canon, "when public protests in church are not only justifiable, but even necessary and commendable. For example, had Dr. Barnes last week uttered in a public pulpit disparaging and disloyal words regarding our sovereign, King George, every citizen in London, from the Lord Mayor downwards, would have resented them keenly, and certainly would have been filled with indignation at the appearance of Dr. Barnes on the next Sunday in the cathedral pulpit. Strong representations would certainly have been addressed to the Dean, and had he ignored these it cannoted be doubted that protests would have been made against his presence. The feelings of Churchmen are precisely the same as when Jesus Christ, the King of Kings, is dishonored and His holy gifts scorned and derided.

"Do I intend renewing my protest? That depends upon the laymen," replied the Canon, turning to his wardens. Thereupon one of them said, "We hope this is but a beginning. But nothing further is definitely settled yet."

* * *

Before this affair, the Primate had decided (so I hear on the strict Q.-T.) to delay his resignation. Perhaps he agrees with Dick Sheppard to a certain extent, and sees no fitting successor. He is troubled with lumbago and sometimes does much business reclining on a sofa at Lambeth Palace. But his brain is working as keenly as that of the youngest bishop, and though he is 78, he seldom fails to keep an engagement.

His tact and adroitness are needed in the Church Assembly as well as in the House of Lords. Another Lambeth Conference is due in 1930. The first met in 1867, and he has attended every one that has since met. As Archbishop he presided over the last two, and he has a sporting chance of creating a record.

The lure of ecclesiastical problems seems to keep Dr. Davidson at Lambeth, and says my informant, so long as he is there, disestablishment will not be pushed by the Anglo-Catholics.

* * *

The Rev. "Dick" Sheppard, in a new book, "The Impatience of a Parson," gives the bishops a good whack all round. There is not (he says), a bishop on the bench strong enough and original or revolutionary enough, to fill the See of Canterbury, which must shortly become vacant. Until the breakdown in his health from which he is now recovering, he was not only vicar of St. Martin-in-the-Fields, but, through the wireless services broadcast from there, the spiritual leader of a vast congregation.

He now appears as an outspoken and fearless critic of the Institutional Christianity of today.

"If those set over me," he says, "are of the opinion that my conclusions are not consistent with the exercise of a ministry within the Church of England, I should feel obliged, however sorrowfully, to bow to their ruling. I should never leave the Church of my own volition, since I love it terribly."

But "no man can follow two masters, and there are times when it is impossible to be loyal to Christ and the Church. . . . Christianity badly needs rash men who will not . . . fear the results of stirring up wasps' nests. . . .

"Is it conceivable that Christ could be orthodox within any church today, or that He could sit at our ecclesiastical gatherings and enter with sympathy into most of the problems which we so love to debate? I fear that if Our Lord were to come again . . . it is doubtful who would be most surprised: He at our values or we at His. . . . It is difficult to believe that Our Lord ever had any desire to authorize a hierachy of men to define and curtail the boundaries of His religion, to lord it over their brother men or hedge the Father-God around with rules, regulations and traditions which He never mentioned and most of which He might possibly repudiate with sorrow, if not with scorn."

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

IT WOULD be very nice if folks who read these jottings would put to paper the simple facts about interesting and unusual happenings in their parishes and mail them to me at 416 Lafayette Street, New York. They need not be written in printable style; after all there must be something left for me to do.

It is our plan to picture here the life of the Church, which should make this end of the paper vital and entertaining. But too often the material given me to work on consists of accounts of dedications of candle sticks and trite remarks by solemn rectors which, taken out of their settings, whether the beauty of a service or the smoke of a dinner, always strike me as rather poor copy. Certain it is that the news we report would hardly arouse the non-churchgoer to active interest. Yet I am sure there are events which, if reported decently, would make him say upon reading: "There is a group of wide-awake, companionable folks whom I want to know." I am always more interested in reporting a ball game than I am the remarks of a bishop on the needs of his diocese; a bishop sliding home from third to win the game at the clergy conference is more important than his remarks at the conference an hour later. We can take those remarks for granted, whereas his slide is a real event.

* * *

I am not quite sure now but I think it was the story of how a missionary established himself in his community that won me to the ministry. He was a little shrimp—barely 105 pounds, bedside. He was placed in charge of the Red Dragon, a club maintained by the Church at Cordova, Alaska. His first night was trying, for the bully of a group of huskies set out to show up this pink-cheeked sky pilot. The parson took it good naturedly for a bit, and then, seeing that action was called for, cleared a space in the middle of the room and invited the bully, 180 pounds net, to take off his coat. Then ten rounds of three minutes each, without Queensbury rules. What an awful drubbing that parson got; a smashed nose, and blackened eyes. But he came up smiling with the bell for each round. The next three or four days he nursed his bruises in a hospital but the fact that this 105 pound parson went through without a whimper and took his beating like a sportsman so endeared him with the natives that they wanted him for their next mayor. He is still there, and doing a magnificent piece of work. Now that is news, isn't it?

I am not advocating ten round prize fights; in any case not without well padded gloves. There is already a shortage of clergy, we are told, and the ranks should not be depleted in that way. But there must be events happening in the Church each week, even if less romantic, which if carefully sandwiched in between the items on teas, dedications and speeches, would give a glimmer of color to these gray columns.

* * *

Three hundred thousand dollars in the form of four gifts of $75,000 each has been received for the construction of the four massive central piers of Washington Cathedral. Indiana limestone is being used in the construction and each pier, being 17 feet in diameter and 63 feet high, will contain 1,091 cubic feet of stone. These piers will support the central tower, which because of the cathedral's location on Mount Saint Alban, the highest ground in the capital city, will rise 107 feet higher above the Potomac than the Washington Monument. The cathedral authorities are endeavoring to complete sufficient portions of the edifice to provide an auditorium capable of seating 3,000 persons for the General Convention, to meet next October.

* * *

November 13-20 marks the culmination of one hundred years of Christian life and activity of St. Paul's, Albany, New York. Among the distinguished guests and preachers will be Bishop Murray, Bishop Reese of Southern Ohio, the Rev. Roelif H. Brooks, rector of St. Thomas's, New York, a former rector, and Bishops Nelson and Oldham. At the conclusion of the centennial celebration the members of the parish will turn over to the trustees a fund of $100,000 to be added to the endowment. The Rev. Arthur R. McKinstry, formerly of the National Council, is rector of the parish.

* * *

Three men were ordained to the priesthood at St. Luke's, Scranton, Pa., on October 29th, Rev. Paul S. Oliver, headmaster of a boys' school at Mohican Lake, N. Y.; Rev. George L. Gramba, curate at St. Stephen's, Washington, D. C., and Rev. Gordon Jones, curate at St. Stephen's, Jersey City, N. J.

* * *

Here are a few high spots from a very personal account of the Lausanne Conference contained in a letter which Mrs. Robert Gregory of Chicago wrote to her family while she was in the midst of the proceedings: "We were able to secure good seats in the gallery of the Senate room of the Palais and I heard pretty well. Fortunately, all the formal addresses are printed beforehand and released that day. All proceedings are translated into English, French and German. There are representatives of seventy National churches actually in attendance although eighty-seven expected to attend. One looked down on the long hair and curious hats of the Orthodox delegates; the smart business clothes of some American laymen; the purple cassock of the Bishop of Dornakel who is the Indian head of an Anglican Church in South India which is converting them by the thousands; the English Bishops of Bombay and other places in apron and gaiters, and the frock coats of most of the Continental pastors. There were some colored delegates and a few Japanese and Chinese.

"From all the delegates I have met I hear of the frankness of the papers, but also of the courtesy, tolerance and good will shown by all. As you know this conference is not 'legislative,' only seeking ultimate unity through knowledge of each other's position. Dr. Hughes' speech was marvelous, reminding us that the sacrament of the Holy Communion should be the center of unity, not discord—'it is the Lord's table, not ours.' I was glad to learn on Saturday that everyone in the Conference was invited to join in the Communion Service at the Cathedral which is under the Swiss Reformed Church. The service was, of course, in the nave; facing the high pulpit were the seats reserved for the delegates and below was a covered table on which was a Cross and a large open Bible, certainly our points of unity. In the distant and raised chancel were only two tables, covered with a white linen cloth, and on each the bread in the center and two chalices of a very wide and rather shallow form. It was

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all very simple and yet so full of meaning, and as the responses in different tongues and the hymns also were given so heartily, one felt that the desire for Christian unity and brotherly love was in all hearts.

"This 'diary letter' would not be complete unless I told of the hearty and most interesting missionary service in the evening. The addresses by the Bishop of Dornakal and Dr. Timothy Tingfang Sen were not of the usual type but were written to show the hindrance our divisions at home are in the field of Christian endeavor; also that the new spirit of National Unity both in India and China is striving to achieve a national church founded on the essential unity of the Christian belief in God and centered on the teachings of Jesus Christ. They both frankly said that they 'were not interested in the theological differences of the sixth or the sixteenth centuries.' I came away with a new feeling of the possibility of unity, yet with the greatest tolerance for diversity and a working plan for my own life in studying and applying the very words of Jesus Christ."

* * *

Mrs. Mart Gary Smith, who is the wife of the Rev. Mart Gary Smith, rector at Danville, Illinois, has sent out a request for another job for her husband. "A clergyman with a child and a wife has to have a regular salary to live and be honest. I love the Church. I know she means to be just; but sometimes the injustice is cruel. I can't believe God calls on any one man to always do the Garbage Can work. God is accused of many things, but He is a just God. May I say, speaking the truth from my heart, I know scores and scores of the Clergy who are just drifting, happily drifting; but here is a man wanting a man's size job—a task adequate for the best that is in him. Is there no way of investigating thoroughly and proving a man's real worth and using his ability to the limit? Is there no way of getting in touch with a Bishop or Vestry who is seeking good timber?"

The leaflet goes on to set forth the accomplishments of her husband in his present parish—"No one would recognize it for the same place." And done on a salary of but $3,500 a year. The leaflet does not state what salary must be paid to secure the services of this man "of brawn, brain, education, consecration, zeal, burning within to do the Master's Work." A picture of the Rev. Mart Gary Smith comes with this touching appeal.

* * *

Bishop Barnwell of Idaho was the speaker at the dinner of Emmanuel Church, Cleveland, on November 3rd. The Rev. Oliver Dryer, general secretary of the International Fellowship of Reconciliation was the speaker at the same church on October 30th in the morning, while Bishop White of Springfield, Illinois, preached in the evening.

* * *

Church School Institute was held in Christ Church, Savannah, Ga., October 17-21. Registration, 58, not including faculty and a few listeners.

* * *

Here is news from Nebraska: the general missionary, Rev. George L. Freebern, visited St. John's Mission Chapel on the Ponca Reservation on the 18th of October, held service at which eight infants were baptised, then spread a feast on the ground for the whole company, distributed packages of tobacco, and entered upon a solemn pow-wow. The principal outcome was the adopting of Dean Freebern as a member of the tribe, receiving the Indian name Un-pan-jin-ga, which means "Little Elk."

* * *

Choirs representing five national groups have been organized into a Church Choral Society at St. John's, Detroit, and are planning a season of national programs which will be closed next spring with a musical festival service.

The Society will include an American group, composed of the male and mixed choirs of St. John's Church, a Negro group, composed of the choir of St. Matthew's Church, and the choirs of the Armenian, Russian and Bulgarian congregations which meet in St. John's.

* * *

Three stormy nights did not prevent large crowds at a parochial mission held last week at St. Stephen's, Plainfield, N. J., conducted by the Rev. Frank M. Sherlock of Elizabeth.

* * *

The colored population of Detroit, 100,000 strong, is represented in the diocese by St. Matthew's parish and the missions of St. Augustine and St. Cyprian. Last Sunday Bishop Page officially opened a new parish house costing $85,000 for St. Matthew's. The new building contains every modern convenience for the week-day needs of the parish, as well as commodious living quarters for the rector, the Rev. E. W. Daniel. It is in striking contrast to the shabby basement room which for nearly half a century has housed all the many social activities and a Church School of several hundred. In a service of dedication preceding a parish banquet, Bishop Page spoke of the large gifts of white churchmen towards



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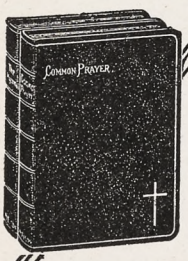

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the new hall as a gesture of goodwill, and a contribution to an increasingly serious national problem. Mr. and Mrs. Henry Ford and a number of the clergy of the diocese were present at the opening ceremonies.

* * *

A service of commemoration and thanksgiving marking the 100th anniversary of the birth of Rev. Morgan Dix, rector of Trinity, New York from 1862 to 1908 was held at Trinity Church on the 6th. Bishop Manning preached.

* * *

Now here is something: maybe you will recall a paragraph of a few weeks ago in which I came forward boldly with the suggestion that the four Church Colleges of the north band themselves together into a football conference and have games together each fall for a championship. It struck me as having exciting possibilities. It would also put the Church colleges on the sport pages of the big dailies who are always interested in championships of every sort. Now here comes a letter from the president of Hobart, the Rev. Murray Bartlett, informing me that a game has been arranged for October 20, 1928, between Kenyon and Hobart, to be played in Geneva. The two colleges are about the same size and have very similar college spirit and athletic systems. The game therefore ought to arouse considerable interest among Church people and also among football enthusiasts who will have the opportunity of seeing two institutions with enviable football records in an intersectional contest, representing the game as it is played in the east and the middle west. Dr. Bartlett writes: "Hobart has tried to encourage, as far as possible, athletic relations between the Church colleges. In the past we played with St. Stephen's and home and home games with Trinity. Negotiations have been carried on with Kenyon for some time and as home and home games seem to be impossible, Hobart has invited Kenyon to come to Geneva without any obligation on Kenyon's part."

* * *

Fine synod of the Province of Washington was held at Roanoke, Va., with all but four of the bishops of the province present, and with three hundred others attending. A resolution was passed extolling the work of the Woman's Auxiliary and calling on the National Council to publish in no uncertain words the Council's intention as to the future of this organization. The resolution expressed the hope that nothing is to be done by the Council to "destroy its identity, impair its usefulness or impede its progress." The whole subject of rural work was gone into and an effort is to be made to lift it from a place of subordination under the leaders in either missions or social service and give it a position of equality with the other departments. The heads of nineteen Church boarding schools were present and the whole of the second day was devoted to this feature of Church life.

* * *

Open Forums on Sunday evenings are being held at Trinity Church, Madera, California. Among the subjects on the ten-weeks' program are Courts, Schools, Public Library, Motion Pictures, The Press, Architecture, Music, Adult Education, Penal Institutions and The Church. Each is to be handled by an expert after whose address the subject is open for discussion.

* * *

Bishop Gore, delivering a series of six lectures in St. Botolph's Church, London, has laid down four main propositions covering the foundations of the social gospel:

I

"That the present condition of our society, our industry and our international relations ought to inspire in our minds a deep sense of dissatisfaction and alarm and a demand for reform so thorough as to amount to a revolution, though one which might and can only be brought about by gradual and peaceful means."

II

"That the evils which we deplore in our present society are not the inevitable results of any unalterable laws of nature or any kind of inexorable necessity, but are the fruits of human blindness, willfulness, avarice and selfishness over the widest scale and in the long course of history: and that therefore their alteration demands something more than legislative and external changes, necessary as these may be—it demands a fundamental change of the spirit in which we think about and live our common life, and conduct our industry and maintain our international relations. The cry must be 'Repent ye—change your minds!' if the kingdom of heaven is to come in any other form than as a scathing and destructive judgment."

III

"That we should not look for such change of spirit to arise from any

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simultaneous conversion of men in masses; if we accept the teaching of past experience we should expect the general alteration to arise from the influence in society of groups of men, inspired probably by prophetic leaders, who have attained to a true vision both the source of our evils and of the nature of the true remedies, and who have the courage of faith which can bind them together to act and to suffer in the cause of human emancipation till their vision and their faith come to prevail more or less complete in society at large.

IV

"That Jesus Christ is really the Savior and Redeemer of man, in social as well as in individual life, and in the present world as well as in that which is to come; and that there lies upon those who believe in him a responsibility which cannot be exaggerated to be true to the principles which he taught and by all available means to bring them to bear upon the whole life of any society to which they may belong and of which they form a part, especially when it professes the Christian name."

* * *

Under the auspices of a number of Church organizations, including the Church League for Industrial Democracy, a "students in industry" conference was held at Swarthmore college, Nov. 4-6. Registration was limited to 75 students, men and women, and it was specially provided that no one who has not "worked with his hands" would be registered. Discussion of industrial problems will be based on the actual experience in industry of delegates. Several expert industrial advisers, including Norman Thomas and Powers Hapgood, attended. A. J. Muste, dean of Brookwood labor college, presided.

* * *

Rev. Wyatt Brown, rector of St. Michael and All Angels, Baltimore, delivered a series of six lectures during October on Pastoral Theology.

* * *

Rev. Wallace R. Everton, retired priest of Baltimore, died at his home in Ruxton, Maryland, after a long illness. He was a young man, having been graduated from John Hopkins in 1914 and from the General Seminary in 1917. He was compelled to retire two years ago.

* * *

Following the choir up the center aisle of St. Paul's Cathedral, Detroit, on a recent Sunday morning came eighty-six teachers of the Cathedral Church School. At the close of the processional hymn they formed a striking group standing before the

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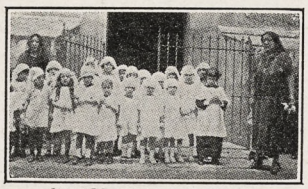

"CHILDREN OF "THE SCHOOL OF TRIUMPH," MEXICO CITY
Senorita Dasalos and her sister who give their services to this school are recent converts to our Church. They have just brought the children to service in the Church of San Juan

Children in Mexico Taught by Example

"Short Street of Triumph" Leads to School Having Teacher With High Ideals

By the Ven. William Watson
Archdeacon in Mexico

IN THE days before the teaching of religion was prohibited in educational institutions the children of a mission school in Mexico City were gathered about a visitor when the clergyman in charge interrupted the conversation by saying "As it is time for service we will send the children home."

"Send them home? Do they not attend the services of the Church?" "No, you see they are all Roman Catholics."

"But you have Church teaching in the day school, do you not?" "No, because the children would not come if we did."

"What do the children pay for their schooling?" "Nothing!" It being decided that the Church's money was not being used properly, the school was closed temporarily as seemed best.

Another school was visited and the teacher, new to the country and its ways, was full of enthusiasm but admitted the lack of definite religious teaching and said, "We will teach by example. If I can only teach American cooking and American ideals that will be a great work." The hearer could remember the conductor calling out "twenty minutes for dinner," remembered that he belonged to a race of dyspeptics and faintly asked, "What are American ideals?" The silence was long and painful.

Then another journey was taken and the writer's steps were led along the street of Cuauhtemotim into the street of Nezahualcoyotl and then into the *Callejon del Triunfo* (the Short Street of Triumph). Do I hear you pro-

Never a Dull Page

in

THE SPIRIT of MISSIONS



THE LIVING ROOM IN THE NEW HOUSE AT NENANA
Dressed for Christmas it is most attractive, and the big fireplace with a "real chimney" is a joy and assurance of safety in the missionaries

Tale of the New House at Nenana

Betticher Memorial Dormitory, Objective of Corporate Gift of Churchwomen, Opened

By Alice Wright
Superintendent St. Mark's Mission, Nenana, Alaska

THE Editor of THE SPIRIT OF MISSIONS has written me that he wants a tale of the new house at Nenana, so here it is. We moved in just before Christmas; on Saint Thomas' Day, to be exact. It had been forty below some days in that week but a little thing like a low temperature did not daunt us when we were moving into the new house with its two real chimneys, and where we could have a good roaring fire and not have nervous prostration at the sound of the roar. In the old house that would mean a hot stovepipe and a very possible fire, and a fire in Alaska at forty below with thirty children on one's hands is not pleasant to think of. And we managed to be in order for Christmas with the house all decorated with wreaths and Christmas trees and stockings hanging round the fireplace even as we had planned for many months.

The big room in the new house is a delightful place with its fireplace and windows looking out on the north side on the hill and river and into the woods on the south. We have windows wherever it is possible, to catch all the stray winter sunshine and it is a bright cheery place.

We had all the usual Christmas parties: the dance on Christmas night for our children and the village people, the Christmas trees for the village children and their parents on Holy Innocents' Day. It was interesting to see how delighted the village people were with everything. We took them to see all the wonders of the new house, the engine room where our own electric light plant abides and the pump which saves small boys many weary hours and sends up hot and cold water for our bath tubs. It may be a trifle too luxurious for missionaries, but it is most pleasant. And it may be that Godliness will not be so difficult when cleanliness is a simpler matter The children have some shower baths

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Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
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Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
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Church School, 9:30.

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Communion rail. Dean Herbert L. Johnson, in a brief service, gave them authority to teach, and Bishop Page, who was present, spoke briefly and added his blessing.

* * *

Fourteen years ago Rev. William D. Maxon, rector of Christ Church, Detroit, founded the mission of St. Columba, in what was then the extreme east end of Detroit. In 1917 the mission became an independent parish with Rev. C. L. Ramsay, now Archdeacon of Michigan, as rector. About 1920 a splendid parish hall was built. On Sunday, October 16th, 1927, the corner stone was laid of a new church, English Gothic in style, beautifully designed by Lancelot Sukert. The church will seat 500 and will cost $160,000. Rev. Otey R. Berkeley is the rector.

* * *

Here we are with the first delegates elected to the General Convention of 1928: Mississippi, at the 101st council held in St. Andrew's, Jackson, elected Rev. Walter B. Capers, rector of St. Andrew's; Rev. Joseph Kuehnle, Trinity, Natchez; Rev. Val Sessions from the missionary field, and Rev. Charles E. Woodson of Vicksburg. Proposed changes in the Prayer Book were discussed, and a resolution adopted which is to be presented at the General Convention.

* * *

St. Ann's, Amsterdam, New York, which had its origin in the old Queen Ann chapel at Fort Hunter in 1712, observed its 215th birthday on October 27th. There was an enthusiastic gathering of the parish at a dinner when the final indebtedness on the new parish house was paid. Bishop Oldham was the speaker.

* * *

War memorial chapel of St. Michael and All Angels in the Albany Cathedral was consecrated by Bishop Nelson on October 25th.

* * *

Here is another fellow to watch out for: a man travelling from the west coast to the east under the name of Fred L. Meyers, having letters from clergymen in New York City. He is 63 years old, five feet ten, is slightly lame and, according to Dean Day of Grace Cathedral, Topeka, Kansas, "has a good line." He forged two checks in Topeka, signing Dean Day's name. Wire Dean Day if the man should call on you.

* * *

New windows, memorials to the wife of the rector of the parish, have been dedicated in St. James,' Winsted, Connecticut.

* * *

The Daughters of the King of the Province of the Southwest met at the time of the synod in San Antonio,

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Texas, October 18th-20th. Mrs. A. A. Birney, national president, was present and spoke at a joint session of the synod. Conferences were held during the three days.

* * *

The Boston Transcript for the past week carried a fine picture of the First Congregational Church, Winchester, Massachusetts; beautiful altar and cross, choir stalls, baptistry, altar to the left, aisle in the centre, looked like a very beautiful Episcopal Church.

* * *

By the will of the late William Parker of New Haven practically his entire estate of $700,000 has been left to Christ Church of that city. They are not to receive it until the death of his widow who has the use of the income while she lives.

* * *

Eight hundred women of the diocese of Connecticut met in Bridgeport November 3rd for the annual meeting of the Auxiliary. Missionaries from all parts of the world made addresses.

* * *

Rev. J. Chauncey Linsley who has been teaching at the Berkeley Divinity School this year is laid up with a badly sprained ankle. The classes are therefore meeting in his home nearby.

* * *

Rev. Donald Aldrich, rector of the Ascension, New York, conducted a week of prayer at the Ascension, Fall River, Massachusetts, last week.

* * *

New chancel and organ was dedicated last Sunday at Christ Church, Needham, Massachusetts, the Rev. Richard Preston, rector. A large confirmation class was also presented.

Clerical Changes

ANSCHUTZ, Rev. Lewis R., in charge of Holy Cross, Cumberland, Maryland, has accepted a call to St. John's, Springfield, Missouri.

DAMROSCH, Rev. Frank, Jr., rector of St. James', Brooklyn, New York, has accepted a call to the rectorship of St. Andrew's, Newark, N. J.

FORSYTHE, Rev. A. F., resigns as rector of St. Mark's, Macon, Ga., and accepts an appointment to Trinity Mission, Charlottesville, Va., with charge also of St. Paul's, Gordonsville.

HICKS, Rev. W. C., resigns as rector of Grace, Cleveland, Ohio. He will not take up new work until the end of the year. The Rev. F. C. Sherman, president of the American Guild of Health, is to act as locum tenens of the parish.

PERKINS, Rev. L. L., of St. John's, Green River, Wyoming, has accepted a call to the rectorship of St. Paul's, Kittanning, Pa.

SLEEP, Rev. F. H., assistant at Christ Church, Fitchburg, Mass., has accepted a call to the Good Shepherd, Fitchburg.

ST. CLAIR, Rev. H. C., resigns as rector of St. Stephen's, Ferguson, Missouri, and has accepted a call to the Holy Communion, Paterson, N. J.

TRELEASE, Rev. R. M., rector of All Saints, Berkeley, California, has accepted an appointment as field secretary of the National Council.

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The WITNESS

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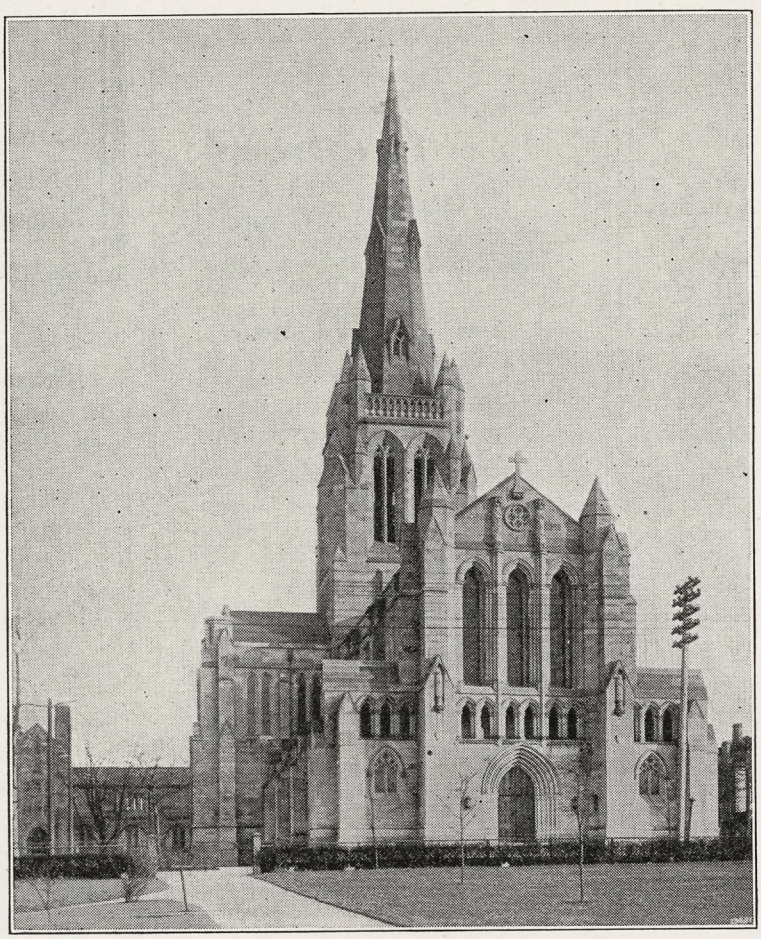

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PRAYER BOOK AS MYSTERY DRAMA

Discovering the Prayer Book

By

IRWIN ST. JOHN TUCKER

PART VI.

FROM the point of view of a newspaper writer, the Book of Common Prayer is a masterpiece of psychological insight, of dramatic sequence, and of clear, forceful and picturesque language, the like of which does not exist elsewhere.

Those men who compiled the original English Book were skilled in the Roman ritual, and familiar with that of the Greeks. They knew the mass from daily celebration of it. They knew the breviary from constant recitation. And the book they gave us comprises a distinct improvement, carefully planned and worthily executed. Changes since then have carried on their fundamental philosophy of worship. But it has seemed to me frequently that in this discussion of liturgical changes, the magnificent simplicity of the structure of the book has been ignored as if, indeed, many commentators were unaware of it.

I am weary to death of liturgical teachings which begin with "In the year of such and such a king, such and such a prayer was authorized;" or "This prayer was compiled by Bishop Thisandthat, adapted from suchandso a liturgy, which was taken from this other compilation." A lawyer in New York once remarked "Don't you love to read over the dates of the various prayers!"

This is as idiotic as saying, "Our marriage is happy because at the time we were made man and wife, Grover Cleveland was President and the Tariff Bill had just been repealed." The essence of a happy marriage is "Do you love each other?" The essence of a liturgy is "Do you mean it?"

Let me tell you first how I rediscovered the Prayer Book from the re-write desk of a newspaper. Then let us discuss it from the point of view of a dramatic writer.

The task of a re-write man is (as I have previously remarked) to weave together into one compact whole many threads of an incident narrated to him by different people. In doing so he must consider the people who are to read his paper and the time at which they will read it. He must cast it in a form that will be picturesque. He must tell the main incidents first, and give so complete a summary in the first paragraph or two that if it happens that a great press of news requires the shortening of his story, it can be done by lopping off the concluding paragraphs without loss, so that the whole will not have to be rewritten.

So I drew up the rules of rewriting for my own guidance. They are, in order of importance:

1. The point must be in the lead.
2. A good summary must follow.
3. The language must be picturesque.
4. The story must be true.

Point No. 1 means that out of the great tangle of events comprising any one story, that one fact which is of most importance to the people who are to read the story, at the time they are to read it, should be the first sentence. Many times a story contains a fact which was of great importance a day or so ago, or which will be very vital in another week. Many times it contains information very vital to people in Los Angeles or New York, but which does not interest Chicagoans. If one is writing for a drug trade magazine, a fact very interesting to hardware salesmen or locomotive engineers does not appeal to his own constituency. The "point" of the story is that one thing which interests the people who will read it, on the day they are to read it.

Point No. 2 means that immediately following this opening statement must be a short presentation of the principal results to follow, so that if all but the first paragraph or two of the story are lost, the essentials still will be there.

Point No. 3 means that events of transcendent importance can be made uninteresting by dry narration. Figures showing a great falling off of national trade, or a bank crisis, or great mortality, can be made either interesting or uninteresting by the language in which they are presented.

Point No. 4 is placed last because frequently a good story is a work of the imagination. Feature stories may be embroidered without offense. Only news stories must be strictly accurate.

WHAT PRAYER BOOK IS

Now having drawn up these points for my own guidance, I said one day, "The Prayer Book is a rewrite of the Bible. Let us see how it lives up to my rules. If it is a good job, the one fact, in all the sixty-six books between Genesis and Revelations, which is most important to the people who are in the church at the time service begins, ought to be the opening sentence."

And it is. Search how you will, you cannot find an apter beginning, a fact of more transcendent importance at the time service begins to the people in church, than the opening sentence.

"*The LORD is in his holy Temple;*

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Let all the earth keep silence before HIM."

It is a trumpet call, a sanctuary chime. God is here; never mind the preacher, the choir, the other people in the church. Forget troubles and worries; God is here, nothing else matters.

This book goes on with a marvelous psychological sequence. If God is here, what manner of God is he? How shall I approach him?

I was glad when they said unto me "We will go into the House of the Lord."

But there is an obligation connected with my presence here:

"Let the words of my mouth, and the meditation of my heart be always acceptable in thy sight, O Lord, my strength and my redeemer."

And finally, because God is Our Father, not only My Father, comes the necessary result, the mental attitude toward other worshippers:

"Grace be unto you, and Peace, from God our Father, and from the Lord Jesus Christ."

This is not only good newspaper. It is good drama, with God and you as the principal actors, and with the stage set for that stupendous mystery, the invitation to which says, "Accompany me, with a pure heart and an humble voice, to the Throne of the Heavenly grace."

Thus the first point is made good. Let us consider further.

Point No. 2 is "A good summary must follow." Here, in the Prayer Book's opening sentences, directly following those which place you face to face with God, is a summary of the Life of Christ, told in the words of the most vivid and unforgetable speakers that could have been chosen.

Look at them, as the Sentences call up before you their flaming figures.

"Repent ye, for the Kingdom of Heaven is at hand." It is John the Baptist, in his raiment of camel's hair, standing at the fords of the Jordan, calling for converts with all the burning intensity engendered by his eighteen years in the desert;

"Behold, I bring you good tidings of great joy"—It is the angel of the Nativity who speaks, announcing to the shepherds who kept the Lambs of God, the Temple flocks round Bethlehem, that their labors were ended, for the true lamb of God was born into the world;

"From the rising of the sun, even unto the going down of the same"—It is Malachi, the mysterious Last Voice of the Old Testament, he who predicted the coming of Elijah before the great and terrible Day of the Lord; and he is predicting now the world-wide spread of the faith;

"Is it nothing to you, all ye that pass by?"—Jeremiah speaks, and the words describe Christ suffering on the hilltop beside the road out of Jerusalem;



BISHOP LAWRENCE
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"He is Risen; the Lord is Risen indeed"—The Angel of the Resurrection speaks, and the joyful Apostles answer;

"Seeing that we have a great High Priest that is passed into the Heavens, Jesus the Son of God"—It is the unknown writer of the Epistle to the Hebrews who speaks now; he—or she—who wrote that most marvelous book which bridged the chasm of despair that fell athwart the believing world, when Jerusalem was destroyed by the armies of Titus;

"Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come!"—It is the voice of the myriads before the throne of God, in the vision of the Revelation.

SENTENCES OF PENITENCE

Then follow ten sentences of penitence, depicting in a sequence just as vital and inevitable the impact of a realization of these truths upon the worshiper, closing with a sentence which many a time may serve as an exhortation to confession—"If we say that we have no sin, we deceive ourselves"—ourselves, not God!

Point No. 2 is made good, and so is No. 3, that the language must be picturesque, and No. 4, that the story must be true!

Sentences for evensong vary slightly from those for morning, and are perhaps more exquisitely beautiful. There are 27 sentences in morning and 28 in evening prayer. Of these, 15 are the same in both.

Sentence No. 2 in Evensong loses much of its beauty by its translation. "House" in Hebrew means both the dwelling and the family, or children, as "house of Aaron," or "house of Jacob." Read it thus:

"Lord, I have loved the *home of thy children,* and the place where thine honor dwelleth!" and see how wonderfully it gains.

Once a young woman came to me after an evening service in New York, and she was crying. She said, "All day I have been attending a meeting of a radical committee, and there was so much bickering and bad feeling and wire pulling that I had just about lost my faith in humanity. Then I happened by here, and came in, and you were just saying that opening sentence, "Behold, the tabernacle of God is with me!" and it has been singing in my heart ever since. It brought me back my religion!"

What shall you do in church before service begins? Meditate on these sentences. Let them soak into your comprehension. If you make any sort of a genuine effort to appropriate them, they, and the grace of God working through them, will leave you definitely cleaner and stronger than when you began. They are soul-cleansing medicine.

Preacher, Pulpit and Pew

By E. P. Jots

A certain ramous actor sometimes shows interest in the lesser lights about him. One day he was conversing with one of his stage hands. "And what, my good fellow, is your vocation?" queried the condescending matinee idol.

"I'm a Baptist," was the reply.

"No, no, that is your belief. I want to know your vocation. For example, I am an actor."

Said the scene shifter: "Naw, that's your belief."

As a result of an incident at a recent marriage performed by him, a justice of the peace in Missouri has posted the following sign in his office: "Brides must not kiss the justice of the peace."

Sunday School Teacher: "Now, Willie, what happens to a man who never thinks of his soul, but only of his body?"

Willie: "Please, teacher, he gets fat."

* * *

"Papa, were all the animals already on earth when Adam and Eve lived in the Garden of Eden?"

"Why, of course, my boy."

"Then what did the clothes moths live on?"

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EMMANUEL CHURCH, LAGRANGE, ILLINOIS

BUILDING CHURCHES OF STONE

For Divine Worship

By

BY H. S. BRIGHTLY,
Director, Architects' Service Bureau, Bedford, Indiana.

IN THE building of homes there is a great range in style of design and in material from which to choose, depending largely upon the personal taste of the prospective owner. In the building of churches there are but a few dominant styles, and really but two classes of material that are generally considered suitable—suitable in degree of durability or weathering qualities and consequent permanence in beauty, and as a means of expressing appropriately in a dignified way, the spiritual ideal on which all branches of Christian faith are based.

That the walls of such a building should be constructed of some sort of masonry, it appears offhand should be a foregone conclusion, based upon the usage requirements of these structures. Being built to house, for an indefinitely long period, the religious worship of a number of people, such buildings must be of permanent construction, in which the element of maintenance cost has been reduced to the lowest possible degree and furthermore should be constructed as nearly fireproof as practical considerations make possible.

That they should be dignified and beautiful seems to require no comment, for this has been an acknowledged fact during the centuries of church buildings throughout the Christian era; beautiful not in a fanciful or frivolous way, such as may often seem appropriate for certain other types of buildings, but beautiful in a truthful and spiritual way through the use of good materials, honestly built, free of sham and meaningless ornament, bearing the stamp of honest draftsmanship in their shaping and erection.

Materials, therefore, that are beautiful and appropriate, in and of themselves, which require no great amount of ornamentation or enrichment, but which also lend themselves readily to such artistic expression of the designer's ideas and scheme of ornamentation that may be appropriate to the particular church structure. The fact must not be overlooked that a church building, however simple in point of design and plain or devoid of so-called architectural expression, is nevertheless a temple to the religious ideal of the communion which it serves to house.

There are, therefore, as previously stated, but two major materials that seem to fulfill the requirements of the exterior walls—brick and stone—but in these two materials the builder of churches has a wide range of choice in securing the effect desired for any particular type or style of church building.

With certain styles of architecture

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—Byzantine, Lombardy, Romanesque and American Colonial—and certain other specific types, brick may seem to be the appropriate material, but even here it is invariably necessary that such buildings, for their proper expression, be appropriately trimmed with a light colored stone capable of carrying the architectural detail which cannot be executed in the brickwork of which the plain surface or field work of the walls is built.

Stone, therefore, is by far the most appropriate material for the walls of church buildings and the one material that it is possible to use successfully when the church is designed on any of the many so-called churchly styles of architecture, which run the full gamut of the Classical and Medieval architectural styles; that in the Classical are invariably based upon Greek or Roman temples and Basilicas, Renaissance Churches and Cathedrals; and in the Medieval, all the way from early Romanesque and Norman styles down through the many phases and developments of the Gothic periods, to its culmination in the Great Cathedrals that stand throughout Europe today as monuments to the religious fervor of those ages when the civilized people of the world were gradually finding their way to a new and better mode of thought and life.

The majesty of stone as evidenced by the very rocks of which it is formed, are in themselves a commanding factor that expresses the attribute of strength, truth, force, permanence and other elements in the foundation of all religious beliefs. When we have combined with these elements, not only the rugged and often dark and sombre beauty of rough rock, but also the added element of a light, pleasing color-tone and a fine texture that enables the stone to be cut and carved quite readily into the many beautiful forms required by the architectural embellishment of the design, or the enrichment of plain surfaces, then the very acme of suitability for church structures seems to have been reached. For here we have a material that expresses truth, in keeping with the precepts of the New Testament, that is in a more pleasant and beautiful way and in keeping with the modern trend of religious thought. For here seems expressed not the dark and sombre feeling of the vengeful Jehovah of the Old Testament, but the light and life-giving God of the doctrine of Christ.

This feeling of beauty, consistent with the modern ideas of religious thought, is probably more than anything else responsible for the departure from the older rather too sombre effects in church structures, as exemplified by the recent work of some of the best architects, in which the somewhat gloomy architecture and decoration of past generations has given way to an equally spiritual, though lighter and brighter, may we say, more heavenly effect.



WASHINGTON CATHEDRAL

The Anglican Church has been very consistent in the use of stone for her church buildings, and has generally been very happy in the choice of the styles used as the basis for church designs. A great majority of these have been based upon an appropriate adaptation of some good phase of the Gothic style, or in some of the smaller buildings, based upon the village churches of England; the latter frequently built of rough local stone obtained from some nearby quarry, also most appropriate, and doubly beautiful when trimmed with a lighter stone that permits some of the desired elements of architectural expression to be incorporated in the building.

In the larger church building there is no material more suitable, none usually as rich and handsome in appearance and as expressive of churchly character as a light colored limestone, such as that quarried in Southern Indiana, for it combines beauty of appearance and fine weathering qualities with all of the structural properties that are necessary in a material that is used for facing the exterior walls and exposed parts of permanent buildings,

Quite similar to the Portland Limestone of England, and vastly superior to the Limestone of France, of which so many of the European cathedrals are built, it is a time-tried and proven material, even in this comparatively young country of ours, where it has been used for over 50 years in some of our finest buildings, religious, public and private. And if one wants to look further back, it is only necessary to seek evidence in the pyramids and temples of ancient Egypt for limestone, a much less pure and structurally perfect stone than that of Indiana, was the favored material of the early Egyptian builders.

There is certainly no material, that by a happy combination of all around merit, structural properties, workability, appearance and weathering properties, is so eminently suited for use in church buildings. To these it adds the advantage of low cost, for there is no other building stone that can be quarried and worked so readily by machinery, and as a result of this is quite so low in cost. In fact, the cost is often astonishingly low, in comparison with any of the manufactured substitutes for stone that could be used. This makes the use of

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natural stone justified, even where the building appropriations must be held down to the lowest limit, for there is never a time when synthetic substitutes any more than cheap, flimsy construction of any sort, is justified in the building of churches. Then, where economy is an important factor in the problem, it is possible to employ a readily worked stone of this kind in a rougher way as masonry for the field work or plain areas of walls, using cut stone only for the trim, in a manner somewhat similar to where the plain portions of walls are built of rough local stone masonry. For this purpose the stone is furnished to the mason builder in the form of rough sawed strips of the thickness and width required in random lengths, which are readily broken into the units of length required, by masons on the building site as the work of erecting the walls progresses, eliminating all of this plain wall work from the cut stone contract. Using the limestone in that manner is especially appropriate where the stonework is to be laid up with an informal scheme of jointing, such as range work, or in some form of Random ashlar, as shown by the two churches illustrated in the issue.

A stone church built in this way is not only most appropriate in exterior appearance but can very often be built at only a slight increase in cost over brick or any other type of rougher wall masonry that might be used.

Where the main or plain parts of the walls are built of brick, either on account of cost restriction or individual preference, or on account of the style of design, it is an almost invariable custom to use a light colored limestone such as the famous Indiana product for trim, both because there is no other material that is so readily worked and consequently available from the standpoint of cost, and because the pleasing, light color-tones of this fine, natural stone form such a delightfully satisfactory contrast to the brickwork, quite regardless of whether a red, brown or buff brick is used.

Thus, in what is now so aptly termed The Nation's Building Stone, the builder of churches has not only the most handsome material for religious structures, a material that will magnify the beauty of the architect's design and age gracefully with the passing years, but also a material that is sufficiently low in cost in any of its forms to be always economically available, and logically the preferred material, for church exteriors of all types, from the smallest parish church to the largest city church.

The use of this fine, light colored limestone is not confined to the exterior of churches, however, as the more uniform grades of this stone, on account of its uniform texture and color-tone, is just as adaptable for beautiful interiors, for chancel fittings, reredos, rood screens, pulpits, etc. A number of the most elaborate and costly church interiors in America are constructed of beautifully carved Indiana Limestone, veritable symphonies of praise to God, wrought by the hand of man in this stone, the Creator's greatest gift to the church builders of America.

The picture on the cover and that at the head of this article are examples of two leading Episcopal Churches built of Indiana Limestone.

Anniversary of the Girls' Friendly

Reported by
Gladys W. Barnes

A GREAT meeting of the Girls' Friendly Society in America took place in the Hotel Statler, November 2-6, marking the fiftieth anniversary of the founding of the first parish branch of the Society in the United States, observed in connection with the triennial meeting of the G. F. S. National Council. Registration, totalling over 1,200, was unprecedentedly large and represented every part of the country. All national officers were present, including all the eight Provincial vice-presidents. An epoch-marking innovation this year was the presence of young "member-delegates" voting in the Council, seats and votes heretofore having been limited to officers of the Society.

The program was carefully built around a central theme of "Widening Horizons," and was crowded with events and ideas both useful and inspiring, far removed from the perfunctory round of meetings that too often afflict conventions.

Distinguished speakers and visitors including Bishop Murray, all three Massachusetts bishops, Bishop Oldham, the Rev. F. J. Cotter of Wuchang, Dr. Miriam Van Waters of the Los Angeles Juvenile Court, author of that widely known little book, "Youth in Conflict" (and a member of THE WITNESS' Famous Episcopalians Club), Dr. Adelaide Case of New York, Deaconess Newell, formerly of Mexico; and also a great number of outstanding personalities among officers and delegates.

Among the chief events was the International Dinner, at which Bishop Oldham roused a thousand people to their part in "Christianizing International Relations." Before his address, some delightful Polish girls from the Lowell Y.W.C.A. International Institute danced in Polish costume. Another event was a Missionary Luncheon where, with Miss Helen Brent presiding, more than a thousand heard Deaconess Newell and Mr. Cotter discuss missionary problems, Mr. Cotter contrasting the earnestness of the little band of Chinese Christians with the carelessness of many complacent American Church people. At the luncheon, eight colored girls in costume represented G. F. S. work in the Philippine Islands.

There was a beautiful pageant, in Symphony Hall, written for the occasion by Miss Era Betzner of New York, and directed by her, with a cast of over 750, from 72 parishes in four dioceses.

On Sunday in Trinity Church there was a corporate Communion and annual memorial service at 8, and at 4, a closing Festival Service, with Bishop Murray preaching. There were daily early celebrations of the Holy Communion in Trinity Church and elsewhere. On Sunday morning several hundred delegates made a pilgrimage to St. Anne's Church, Lowell, where the first G. F. S. branch in this country was founded fifty years ago by Miss Elizabeth Edson. The chaplain of that first branch, Rev. Alfred E. Johnson, preached at this anniversary service.

Each morning, Dr. Adelaide Case led the delegates in a meditation on their companionship with those "Pioneers of Progress," the people of the Bible. Two series of exceedingly valuable discussion groups were conducted, under the general direction of Mrs. Harrison Elliott, of New York.

As picturesque as a pageant was the meeting on Thursday night planned to give special recognition to the young members of the Council. One young girl, Gladys Thompson of Trinity Church, Pittsburgh, Pa., presided and three others, Doris Hilton of Christ Church, Andover, Mass., Winifred Leyland of St. Paul's, Newport News, Va., and Margaret Hammond of St. Luke's, San Francisco, with charming frankness spoke to the theme, "Youth Scans the Horizon." A summary was given by Dr. Van Waters, out of her most intelligent and sympathetic understanding of present-day American youth.

Reference should of course be made to *The G. F. S. A. Record* for official reports of the business sessions. A new national president was elected, Miss Margaret M. Lukens, of Conshohocken, Pa., formerly vice-president for the Third Province, now succeeding Miss Frances W. Sibley, who has been president for thirteen years. Three new vice-presidents were elected: Mrs. Prescott Lunt of Rochester,

(Continued on page 14)

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE Synod of the Province of New York and New Jersey is always an interesting event. It is being held this year at Christ Church, Rochester, New York, November 15-17, which makes it impossible for us to give a report of it in this issue, but since the program is here we will set that down and let you write your own superlatives. On the first evening a service, with addresses on the Lausanne Conference by Bishop Ferris and the Rev. George Craig Stewart of Evanston. The next morning, after the services and the business meeting, a conference on Evangelism, Bishop Oldham of Albany presiding, and Mrs. Samuel Thorne as the speaker. The delegates and friends eat at one o'clock; maybe listen to speeches also, though none are announced. At two there is a conference on Missions with the following speakers: Bishop Carson of Haiti, Bishop Colomore of Porto Rico, Rev. A. Villafane, who is to tell of the social conditions in Porto Rico, Mr. William B. Newall, an Indian worker in the diocese of Western New York (there are Indians there, in case you don't know it), and Rev. Harrington S. Littell of Hankow, China. Religious Education later in the afternoon, the Rev. Charles S. Lewis presiding. That evening a banquet, again with no announced speakers.

The Social Service Commissions are putting on a program also; Bishop Stearly presiding. The Rev. Harold Holt is to tell of the Program and Ideals of the National Department; then there will be a conference on the work of the Church Mission of Help. In the afternoon the Rev. Alfred S. Priddis of Buffalo speaks on Cooperation with other groups in social action, and the Rev. Charles R. Allison, Rev. L. F. Chard and Rev. E. S. Ford are to speak on rural work. You will understand of course that business sessions are mixed in with these entertaining conferences. The Woman's Auxiliary program takes up a day with Miss Helen Brent and Miss Grace Lindley down as the speakers. In addition to all this there are to be meetings of the Girls' Friendly, Church Mission of Help, Periodical Club, Daughters of the King, Guild of St. Barnabas, Brotherhood of St. Andrew, and, as that fellow says over the radio, "what have you?"

* * *

There is an announcement on the back page of this paper which should be of interest to Church people; the Religious Book Club which is to send to its members each month the best new book in the religious field. The selection is to be made by a committee of outstanding leaders, the Rev. S. Parkes Cadman, Bishop Brent of Western New York, Rev. Harry Emerson Fosdick, Bishop McConnell of the Methodist Church and Miss Mary Woolley, the president of Mount Holyoke College. In this day of mass production of books such a service is a real one which will be taken advantage of by thousands of Church people.

* * *

Rev. Murray Bartlett, president of Hobart College, was the preacher at the midday services at Trinity Church, New York, November 7-11; from the 14th to the 18th the preacher is the Rev. Cyril Hudson of England, this year of the faculty of the Berkeley Divinity School; the Rev. William B. Kinkaid, in charge at Trinity, is to preach from the 21st to the 25th and the Rev. Frank Gavin, professor at the General Seminary, preaches from November 28th to December 2nd.

* * *

At the recent State meeting of the Welfare Workers at Joliet, Ill., there was a meeting held at the suggestion of the Chairman of the Department of Christian Social Service of Springfield, Rev. R. Y. Barber, of representatives from the three Dioceses in the state looking towards the forming of some united effort of work along the social service line. While the number of workers were small at the meeting yet it was an earnest gathering and under the fine leadership of Deaconess Fuller, of Chase House, Chicago, there was organized a Guild of Episcopal Welfare Workers. Rev. A. Newberry will be the first presi-

FAILS TO ELECT

After balloting for three days in an effort to elect a bishop coadjutor, the convention of the diocese of Fond du Lac adjourned in a deadlock and postponed action until the annual meeting of the diocesan convention next year. The candidates were the Rev. Don Frank Fenn of Minneapolis; the Rev. Spence Burton, S.S.J.E., of Boston; the Rev. H. L. Bowen of Chicago; the Rev. Harwood Sturtevant of Racine; and the Rev. C. W. Bothe of Stevens Point, Wis. The Rev. Frank Gavin of the General Theological Seminary received one vote in each order on the first ballot.

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dent and Miss Kathleen Moore, Chicago, secretary-treasurer.

The big objective for the year is to find every Churchman who is engaged in welfare work in the state and work to get as many as possible to go to the next state meeting in Quincy, Ill. next fall, when it is hoped that we can have our corporate communion, breakfast and then a round table to plan for the future.

We are the only religious body that is making any concerted move to take any interest in this great band of workers and to let them know we are with them in all their work.

* * *

The sixth annual conference of Church Workers Among Colored People in the first and second provinces held their session at St. Mark's Church, Plainfield, New Jersey, beginning the evening of October 5th, and closing on the night of October 7th. The conference was welcomed by the Hon. J. T. MacMurray, Mayor of Plainfield, the Rev. E. V. Stevenson, rector of Grace Church, and the Rt. Rev. A. W. Knight, Bishop Coadjutor of the Diocese of New Jersey, with a response by the Rev. G. F. Miller of St. Augustine's Church, Brooklyn. The sermon was by the Rev. J. H. Johnson of St. Cyprian's Church, New York City.

The president, the Rev. George M. Plaskett, made the annual address, in which he stressed, among other matters of importance and interest to the conference, the necessity of the conference establishing a scholarship fund, the interest of which may be used to assist deserving students. The conference went on record as committed to such a plan. Each parish and mission in the provinces will be expected to bring to the conference year by year a small per capita tax, the increase of which in time will give a substantial sum as the principal. The Woman's Auxiliary voted $126 as a nest egg for this purpose. With the election of the same officers the conference was organized for the coming two years; the Rev. George M. Plaskett, President; the Rev. C. Canterbury Corbin, Vice President; the Rev. William N. Harper, Secretary; Mr. Joseph H. Brown, Sr., Treasurer. The Church Service League elected the following officers for the first time: Mrs. William McKinney, President; Mrs. Maude Cole, Vice President; Mrs. Laura McCoy, Secretary; Miss Josie Phillips, Treasurer.

The following papers were read and discussed: "Is the Church a Non-essential?" Rev. P. G. Moore-Browne; "A Prospect for Worship in the Church School," Rev. S. H. Bishop; "Why Men Go To Church," Mr. Harry Mars; "Missionary Activities," Miss Josie Phillips. Very helpful addresses were made by the Rev. W. D. McClane and the Rev. N. P. Boyd on "Missionary Activity in Urban Centers." Miss Mary E. Moore of Hiddenite, North Carolina, addressed the Conference about her work among the mountain negro children. Two addresses: "A Woman's View of the Chinese Situation" by Mrs. Hollis S. Smith, and "A Man's View of the Chinese Situation," by her husband, the Rev. Mr. Smith, both of Shanghai, China, were very informing and created a good deal of interest. The delegates and visitors had the privilege of listening to two fine addresses, one by Bishop Matthews of New Jersey, and the closing address was a most heartening and inspiring one by the Rt. Rev. Wilson R. Stearly, Bishop of Newark, and president of the Synod of the province of New York and New Jersey.

* * *

Throughout the country Child Labor Day will be observed for the twenty-first year on the last week-end in January. As in former years, this will be the occasion for religious and educational organizations, women's clubs and other interested groups to bring to the attention of their members the fact that the problem of child labor is not yet solved.

Child Labor involves more than

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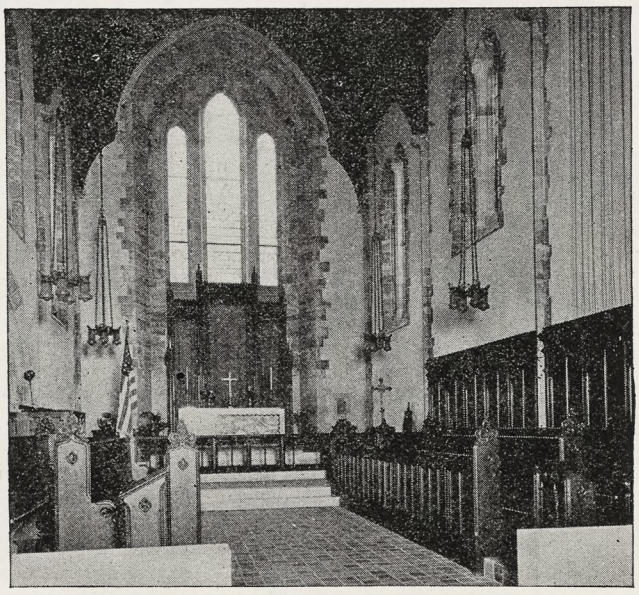

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the mere question of the age at which a child should be allowed to go to work. It includes the prohibition of all work for children under 14, and of dangerous work for children under 16; it includes the establishment of an 8-hour day and the prohibition of night work for children under 16; and evidence that the child is strong enough for work.

Few states have adequate protection in all these respects. In 14 states the law carries an exemption which makes it legal for children under 14 to work in factories or canneries, at least out of school hours; in 11 states children are permitted to work 9 to 11 hours a day; in 17 a physician's certificate is not required of a child starting work; in 28 children of 14 may work around explosives; in 22 they may run elevators; in 17 they may oil and clean machinery in motion.

To make known these facts of child labor and to stir the public to demand their correction is the purpose of child labor day—January 28 for synagogues, January 29 for churches, and January 30 for schools and clubs.

The National Child Labor Committee, 215 Fourth Avenue, New York City, will send free of charge to any interested groups an analysis of the law of their state and other material to aid in the observance of Child Labor Day.

* * *

Unsolicited gifts from contributors living in the south seas and near the arctic circle have been received by Washington Cathedral. This indicates, it was pointed out, the widespread interest in the cathedral undertaking. A nation-wide campaign under the leadership of General John J. Pershing and other eminent men is now in progress to raise $6,800,000 immediately and $30,000,000 ultimately for the completion and adequate endowment of the cathedral and its associated institutions.

One gift was from the Philippine Islands, a draft of $50 being sent as the contribution from the Cathedral Parish of St. Mary and St. John, P. I., toward the Washington Cathedral fund.

From the far north came $12.15, the gift of Christ Church Mission, Anvik, Alaska. "I feel that it is good for us to be in touch with so significant a work as the building of the Cathedral in the National Capital," the Rev. John W. Chapman, in charge of the Alaska mission, wrote.

* * *

Following a successful Church School Institute held in October, the Department of Religious Education of the Diocese of Georgia, with headquarters in Christ Church Parish House, Savannah, has arranged a program of study in credit giving courses to be given in a Normal School to be conducted by the Department from November through June, for the Church School teachers in the Savannah parishes and others both in the city and diocese. The courses are as follows: for November, "Methods and Materials for Kindergartens"; December, "Church School Administration"; January, "Religious Drama"; February, "Story Telling"; March, "Principles of Christian Social Service"; April, "Materials and Methods—Primary Department"; May, "Worship in the Church School"; and June, a Ten-Day Normal School in the new diocesan camp to be built on St. Simon's Island.

Grade conferences in preparation for the Sunday lessons in the Christian Nurture Series will also be held each month at the Department's headquarters, during the teaching months, four lessons being taught for the month in nine grades.

* * *

By action of the National Executive Committee of the Brotherhood of St. Andrew at its recent meeting, the Rt. Rev. John G. Murray, Presiding Bishop of the Church, was elected Honorary President of the Brotherhood and on October 31st his acceptance was received. In his letter of acceptance he said: "I am acting affirmatively because of my very positive conviction that there is a real work for the Brotherhood to accomplish in the Church at the present time. Especially is there a vocation for it in the carry-on work of the Bishops' Crusade and by return to consecrated service along the lines of first principles, with Divine guidance and blessing, the members of the Brotherhood will find immediate and continuing opportunity for the successful accomplishment of their original purpose. With such mind and in such endeavor I shall esteem

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it a privilege to cooperate most heartily."

* * *

Under the leadership of the Rev. William Way, D.D., rector of Grace Church, Charleston, South Carolina, a week of special services was held in St. John's Church, Montclair, N. J., the Rev. James T. Lodge, rector, beginning Sunday, Nov. 13th, and continuing through Friday, Nov. 18th. Careful preparation had been made by a special committee of the vestry under the direction of Henry C. Quigley, Sr. The rector has held six discussion group meetings for the entire parish, using Dr. Sturgis' last book, "A Church Awake." The men of the parish arranged and conducted six cottage meeting groups in as many geographical centers of the parish at which time personal religion has been stressed. There have also been held several congregational meetings to practice hymn singing for the week.

* * *

The Synod of the Province of the Southwest held its 11th session at St. Mark's Church, San Antonio, on October 18-20, the guest of the Diocese of West Texas, the Rt. Rev. Wm. T. Capers, Bishop.

The outstanding features of the three days' meetings were the inspirational addresses by the following speakers:

The Presiding Bishop, the Most Rev. John G. Murray, who preached at the opening service and delivered three addresses during the conference; the Rt. Rev. James Wise, Bishop of Kansas, who spoke on "Standing by the Program of the Church;" the Rt. Rev. Clinton S. Quin, Bishop of Texas, and Miss Margaret Weed, of the Diocese of Florida, who spoke on the "Evaluation of the Bishops' Crusade;" the Rev. S. Harrington Littell, of Hankow, China, who brought an especially inspiring message of the future work in China; the Rev. Bertram E. Brown, of Tarboro, N. C., who spoke enthusiastically of what might be accomplished through rural missions; Mrs. A. A. Birney, National President of the Daughters of the King, and Miss Laura F. Boyer, Assistant Educational Secretary of the Woman's Auxiliary, both gave inspiring talks along their respective fields of service; and the Young People's Rally and dinner, in charge of Miss Dorothy Fischer, Secretary of the Young People's Department of the Diocese of Texas, was a fitting climax to the three days' meetings.

The Province of the Southwest is one of the largest, comprising the states of Missouri, Kansas, Oklahoma, Arkansas, Texas and New Mexico. The attendance was very representative of all the dioceses and missionary districts, and the spirit of fellowship and harmony was especially fine.

St. Mark's, of San Antonio, the Rev. Rolfe P. Crum, Rector, with its new Parish House and Educational Building, played the part of host for the diocese, and the new buildings and modern equipment gave an added interest to the Conference.

* * *

As a part of the church program for the Armistice Day period, a

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large delegation of representative leaders, convened by the Federal Council of the Churches, waited on President Coolidge and the Secretary of State, on November 2, and presented a memorial urging the Government to accept the proposal of M. Briand for a treaty outlawing war between France and the United States. The memorial strongly urged, also, that this step be made the occasion for a declaration of policy that our country desires to make similar treaties with all other nations.

The memorial, signed already by over 700 churchmen and receiving additional signatures every day, was presented to the President by a committee headed by Bishop William F. McDowell of the Methodist Episcopal Church, Chairman of the Washington Committee of the Federal Council of the Churches of Christ in America.

* * *

Announcement was made on Nov. 4th of the resignation of the Rt. Rev. Charles H. Brent, Bishop of Western New York, as Bishop in Charge of the Episcopal Churches in Europe; and of the appointment of the Rt. Rev. William Lawrence to succeed him. Bishop Lawrence will assume his duties at once.

Supervision of these European churches, in addition to the administration of his American diocese, it was said, has proven too great a burden for Bishop Brent in the impaired condition of his health. The churches are located in Paris, Nice, Florence, Rome, Dresdent, Munich, Geneva and Lucerne, and including the Chateau Neuvic School, in Southern France, Holy Trinity Reading Room and the United States Students and Artists' Club in Paris, are important centers for students, tourists and Americans permanently residing abroad. They are practically self-supporting. In a note announcing Bishop Brent's resignation and the appointment of Bishop Lawrence as his successor, the Rt. Rev. John Gardner Murray, Presiding Bishop of the Episcopal Church said:

"The Rt. Rev. Charles H. Brent, Bishop of Western New York, has been compelled by ill health to resign as Bishop in Charge of European Churches. I have accepted the resignation of Bishop Brent, and in doing so express the deepest regret which I know is shared by the entire Church because of the distinguished service he has rendered. I am happy to announce that the Rt. Rev. William Lawrence has been appointed by me successor to Bishop Brent and has accepted this appointment effective from this date. I am convinced that a universal pride and satisfaction will follow this announcement which insures a service of the highest distinction."

* * *

A memorial service commemorating the 95th anniversary of the Consecration of Bishop B. B. Smith as the first bishop of Kentucky was held at his grave in Frankfort, Kentucky on Oct. 30th. The historical address was delivered by the present bishop of the diocese, the Rt. Rev. L. W. Burton.

* * *

The 12th annual meeting of the International Goodwill Congress was held in St. Louis, Nov. 9th, 10th and 11th. Addresses were made by scores of prominent leaders, including former Secretary of War, Newton D. Baker, Col. Raymond Robbins, the Rev. Joseph Fort Newton, Hon. William E. Sweet, former governor of Colorado, Rev. Frederick Lynch, Mr. Charles Stelzle, Rev. Daniel A. Poling of New York, Mr. Henry Wickham Steed of London, Rev. Arthur J. Brown of New York, Rev. William P. Merrill of New York, Dr. John A. Lapp, professor of sociology of Marquette University, Rev. Joseph Wilson Cochran of the American Church of Paris, France, and Professor William I. Hull of Swarthmore College.

* * *

Bishop Lloyd of New York, chairman of the board of trustees of the Kuling School, China, writes:

"The friends of the Kuling School have been so singularly constant in their care of the school that I feel it is due to them that they should know how things stand. I am wondering if you will do me the favor of giving space to this letter?

"They already know of the unexpected and heavy expense that has resulted from the upheaval in China and the necessary return of the staff to this country. All this they have generously taken care of.

"At present the situation is practically chaotic. One thing is certain: The school must be ready to reopen whenever the missionaries and their children are back in their homes. It is possible, even though it

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◆ ◆ ◆

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"GIFT BOOK. PHILO W. SPRAGUE'S last book, the Bohlen Lectures for 1924, will soon be out of print. Remaining copies $1.10, a few autographed copies at $5.10 each. Rev. Wolcott Cutler, 41 Monument Square, Charleston, Mass."

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and
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"Pay-as-you-go" means "Keep appropriations within your expected income." This is the order of General Convention.

Pledges for 1927 fell short of Budget requirements by $251,000. The National Council was forced to cut this amount from appropriations desperately needed.

The Axe Fell

And what follows is but one of many examples of the keenness of its blade

When word reached Kyoto, Bishop Nichols and his Council did their best to reduce expenditures. Still the total was less than the reduction required. Then Bishop Nichols put the situation up to the American missionaries. They all agreed that **their salaries** should be cut in order to make up the difference between needs and reduced appropriations. One missionary wrote what must have been in the minds of all:

> "It does seem a little tough to have to cut into one's salary after one has tried to be generous with the appeal for the year's quota. It will mean a little less of this or that that we meant to do for the purpose of recreation, and perhaps mean the giving up of long-cherished dreams.
>
> "All this means pinching and self-sacrifice.
>
> "I surely hope that we will not have to cut another year, for I do not like to do it even though this year I was prepared to take a cut of double the 1¾ per cent if necessary."

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EVERY MEMBER CANVASS

THE NATIONAL COUNCIL, 281 Fourth Ave., New York

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Services

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

Grace and St. Peter's, Baltimore
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

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Rev. A. Edwin Clattenburg, D.D., Rector
Sundays 8 and 11 A. M.

may not be probable, that the school must be ready next autumn. Things are moving so rapidly in China that nobody can guess what will be.

"Meantime there are certain continuing expenses: for the care and upkeep of the property, for financial obligations to certain members of the staff who reached this country too late to establish themselves for the current academic year. These things must be provided for. The Trustees feel sure that those who have made it possible for Kuling to be so firmly established will be unwilling to allow the school to be put in jeopardy.

"Personally I have no doubt that the faith of the Trustees in the friends of the school will be justified."

* * *

The Every-Member Canvass of Trinity parish, Potsdam, New York, has been held in advance of the canvass date adopted by the diocese generally. This canvass was organized and executed by the Men's Club in the absence of the rector, and the result was an over subscription of the budget. The canvass was made on Sunday, October 30th. The morning service was an Every Member Attendance service, with a corporate Communion of the canvassers. The following evening the men of the parish gave the rector, the Rev. W. J. Hamilton, a surprise dinner at which they presented him with a handsome Oxford Bible. Mr. Hamilton remarked of the successful canvass, "It shows what men will do if responsibility is placed upon them."

* * *

A series of Bishop Crusade serv-

ANNIVERSARY OF THE GIRLS' FRIENDLY

(Continued from page 7)

N. Y., Miss Julia J. Cunningham of Baltimore, and Mrs. Charles E. Roberts of Kansas City, Mo., for the Second, Third, and Seventh Provinces respectively. The rest of the officers were re-elected. Development of the G. F. S. National Center in Washington is progressing, and a house has been bought for it.

In the matter of finance, the G.F.S. Council found its lofty theme and purpose of "widening horizons" in perplexing conflict with cuts in its budget. The executive committee was asked by a rising vote to devise if possible some means of increasing the Society's resources.

The finest sort of hard work, long before the meeting and while it was going on, was done by the various national and Massachusetts diocesan committees, the Hotel Statler management rendering every possible assistance and courtesy.

The place of the 1930 meeting was not determined.

Services

Cathedral of St. John the Divine, New York.
Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York
Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D., Rector
Sundays, 8, 10 and 11 a. m., 4 p. m.
Daily, 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursday, 7:30 and 11.

St. James, New York
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

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

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee.
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
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Rev. John Mockridge
22nd and Walnut Sts.
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Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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ices were held at Christ Church, Hornell, New York, the week of October 16th, the missioners being Bishop Ferris and the Rev. Henry deWolf deMauriac, rector at East Aurora, New York. This is the second series of Crusade services to be held in the parish.

* * *

The Rev. John Gilbert Spencer, rector at Hornell, was presented with a Studebaker sedan by his parish.

* * *

Professor Manley O. Hudson of Harvard University was the speaker at the Armistice Day service held at St. James' Church, Chicago, under the auspices of the social service commission.

* * *

The million dollar campaign for the new St. John's Hospital in the diocese of Long Island came to an end with a victory dinner at which it was announced that $965,185 had been raised. The balance of the million dollars was immediately pledged by those attending the dinner. The campaign was under the direction of the firm of Ward, Wells, Dreshman and Gates. Gifts came from the one dollar of a little newsboy, the $30 of a scrubwoman, the $60 of the workmen now digging the foundations, and the $100,000 gifts of the millionaires. Race, creed and color were put aside during the campaign as it will be in the service to be performed by the hospital. "All have joined together," said Bishop Stires, "to give to Brooklyn a hospital that will immortalize its generosity for generations to come."

* * *

The class on personal religion has been resumed at St. Paul's Cathedral, Boston, and will continue on Fridays at 11 A. M., throughout the winter.

* * *

Bishop Brewster of Maine dedicated the new parish house of St. Stephen's Church, Portland, last week. St. Stephen's is the oldest Episcopal Church in the state.

Clerical Changes

BENNETT, Rev. A. G. B., rector of All Souls', Biltmore, N. C., has accepted a call to St. Timothy's. Columbia. S. C.

BURROUGHS, Rev. Nelson M., formerly curate of St. Paul's, Syracuse, New York, was instituted rector of St. Mark's, Syracuse, on November 6th.

CALEY, Rev. N. H., assistant at the Redeemer, Bryn Mawr, Pa., has accepted the rectorship of St. Paul's, Oaks, Pa.

KLOMAN, Rev. E. F., executive secretary of the missionary district of Liberia, has accepted an appointment as assistant at Grace Church, New York City.

TRACY, Rev. Leland H., rector of St. John's, San Francisco, California, has accepted an appointment as priest-in-charge of St. Luke's, Los Gatos, California, with charge of nearby missions.

WILSON, Rev. C. A., rector of Trinity, Baraboo, Wisconsin, has accepted an appointment as priest-in-charge of St. John's, Sparta, Wisconsin.

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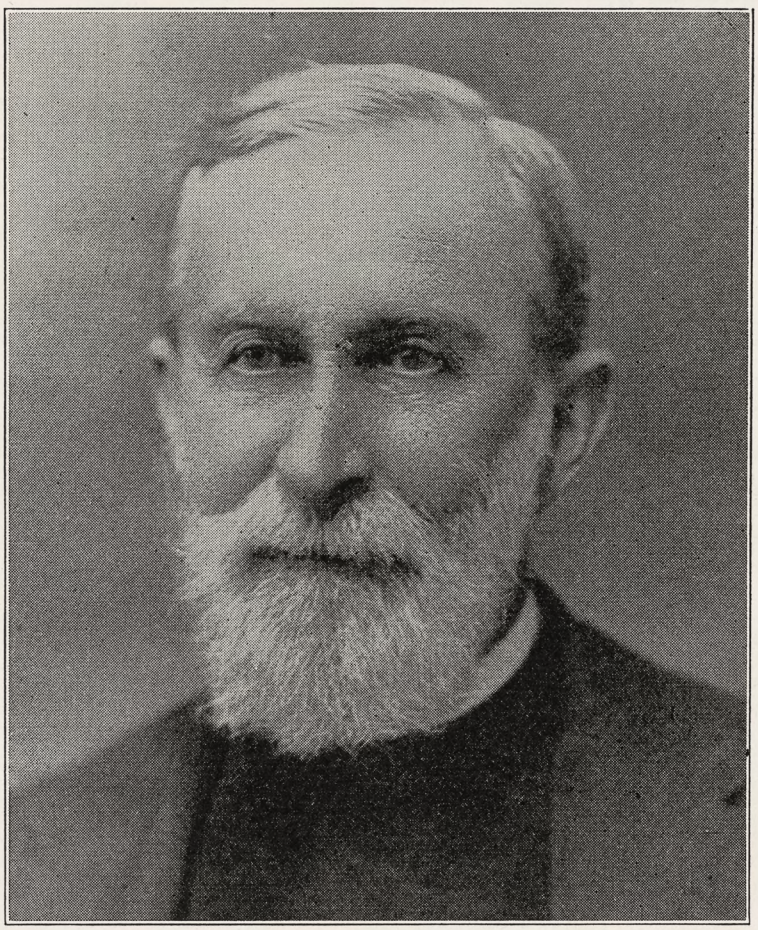
The WITNESS

CHICAGO, NOVEMBER 24, 1927



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A Parson Speaks Out

Statement by a Famous Londoner

The REV. H. R. L. SHEPPARD

FOR fifteen years now I have been growing increasingly disturbed at the condition of Institutional Religion, but except for occasional outbursts from the pulpit of St. Martin-in-the-Fields I have held my peace; for while I thought I knew what was wrong, I did not know how it could be remedied. There is nothing easier than to find fault with the Churches, but the gain to truth by the mere announcement of a famine is not considerable.

It so happens that for the last three years circumstances which have compelled me to relinquish active work have given me opportunity for thought and study, which the ceaseless round of parochial cares necessarily denied. I have spent that time in one long attempt to make my criticism constructive, and to think how those things that seem amiss and even deplorable in organized Christianity, and especially the paralyzing unreality of much of its presentation, might conceivably be remedied. I think I can see the way round a number of corners that once defeated me.

I am compelled, with the greatest reluctance, to believe that the Churches have corporately so misunderstood the message of their Founder, and so mishandled and mislaid His values—the values of His Father-God—that what survives and does duty nowadays, through the Churches, as Christianity is a caricature of what Christ intended. The Churches need much more than patch-work repair.

A New Version

There must needs be a Christian Society founded on the revelation of Jesus Christ; but if that Society is to be according to the mind of Christ, I fancy it will have to be so wholly different in breadth and outlook from any Church that exists today, as to be scarcely recognizable as belonging to the family of Churches as we now know them. An immense revolution is inevitable if the common people are again to hear Christ gladly.

I am convinced that the world is looking for a fresher, truer, and larger version of the religion of Jesus Christ, and that it is justified in requiring it.

Those who come back from foregn parts tell us that the peoples of the East are wanting Christ, but that they have no desire for Church systems. We accept their opinion, but fail to realize that this attitude is also typical of the West. Men, today, are not looking for a religious system, and yet the soul of the world, consciously or unconsciously, is crying for the Christ. This does not mean that the world of our day is ready to accept Christianity. I am under no delusion that it can be made acceptable to all.

Originally, when it was perfectly presented, "many went back and walked no more with Him." I have no faith in the existence of that great crowd which some genial optimists encourage us to believe is only waiting to give its enthusiasm to Christianity until certain ecclesiastical reforms have been brought about.

If the Churches to-morrow were to become out-and-out Christian, and if all their ministers were to prophesy —that is, to speak the flaming Word of God in the hearing of the people— it is more than likely that places of worship would be emptier than they are today, and it is certain that a goodly number of people would be stoned.

We do not like prophets until they are dead, and even then, while we commemorate them in stone and stereotype their message for all time in a form which they themselves would especially deprecate, we should be gravely disturbed if—as Mr. Bernard Shaw reminds us in his inspired "St. Joan"—they contemplated returning to continue their tiresome habit of saying uncomfortable things.

The truth is that Christendom refuses to take Jesus Christ seriously. It is devoted to Him, but it does not know what to do with Him, and it does not believe that a religion founded upon His Father-God and His standards could meet the practical demands of this very complicated world. It is not thought possible for a religion to prevail which refuses to arm itself with the weapons that this world both advocates and uses.

Christendom has acted, and is acting, as if Jesus Christ had given in to the use of magic, force, and superstitious fear, which, as a matter of fact, in His Temptation He definitely rejected as being incompatible with His Kingdom of God. Over-critical as it may sound, I am forced to believe that Christendom today is profoundly ignorant of the very essentials of its faith. Christian people do not yet know to what their faith commits them. The Christianity and the Churches has become an immensely complicated affair, and, in consequence, men escape gladly or sorrowfully from its appeal. A new and very real sacrifice on the part of every Church will be needed before the full Gospel can be preached to this generation.

Christianity or Catastrophe

The sense of urgency under which I have written has, I fear, caused me to be less than generous, and possibly

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less than just, in acknowledging the inestimable service that Institutional Religion has rendered and is rendering to humanity at large and to individuals in particular. One thing I may be permitted to say on behalf of myself: I have made no suggestion in this article that would take from any single soul any Church privilege which at the moment he values and esteems; my own concern has been esteems; my concern has been rather to suggest how those privileges may become more generally available.

For any injustice of which I am guilty or appear to be guilty I sincerely apologize, and yet I plead that there is some excuse for counting it scarcely worth while to pause to praise at length what is good now in Institutional Religion, since it is so obviously and so disastrously not nearly good enough.

I feel that Western civilization will go up in the smoke of another World War long before Christianity, moving at its present pace, takes possession; it is horrible to think that some who read these pages may themselves be the victims of the next war. As I see things, it is a close race now between Christianity and Catastrophe, and the issue will be decided within the lifetime of many of my readers.

I am haunted by the vision of what the Gospel of Jesus Christ has it within its power to do for a world heading for disaster; while, in depressing contrast, I am sensitive to the spectacle of what it is actually achieving with its number of mutually isolated if not antagonistic Churches, entrenched against each other and each offering but a partial version of the saving wisdom of Christ.

The Churches will never earn the right to possess the hearts of the people until to attain a noble objective they make, and gladly make, hazardous acts of faith and sacrifice.

COURAGE; NOT PATIENCE

I have become convinced that it is the duty of those who have come to think as I do, no longer to exercise patience, but to speak out, not indeed with a blast of defiance or flippancy but in a humble endeavour to assist where one may. This obligation is not to be denied even to the lowliest working partner in a great concern. Christianity badly needs rash men who will not flinch from the crispness of religion, nor fear the result of stirring up wasps' nests.

There are times in history when decisive and courageous action is the only safe course to pursue; when it is high time that what is said to be desirable but impossible should be done, and done without delay. I am convinced that such a time for Christianity has arrived; that is, if it is to have any hand in persuading humanity to try the better way—God's royal road of love. There is nothing more dangerous than to avoid danger; nothing so annihilating as timidity.

During the war an Archbishop was seen in a front-line trench in gaiters and a tin hat. Canon Guy Rogers has remarked on the encouragement that could be derived from his Grace's appearance, since while his legs were firmly rooted in the past, his head was moving with the times. Of such is the spirit of the true reformer.

Our Cover

OVER half a century of service as the beloved rector of St. Paul's parish, Edenton, North Carolina, is the record of Rev. Robert Brent Drane, D.D., the golden anniversary of whose rectorship was celebrated on All Saints' Day, November 1, 1926. Dr. Drane was born in Wilmington, N. C., on December 5, 1851, the son of Rev. Robert Brent Drane and Caroline Parker Drane, his father having been the rector of St. James' parish, Wilmington. In 1872 he graduated from St. Stephen's College, and from the General Theological Seminary in 1875. He was assistant minister at St. James' Church, Wilmington, for a short time before coming to Edenton in 1876. During these more than fifty years he has endeared himself to the community by his faithful ministrations as spiritual leader, as loyal friend, and fine citizen, actively interested in all civic movements for good, and has been an outstanding figure in Church affairs, holding various diocesan offices and having been a delegate to the General Convention and to the Provincial Synod.

Let's Know

FRIDAY

By Frank E. Wilson

FRIDAY, in all probability, derives its name from the old Norse goddess Fria, just as in the French form of Vendredi it probably derives from the Roman goddess Venus. It is not for either of these reasons, however, that it is popularly considered an "unlucky" day. That phase of it apparently comes from the fact that our Lord was crucified on that day of the week.

I have met very intelligent people who refuse to commence anything on a Friday. I have known them to change their plans of travel because inadvertently they had arranged for departure on a day which turned out to be Friday. Very likely, if anyone would keep a record over a period of a few years, one would find that just about as many successful ventures date from this day of the week as unsuccessful ones. In my parish the regular night for Vestry meetings is the first Friday of the month and in eight years I have still to quarrel with my Vestry, neither can I see where the parish has suffered from the use of this particular day.

Indeed, if we are to follow the Genesis story, man was created on a Friday. This is the traditional reason for the selection by Mahomet of the sixth day as the day of worship for the Moslem world.

And as far as Americans are concerned, there are several important events inextricably associated with that day. For instance, it was on a Friday that Columbus sailed on his voyage of discovery and also on a Friday, ten weeks later, that he discovered the New World. Moreover it was on the same day of the week that St. Augustine, the oldest city in the United States, was founded.

On another Friday, John Cabot received his commission for a trans-Atlantic trip, resulting in the discovery of North America. It was likewise on a Friday that the Mayflower arrived at Plymouth.

On Friday George Washington was born and on another Friday Lord Cornwallis surrendered to him at Yorktown, bringing the Revolutionary War to a successful end. And, speaking of wars, the United States made its declaration of a state of war with Germany on Friday, April 6, 1917. Of course, that was a trifle unlucky for the Germans but you can't please everybody.

A few years ago three brave couples were married at the same time in Chicago. They selected Friday the 13th as their wedding day and were married at the thirteenth hour in cell No. 13 of an old convict ship. Each bride carried a black cat in her arms and at the close of the ceremony thirteen mirrors were solemnly crashed to grace the occasion. I have not heard how the marriages turned out, but I have no doubt they had as good a chance as the airplane marriages, the automobile weddings, or sundry other sensational matrimonial performances—including the obnoxious Tom Thumb travesties.

Isn't it time that Christian people had a little more faith in God and a little less fear of popular superstitions?

A cable from Liberia says that Bishop Campbell was to sail from Monrovia for the United States, via England, on November 11, for a period of activity in this country in connection with the work in Liberia.

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WHY THE CHURCH TEACHES

V. Sacramental Grace

By

BISHOP JOHNSON

THERE are two viewpoints of religion that are quite opposite in their method and in their ultimate designs.

The one is an attempt to erect a tower toward heaven out of the materials at hand.

It is painfully engaged in constructing a philosophy of life from which the supernatural is carefully eliminated. It rejects sacraments and miracles, the Virgin Birth and the Resurrection of the Body, the gift of the Holy Spirit and the vital necessity of the Eucharist and puts its faith in the observations of scientists, the hypotheses of psycho-analysts or the principles of business men.

There are as many different varieties of this human sky-scraper as there are etherial architects to construct them. They begin in the idea of man's complete self-sufficiency and end as of old in a hopeless confusion of tongues.

Personally I cannot have faith in their ever reaching any other definite destination—which is adequately described in that touching and meaningless hymn, "Beautiful Isle of Somewhere."

This species of religion is frequently labelled Christian, because there was no international copyright law in force when Christ gave His name to His religion.

It is an unconscious tribute to Christ that they should attach His name to something made in America within the memory of man.

It produces a species of home without reverence for God since they have created Him, and without sympathy for the down and outs, since they are up and doing.

It appeals to successful people who believe that they have eradicated sin, dissipated any real resurrection, and secularized eternal life.

The other view of religion is based on revelation and has no faith in the assumption that man can achieve a heavenly life out of clay bricks. This view starts with the supernatural, believes in God's personal supervision of His Kingdom and bases its hope of eternal life on the instruments which Christ instituted for his salvation.

We believe that the Word was made flesh and dwelt among us; that Christ had no human father; that He performed miracles; that He rose from the dead in the body which was crucified; not unclothed, but clothed upon, and that He promised and gave to His Church a supernatural gift on the Day of Pentecost.

We believe that we are saved by grace and that not of ourselves, but it is the gift of God. And we believe that the Day of Pentecost was the one and only harmonizing principle injected into human society so that every man can hear in his own tongue the wonderful works of God.

This second group, who believe in the supernatural, may be further divided into sacramentalists and Fundamentalists, between whom there is this difference.

The sacramentalist believes that God gave this power to an institution and the Fundamentalist believes that He gave it to and through a book.

The Fundamentalist makes sacramental grace something that happened at Pentecost and then ceased, whereas the sacramentalist believes that the power of the Holy Ghost is a living power which abides permanently in His Church and that the gift can be stirred up and imparted wherever and whenever the faithful observe the laws of its operation.

The sacramentalist accepts Holy Scripture as the result of God's Holy Spirit inspiring His prophets, but he holds that a book lacks the power of that personal touch which Christ imparted to the sacraments, and is itself the product of the institution.

It is one thing to believe that I become a child of God in Holy Baptism, a recipient of the Holy Spirit in confirmation, and a temple of the Divine Presence in the Holy Eucharist, and quite another thing to believe that I am empowered so to interpret Holy Scripture that my interpretation shall become the rule of life for my adherents.

The one conception deals with my intimate personal relationship with Jesus Christ and the other deals with my commission to interpret His word to my fellow men.

It may seem strange that one should hold a view of supernatural grace which would enable him to confess that which human intelligence so often derides, but one finds a certain satisfaction in this position, because one is not forced to accept any of the anaemic substitutes for the power of the Catholic Church in leavening human society.

My criticism of the high brow substitutes for the Catholic faith is that they have never done anything but drag out a sort of parasitic existence in the immediate vicinity of the Catholic Church. When the Catholic Church ceases to live they all cease to function. They have no life of their own and no power except a reflected one.

I am not referring to the number of adherents in any particular time or place, nor to the zeal of the members, but to the fact that when the Catholic faith seems to die, it rises from the dead again, but when any one of these thousand and one cults once die, they are as dead as a door nail.

Excepting in those countries where Rome has bottled up the grace of God in her ecclesiastical air-tight compartments, the Catholic faith has persisted through the centuries in a most astounding fashion, like nothing else on earth. Whether you look at Armenia under the Turks, or Russia under the Soviet, or England under the Hanoverians, you find a power of resurrection which has survived slavery, and persecution and dry rot.

It is a phenomenon well worth investigating for it is like none other in human history.

I believe in the power of the Holy Spirit working through His Church as the most potent force in human history, operating through long periods of time and in spite of prolonged lapses from righteousness on the part of those temporarily responsible for its ministration.

Call it a supernatural force if you will. I believe it is one of the best attested forces in human history.

And I believe also the power of the Holy Spirit is a matter of personal experience in the conflict which one has with doubt and sin and depression.

The educated Christian is in a much better position to compare the spiritual values of science and religion than the scientist who utterly lacks a spiritual experience.

It is not at all strange that a materialistic scientist should call me an ignoramus about science and assume a superiority complex because of the fact that I am not a trained scientist, but it has always seemed to me a piece of insufferable arrogance that some insignificant scientist should arrogate an attitude of superiority over the religious faith of a Pasteur or a Pupin, who has a far greater knowledge of science than they possess, as well as a personal experience in religion which they utterly lack.

It is this internal experience of

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sacramental religion which satisfies the religious needs of all men.

A religion which can appeal to an Isaac Newton and an African savage, to a Pasteur and an Esquimaux, to a Pupin and a Serbian peasant has a note of universality which is not affected by the chattering of one compartment minds.

The Church insists on the reality of sacramental grace because a practical belief in such a force is attested in the lives of those who have earnestly sought love and joy and peace through these instrumentalities.

The natural man receiveth not the things of God and they are foolishness unto him in exactly the same way that a savage receiveth not the culture of education and for the same reason,—he is utterly ignorant of an experience that is foreign to him.

Then there are those who would substitute religious emotion for sacramental grace. Unquestionably religious emotion has the power to produce an intense heat but it has always lacked permanence. It resembles the heat of a fireplace as a substitute for steam heat. It warms you intensely on one side and leaves you cold on the other.

Religious emotion by itself has never been able to produce that sympathetic interest in the relief of suffering and in sympathy for the sinner that sacramental religion has produced. It is much like the relation of passion and love in marriage. Passion may tie the knot but it has never tied a knot that can stand the strain of the long pull, for passion is essentially self-centered while love finds its joy in sacrificial service.

I believe in sacramental grace because I admire the kind of people it produces where and when it is intimately related to the life and ideals of Christ as well as to His doctrines.

To hold sacramental grace as a merely mechanical force is to pervert it; to combine it with the evangelical practices of Christ is to ennoble the soul who receives it.

Just a word about the series on the Prayer Book by Irwin St. John Tucker. There are more of these to follow and they will come along next week. Just a bit crowded so we figured you wouldn't mind if we skipped a week. Incidentally, we would be very glad to have the opinions of readers on these articles by Mr. Tucker.

* * *

They are to build a new parish house for Holy Trinity, New York City. The new building will adjoin the church which is the daughter-church of St. James'. It is to be a memorial to Mr. Charles E. Rhinelander and is made possible by a legacy from his estate.



BISHOP FISKE
Preacher at Big Service

Cheerful Confidences

TEACHING THE YOUNG IDEAS

By Rev. George Parkin Atwater

RECENTLY I went to service in a very attractive Church. The rector is a kind, well disposed and efficient man.

He read the first lesson and it ended in this manner.

"Thus saith the Lord God of Israel. Put every man his sword by his side, and go out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.

"And the children of Israel did according to the word of Moses and there fell of the people that day about three thousand men."

Here endeth the first lesson.

I shuddered. What lectionary provided that sort of idea of God. Here were a dozen children getting the idea of a blood-thirsty, avenging God. No explanation was possible. It was the Bible that was being read. The Bible is the Word of God. And this was God's command.

Luckily, very few people pay attention to such lessons, and these words no doubt fell on unattentive ears.

But frankly, I would rather take my children to see the Dempsey-Tunney contest and to have them get a notion about clean athletes, playing the game squarely, than to have them get the idea of God contained in that lesson.

Unless we begin to eliminate the crude conceptions of three thousand years ago, and unless we place the Old Testament in its proper place in our scheme of things, we are going to produce mental confusion that will bury religion in a sea of mud.

I waited hopefully for the New Testament lesson, to see if it would not correct the impression. Here is what I heard.

"And upon a set day, Herod made an oration.

"And the people gave a shout saying, 'It is the voice of a god, and not of a man.'

"And immediately the angel of the Lord smote him because he gave not God the glory, and he was eaten of worms, and gave up the ghost."

It would require all the strategy of a theological professor, and all the diplomacy of a bishop to make clear that that passage did not mean that God was a whimsical tyrant who sent an avenging angel to slay whom he would.

The Oriental imagery and reasoning process, are not well adapted to the minds of men accustomed to our Western straightforward ways of telling the truth.

Moral: Read over the lessons in advance, and if they have passages not adapted to those who have no historic sense, or to those who have no keenness about penetrating the language process of the Oriental, then either explain clearly, or omit the passage.

Our manner of reading lessons without any word of explanation, bears about the same relation to intelligent instruction, as the alchemy practiced in the little one room houses or the great wall of Prague bears to modern chemistry.

About Books

Reviewed by the Rev. Irvine Goddard

PETER: PRINCE OF APOSTLES. *Prof. F. J. Foakes-Jackson, .D.D. Doran,* $2.50.

The ingenuity of some of our Biblical scholars is remarkable and refreshing, especially when they are blessed with a creative imagination. Dr. Foakes-Jackson is thrice blessed, and his gift is more than evident in his treatment of St. Peter. Fact and fancy, tradition and history, are so skillfully blended in this book that we have a convincing and somewhat substantial portrait of an otherwise dim and shadowy figure. St. Peter incarnates the history of Christianity, not of its theology, so much as of its activity, its authority, its influence on the mind of man. Roman, Anglican and Protestant alike can gather much information and perhaps wisdom from a careful study of this ably written book.

* * *

OFFICES OF MYSTICAL RELIGION. *William Norman Guthrie, D.D. Century Co.* $2.50.

We should be grateful to Dr.

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Guthrie for the publication of this volume. We may not be able to share his enthusiasm for this form of worship, more mystic and natural than our glorified Matins. Still, in all fairness, we are glad to get first hand information of what the Rector of St. Mark's in the Bouerie has been for years attempting in the matter of public worship. We believe the future is in the hands of Dr. Guthrie and men similarly minded. The day will surely come when the need for a living liturgical language will be felt more keenly than now and when that time comes experts in the imaginative expression of congregational worship will appear, and the Church will acquire a new and thrilling interest.

Preacher, Pulpit and Pew

By E. P. Jots

A member of a congregation, becoming angry at a sermon the minister was preaching, wrote the single word "Fool" on a sheet of paper, called an usher to him, and had it delivered to the minister in the middle of his sermon.

The minister opened the paper and read what was written. Then he said: "An unusual thing has happened. A member of the congregation has signed his name without writing the letter."

* * *

Mrs. Waring entered her milliner's in a state of exceptional excitement.

"My new hat has been trimmed on the wrong side!" she cried, angrily. "I want it altered!"

"The trimming is on the right side, as it should be," replied the assistant.

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

"Church side, madam?"

"Yes, church side; I sit close to the wall, and I'm not paying $40 for trimming that can't be seen. I want it on the other side so's all the congregation can see it!"

* * *

Catch Weights. — The following story is told of the Welsh Church Disestablishment Campaign. Mr. Lloyd George was to address a meeting. His chairman said to a very enthusiastic audience amid rapturous applause, "Friends, we all know that the Bishop of X is a terrible liar, but thank God, we have a match for him on the platform tonight."

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By H. F. Rall and S. S. Cohon
A Methodist theological professor gives an exposition of his Christianity to the theological student body of Hebrew Union College and one of its professors returns the compliment and gives an exposition of his Judaism to the student body of Garrett Biblical Institute.
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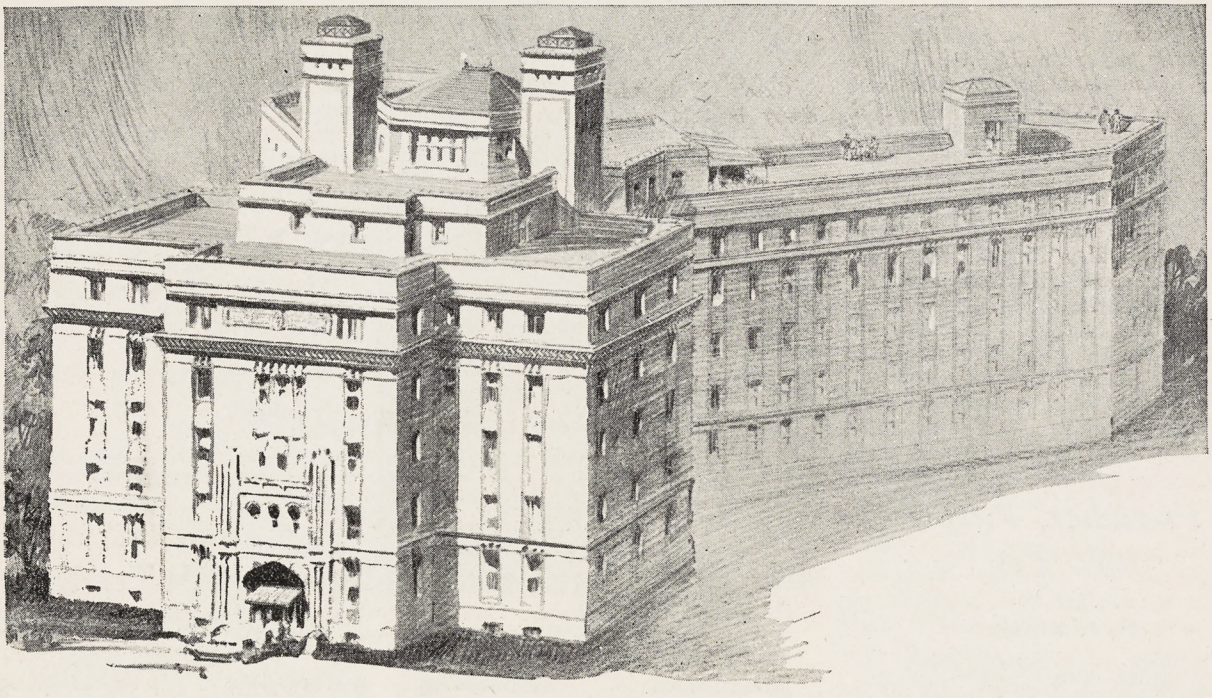

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THE picture above is of the new St. John's Hospital, Brooklyn, for which a million dollars has just been raised. The committee in charge of the undertaking was headed by Bishop Stires, General George A. Wingate and the Hon. Stephen Callaghan, justice of the supreme court, whereas the firm of Ward, Wells, Dreshman and Gates was retained for the organization details. How well the work was done may be judged by the fact that a million dollars was raised in Brooklyn—no easy task so I am informed by a Brooklynite—and by the letter written by Bishop Stires which appears on the back page of this issue.

* * *

An even fifty speakers from various parts of the country spent the week of November 13th and a part of last week in Boston addressing congregations, college classes, forums, radio audiences, clubs and ministers associations on the subject of Human Values in Industry. The program was arranged by Rev. George L. Paine, executive secretary of the Greater Boston Federation of Churches. Among the more prominent speakers were Mr. James H. Maurer, president of the Pennsylvania Federation of Labor, Dr. Worth M. Tippy of the social service commission of the Federal Council of Churches, Professor Skinner of Tufts, Professor Vaughan of Boston University, Mr. H. O. Stetson, secretary of Associated Industries of Massachusetts, Rev. Norman Nash of the Episcopal Theological Seminary, Mr. James Myers of the Federal Council, Dr. C. S. Macfarland of the same organization, and a number of Boston employers and labor leaders.

* * *

The anniversary of the founding of St. Stephen's, Grand Island, Nebr., was celebrated on a recent Sunday. The parish was organized in 1871, which may seem a short time ago to you easterners, but is a long ways back in the western country. The present church, pictured in this issue, was completed in 1889. The present rector is the Rev. J. Newham MacKensie.

* * *

Bishop Murray, presiding bishop, underwent a minor operation in a Baltimore hospital last week. His son, Dr. John G., Jr., stated, following the operation, that there was no cause for anxiety. Bishop Murray is seventy-five years old.

* * *

An interesting bit of news for those of you who are interested in industrial problems; a committee of church leaders are to make a study of an industrial plant in the middle west which is operated on the open shop basis (a company which is proud of its treatment of employees) and then are to make an equally thorough study of a firm in the same industry operating in Philadelphia on a union basis. The benefits and the injuries wrought to both employers and workers under the two systems may then be compared.

* * *

Colonel John T. Axton, chief of chaplains of the army, says that the army is "not cluttered up with religious dissensions" although there are twenty-eight denominations represented in the Chaplains Corps. There were over 21,000 religious services in the army during the past year with an estimated attendance of 1,780,578. Over a thousand were baptised and close to six hundred married by the chaplains.

* * *

The total receipts from dioceses to the National Council to November 7th were $74,111.97 behind last year. Instead of gaining in October as the leaders had expected there was a loss of $24,000. Mr. Lewis B. Franklin, secretary, says: "Please buy some non-skid chains and then step on the gas." There are, however, twenty dioceses and districts (mostly districts) on the honor roll, meaning that they have paid their quotas to date.

* * *

Those who would sow the seeds of hatred and conflict between England

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and the United States were attacked by Bishop Stires in a sermon preached last Sunday at St. Thomas's, New York, the parish of which he was rector before becoming Bishop of Long Island. The occasion was the dedication of a war memorial to the parishioners who served in the world war. He mentioned no names but after the service admitted to a reporter that he had Mayor Thompson of Chicago in mind when making his remarks.

* * *

Parsons of St. Peter, Minnesota (name of a town, not a church) have been asked by the editor of the local paper to contribute weekly articles. The first was written by the Rev. C. W. Baxter, who wrote on the Lausanne Conference.

* * *

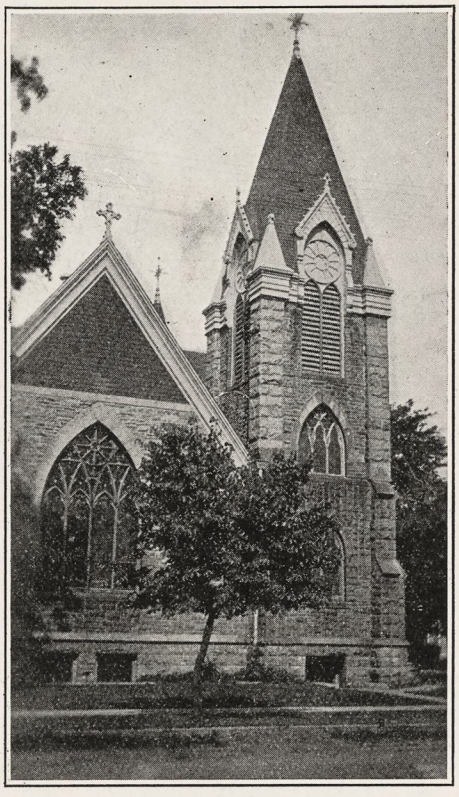
A thousand friends and theatrical associates of the late John Drew attended a memorial service at the Church of the Transfiguration (Little Church Around the Corner), New York, last Sunday. Otis Skinner of the Players' Club, Walter W. Price of the Lambs Club and Samuel Gregory, mayor of East Hampton, Long Island, where Mr. Drew lived, paid their tributes to the famous actor. A number of members of the Lambs Club were in the choir, the service being read by the rector, Dr. Ray.

Many well-known persons of the stage attended the services. Mr. and Mrs. Jack Devereaux, Mr. Drew's son-in-law and daughter, and Ethel Barrymore, his niece, represented the family. Among others present were Booth Tarkington, Mr. and Mrs. Frank Gilmore, Francis Wilson, Daniel Frohman, Walter Hampden, who succeeded Mr. Drew as President of the Players; Tom Wise, Shepherd of the Lambs; Mrs. Thomas Whiffen, Clayton Hamilton, Chrystal Herne, Walter Damrosch, Percy MacKaye, Carroll McComas, James Powers, Vincent Serrano, George Middleton, Lucile Nikolas, Augustus Thomas, Blanche Ring, Perdo de Cordoba, Ernest Lawford, A. E. Thomas, Richie Ling, Percy Moore and Patterson McNutt.

A memorial window to Mr. Drew is to be placed in the church by members of his family, to take its place along with those for Richard Mansfield, Joseph Jefferson and Edwin Booth.

* * *

There is a great howdy in Albany over the recent Anglo-Catholic Congress held in that city last month; what is known to newspapers as "a tense situation," though those of us who are more familiar with the ways of the Protestant Episcopal Church in the United States would probably hardly call it that. The reporters, as one might expect, are writing about "the ultimate division of the Episcopal Church." The Rev. Charles C. Harriman, rector of St. Peter's, Albany, stated that the Congress, to which the two bishops of the diocese lent their presence, had caused deep grief and spiritual distress to many communicants in the diocese. Said he in a sermon preached last Sunday: "I have no right to speak for others or define their position. I can simply say that, if it is of any comfort or consolation to such, Saint Peter's church, its rectors, wardens and vestrymen are not ashamed of their Protestant heritage, and they will abide in the future, as in the past, by the doctrine, discipline and worship of the Protestant Episcopal church in the United States of America as it is to be found in the Book of Common Prayer."

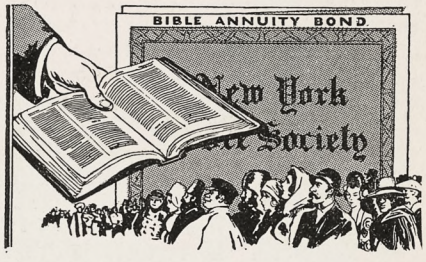


ST. STEPHEN'S CHURCH
Grand Island, Nebraska

Seeing a chance to stir up a bit of a row the reporters went to Bishop Oldham for a statement but all he would say was that in his opinion the Episcopal Church is large and liberal enough to satisfy both parties in the Church and to maintain its unity. Dean Carver of the Albany Cathedral was not so quiet about it for he came forth with a broadside in which he contended that it was the Protestant group that is foreign to an inherently Catholic Church.

"The Protestant element in the church does not believe in the church as a divine body nor in the divinity of Jesus Christ. It does not believe in the efficacy of the sacraments as a means of grace nor in the priesthood as divinely ordained," the dean charged. He explained that difference in these essentials is the reason for the present trouble in the church.

Dean Carver denied the Catholic congress aims at union with Rome as expressed by the Rev. Joseph G. H. Barry of New York city at the pontifical mass at All Saints' cathedral, and explained that only a "sincere desire to teach the entire meaning of the life of Jesus in every human endeavor motivates the congress," which, he says, "may desire Christian unity but not union with the See of Rome."



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Dean Carver declares that Catholic tradition and Catholic faith are alike upheld in the book of common prayer and asserts that there is nothing Rome can offer not found in the Episcopal church.

The Rev. Charles W. Findlay, rector of St. Andrew's, in his sermon Sunday declared that the "denial of the cup to the laity" during the celebration of the solemn high mass of the Catholic congress is not in accordance with the rubrics of the book of common prayer.

Following these statements by rectors a signed statement was handed to reporters by Bishop Nelson of Albany which read as follows:

In view of the conflicting ideas which have been published concerning the Third Catholic Congress of the Episcopal Church, it seems right that I should make a brief statement of matters in which I have accurate information because the Congress met in Albany on my invitation, and because I was its Honorary President.

I invited the Congress to meet in the Cathedral of All Saints because I knew that it would stand clearly and loyally for the historic position of the Episcopal Church as a part of the One Holy Catholic and Apostolic Church of Christ. I believed further that the eminent clergymen and laymen who should be selected to make addresses on subjects of vital importance would stimulate interest in religion and impart spiritual benefit to their hearers.

Looking back to the services and meetings of the congress I feel free to say that my hopes and expectations have been fully realized.

The service which was held in the Cathedral on October 26th was dignified, beautiful and deeply devotional. More than three thousand people took part in the service which was rendered in true obedience to the Ritual of the Book of Common Prayer and with a richness of ceremonial suited to an occasion of extraordinary importance.

Some questions have been asked as to the meaning of the word "pontificate" as descriptive of my part in the service. It means that I took the part assigned to the bishop in the Book of Common Prayer, of which the most important features are his pronouncement of Absolution after the General Confession, and his blessing of the people at the close of the service.

People who came from the Pacific coast as well as from nearer points assured me that the service repaid them for their journey, and I am thankful that I was able to have part in an act of worship which brought joy and comfort to such a devout multitude.

The papers which were read at the Armory were of an especially high order; and, while some of them dealt with matters in which there is room for differing opinions, they were notable for their freedom from controversial spirit and for their loyalty to the authorized teachings of the Church.

Having outlined the main features of the Congress as these present themselves to my mind, I desire to deal briefly with a spiritual principle which seems to me to be more important than any feature of the Congress services and sessions, I refer to the spirit of charity "without which all our doings are nothing worth."

I was brought up in the kindly nurture of the Episcopal Church from my earliest childhood, and I have served in its Sacred Ministry for nearly forty-five years, more than half of which have been in the episcopate.

I love this Church and believe in it with all my heart and soul and mind. Nothing can shake my allegiance to its sacred ways, its faith, its ministry and its sacraments, but this loyalty does not require of me that I should withhold respect and affection from those who may not see through my eyes or share my strong convictions. I entertain no feeling of animosity toward those within my Church who are unable to agree with me, I respect the convictions of all Christians of every name, and I recognize in God's people of an earlier convenant a true spirituality and a large hearted charity which has



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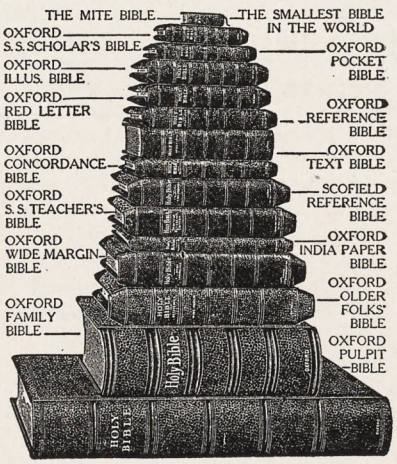

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Charity is the very bond of peace and all virtue, without which man stands dead in the sight of God. May God fill our hearts with His Spirit of loving kindness and conform us to His own likeness so that we may love one another in Him.

* * *

St. Andrew's, Belmont, Mass., has completed the addition of a chancel which is to be dedicated by Bishop Babcock next Sunday. The sermon is to be preached by the Rev. Henry Sherrill, rector of Trinity Church, Boston.

* * *

At St. Timothy's Hospital, Liberia, still without a doctor, about 400 treatments are given each month by the nurses.

* * *

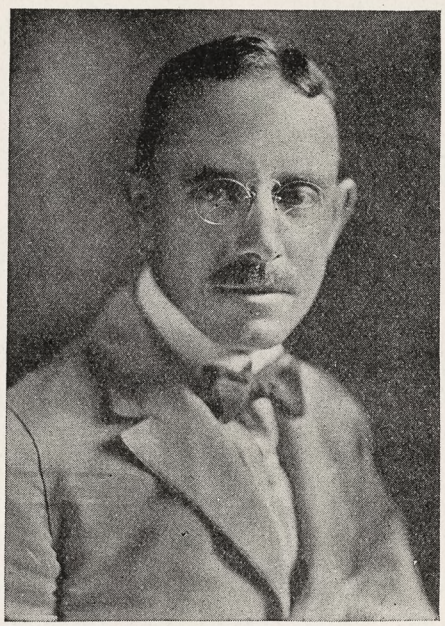
During the past ten years 175,000 Jews have entered Christian churches according to figures that come from England.

* * *

St. Ansgarius, Providence, celebrated its 45th anniversary last Sunday. Bishop Perry preached.

* * *

Bishop Burleson of South Dakota was the speaker last week at the annual meeting of the diocesan branch of the Church Periodical Club of Massachusetts.



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* * *

All the Episcopal churches of Springfield, Mass., and those at Agawam, Longmeadow, Chicopee, Chicopee Falls and West Springfield are expected to take part in a great union service to be held in the Springfield Auditorium, Sunday, Nov. 27. This year the preacher will be Rt. Rev. Charles Fiske, of the diocese of Central New York. Bishop Thomas F. Davis, of Western Massachusetts, will preside, and the ministers of the churches taking part in the services will assist. Arrangements are being made by Rev. John M. McGann, rector of Christ Church, Springfield.

* * *

A great deal of the tragedy of the Seven Seas and no little of the humor of seafaring life came to light today when disposition was made of the unclaimed property checked by seamen in the dunnage room of the Seamen's Church Institute, New York.

The list of things taken from the bags is a study in the quaint psychology of men who make their living at sea. There are boxing gloves, an egg beater, a Croix de Guerre, a set of false teeth, a set of the works of Mary Baker Eddy, pictures of Gloria Swanson and Billy Sunday, Japanese fans, pieces of shrapnel, an intercollegiate football guide, a beaded bag and a carton of French tooth brushes.



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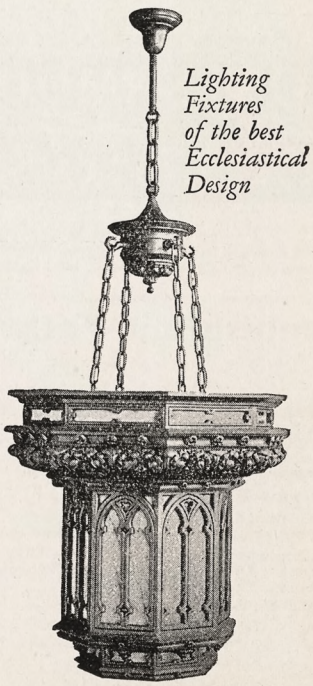

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Every so often it is necessary for the men in charge of the dunnage room at the institute to clear out the baggage which has not been claimed. Much of it is the luggage of men who have died while at sea, while some of it is merely unclaimed dunnage left by sailors, who had a vague idea that they might have some use for it some day.

Clothing found in the abandoned sea bags is salvaged, fumigated and kept on hand for emergencies such as arise when seamen are taken from sinking ships and brought back to port without proper clothing or toilet accessories.

Such an emergency occurred recently when the Bessenggen was rammed by the Paris in New York Harbor. Those of the crew who escaped with their lives were hauled into boats in pajamas and underclothes and were taken to the Seamen's Church Institute, where they were fitted out with the best of the salvaged clothes taken from the abandoned sea bags.

The first engineer found some trouble in getting shoes large enough and was finally forced to don one brown shoe and one black one until a better combination could be found.

The bags are kept about thirteen months before they are investigated. If a seaman writes from any part of the world that he wants his property held, it is done at a small additional charge. If the bags are unclaimed, their contents are sorted and all valuable papers are filed away for five years pending claims by family or friends.

Today is the day when many bags will be taken over.

The opening of the abandoned sea bags is a ritual always entered into with deep solemnity at the institute.

Here is a bag that belonged to a Dane who died at sea. Every attempt has been made to get in touch with relatives without success. The bag is a model of neatness, with all the accessories packed with a care that would shame a New England housewife. Socks, pea coat and extra dungarees are folded neatly at the bottom and between lie little packets of treasures neatly wrapped in oilskin and tissue paper.

There is a sewing kit and a package of lurid post cards purchased in Nantes. Atop the package is a picture of the sailor himself taken under an artificial life boat at some foreign Coney Island. There is a girl standing next to him. She might be French or Italian, one can't tell. Perhaps she was a true sweetheart.

Another bag is not so neat. It is the property of a negro fireman from New Orleans.

A notice on the bulletin board of the institute lobby reads:

"Friends of Washington G——— are hereby notified that he was taken to Broad Street Hospital last night suffering from acute alcoholism and a possible fracture of the skull."

Washington died several days ago and apparently has no friends or relatives. His bag will be taken over and its contents kept for awhile pending investigation.

It contains clothes, and, alas, a pint bottle of grain alcohol. There is a much-thumbed Bible and a book of sleight-of-hand tricks.

* * *

In a cable from Shanghai dated Nov. 7, Dr. Wood reports, "Situation is quiet. Officials and people are friendly. All well."

* * *

Mr. C. B. Lucas, in charge at Winnsboro and Chester, S. C., was ordained deacon by Bishop Finlay on All Saints' Day.

* * *

At a publicity conference, held recently under the auspices of the Chicago Church Federation and Advertising Council of the Chicago Chamber of Commerce, Rev. J. T. Brabner Smith, chairman of the Commission on Publicity of the Chicago Commission on Commerce, said: "While the public press in general is very friendly and desirous of co-operating with the church in promoting righteousness and good morals, the times are ripe, and in some cases, over ripe, for the church to speak its mind and to act quickly with a group of leading newspapers that exploit sexuality, and crime, print lurid accounts of murders, and burn up space when a preacher errs in judgment or morals. It is high time for the church

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For Work in Continental United States—Evangelical, educational and medical work among the Indians, Negroes and Foreign-Born Americans and to aid churches in rural districts and smaller cities	$975,447
For Work in Alaska, Honolulu and the Philippines	256,889
For Work in China—The Council is retaining most of its highly trained American staff pending the time when work by them can be resumed. Chinese workers are for the most part still able to preach and teach.	574,921
For Work in Japan—Churches, schools, hospitals and St. Paul's University	445,615
For Work in Liberia—Our small share in establishing Christianity in Africa	109,194
For Work in Latin America—A large proportion of the people of these countries are not members of any church	342,259
For Negro Education—Supporting nine schools for Negroes under the American Church Institute for Negroes, 3,500 pupils	203,105
For travel, outfits, medical care of missionaries, etc.	155,433
For pensions and pension fund premiums	132,715
For emergencies, new workers, etc.	90,000
For the central office work of the Department of Missions, support of general agencies, scholarships, etc.	73,780
For work among college students, for the Church Schools, young people, adult education, etc.	104,854
For promotion of social service in dioceses and parishes, specialized rural work, institutional guidance, etc.	46,841
For all publicity, including publishing *The Spirit of Missions, The Church at Work,* maintaining national service to religious and secular press, etc.	107,081
For helping dioceses and parishes to do effective work in the support of the Church's Program, by speakers, training conferences and other methods	126,900
For maintaining the central organization of the Woman's Auxiliary	56,660
For maintenance of Church Missions House, shipping goods to missionaries and others, office expenses, printing and supplies, group insurance, General Convention expenses, keeping the accounts, administration, contingent fund, etc.	282,626
For the Church Colleges, the National Commission on Evangelism, the Girls' Friendly Society, Church Mission of Help, and other co-operating agencies	128,050
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Grace and St. Peter's, Baltimore
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

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* * *

Missionary meetings are being conducted in Rhode Island in twelve different churches in the diocese as a follow-up of the Bishops' Crusade of last year. This week meetings were held in St. John's, Grace, Church of the Messiah and Church of the Epiphany, Providence; St. Paul's, Pawtucket, and St. Mark's, Warren. Next week meetings will be held in St. George's, Newport; St. Luke's, East Greenwich; Church of the Ascension, Wakefield; Christ Church, Lonsdale; St. John's, Ashton; St. James', Woonsocket; Emmanuel, Manville, and Calvary, Pascoag. Bishop William P. Remington, of Eastern Oregon, and Rev. Francis J. M. Cotter, recently from Wuchang, China, opened the series. On the second evening in each church, Bishop Perry of Rhode Island, is presiding over an informal conference conducted by Samuel Thorne, New York. The object of the missions is to raise $115,000 of which $69,300 is for the work of the general church outside, and $46,200 for missionary work in the state. Last year the diocese gave $107,691.

* * *

Rev. William Tullberg, in charge of St. Ansgarius Church, Chicago, was ordained to the priesthood on All Saints' Day by Bishop Anderson. St. Ansgarius is a very old Swedish parish which has seen better days, but is rapidly coming to the front again under the skillful ministrations of Mr. Tullberg.

* * *

Bishop Houston of Olympia was the speaker at the meeting of the Northern Deanery of his diocese held at Mount Vernon. There were 150 persons present.

* * *

One of the large windows at the Church Missions House, New York, is appealing to the popular tastes of the day by presenting two All American Football teams. The names are care-

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Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursday, 7:30 and 11.

St. James, New York
Rev. Frank Warfield Crowder , D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

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

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

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

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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* * *

A mission is being held this week at St. Paul's, Brockton, Massachusetts, the missioner being the Rev. Walter E. Bentley.

* * *

Lots of new church buildings in the diocese of Olympia, the latest being a fine new parish hall for Trinity Church, Hoquiam.

* * *

Bishop McElwain of Minnesota advanced to the priesthood the Rev. C. W. Brown on October 30th in the Church of St. John the Evangelist, St. Paul, where Mr. Brown is serving as curate. The sermon was preached by Bishop Cross of Spokane, a former rector of the parish.

* * *

The Rev. Peter Ainslie, Church of the Disciples, and the Rev. Robert E. Browning, rector of the Ascension, Baltimore, addressed the convocation of Towson, Maryland, on the Lausanne Conference at their semi-annual meeting held at St. Thomas', Garrison Forest. The Rev. Samuel Shoemaker, rector of Calvary, New York City, preached the convocation sermon. He told of the work being done in his parish and stressed the necessity of personal religious experience in Christian living.

* * *

The Rev. John Henry Hopkins, rector of the Redeemer, Chicago, addressed the round table conference of the clergy on November 7th on "Jazz." It was a part of a series of addresses on "The Church and the Modern World."

Clerical Changes

ADAMS, Rev. Harold Beech, formerly of Christ Church, Troy, New York, has taken up his duties as the rector of Christ Church, Meadville, Pa.

BODDINGTON, Rev. C. H., formerly in charge of St. Paul's, Bremerton, Washington, has taken charge of St. Luke's, Seattle, Washington.

DEXTER, Rev. Anthony H., priest in charge of St. Simon's, San Francisco, and St. Paul's, Lancaster, California, has accepted a call to St. Andrew's, Fullerton, California.

HYATT, Rev. Harry Middleton, has accepted an election to the rectorship of Christ Church, Yonkers, New York.

McNULTY, Rev. J. Archibald, resigns as rector of St. Thomas', Alamosa, Colorado, to become dean of the Rosebud Deanery, South Dakota. His address is Winner, S. D.

WADSWORTH, Rev. George C., resigns as rector of Christ Church, Oil City, Pa. The Rev. O. F. Crawford is serving the parish as locum tenens.

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November
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1927

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The WITNESS

CHICAGO, DECEMBER 1, 1927



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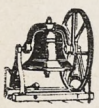
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A National Paper of the Episcopal Church

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PRAYER BOOK AS MYSTERY DRAMA

The Drama of the Vows

By

IRWIN ST. JOHN TUCKER

SO FAR from being an uninteresting patchwork, composed of fragments from various offices taken hither and yon from old monkish breviaries, Morning and Evening Prayer are mystery dramas in their own right; prologue and epilogue to the central glorious drama, but with an evolving psychological sequence and a powerful climax of their own.

Material for them had to come from somewhere. Even Shakespeare did not make up the language he used out of nothing. The compilers of the Prayer Book took stones from old and hallowed temples and set them in a new architectural grouping, more convenient and far more impressive than the old.

The theme of this drama—for the two offices have the same plot—is the working out of the baptismal vow. Each of us on baptism made a threefold promise: To renounce the devil, believe the faith, and obey the law. Each one of these vows is an act of allegiance toward God, in one of his three persons.

"Person" originally meant an actor's mask. Thus it came to mean "character" or "role." An actor might change his "persona" several times in the course of a Greek or Roman play, without changing his own identity. "One God in three Persons" means one actor simultaneously assuming three parts, the same in identity, but not in appearance or function.

Thus: an electrician may also be a lover of music and the father of a family without interfering with his ability as an electrician. His trade as an electrician is the way he supports his family and indulges in his love for music.

Toward God the Father, our allegiance implies renouncing the devil and all his works. But saying to Satan, "Get thee behind me, Satan," does not insure that he will stay behind, or even that he will keep our backs turned to him. Renunciation must be followed by repentance, as often as that allegiance is sullied by an act of sin.

Toward God the Son, our allegiance implies the vow of faith in God as shown in Jesus Christ. If God became man, then he is such a God as Jesus was a man. The Word was in the beginning with God, eternally generated, as sunlight is eternally generated by the sun; but the Word became flesh for us in Jesus and in his saints. Our second baptismal vow is to believe in God as he is outlined in the Creed.

Toward God the Holy Spirit, our allegiance implies obedience; "keeping his holy will and commandments, and walking in the same all the days of our life."

These three vows, and the constant re-enacting of them, form the basic structure of all daily services. They are an extension of the Creed in dramatic form; as the Creed is an extension of the Gloria—"Glory be to the Father and to the Son and to the Holy Ghost."

Morning and evening prayer were foreshadowed by the daily lambs of the morning and evening sacrifice of the Old Temple. The Holy Eucharist was represented by the Paschal Lamb, the Lamb of Atonement, offered once a year.

Look now at the structure of these offices from this point of view, of a triple act of renewing our allegiance to the Threeness of God.

Note in the first place how the versicles, short exhortation and response, denote in each case a passing from one vow to another, accompanied by a change of position. The first vow is renewed kneeling; the second alternately standing and sitting; the third kneeling again.

The first vow, Repentence, finds its climax in OUR FATHER.

The second vow, Faith, finds its climax in I BELIEVE.

The third act, Obedience, finds its climax in the Act of Consecration, known as the GENERAL THANKSGIVING.

This third vow, of course, cannot be performed in the church. It involves the carrying out of our duty as citizens, as members of the church, as members of humanity. Prayers for Church and State find a ritual expression in the processional cross and national flag, usually carried by a vested choir on national days, and usually placed at the end of the choir seats near the altar between times.

The Collect for the Day is not diagrammed here, because properly it belongs to the Holy Eucharist.

The beauty of the collects for Peace and Protection is exquisite, and repays a lifetime of study and meditation. "In knowledge of whom standeth our eternal life, whose service is perfect freedom" is a translation of the terse Latin "whom to know is to live, whom to serve is to reign."

THE EXHORTATION

Let us take up the scenes of this drama in order.

Already we have studied the opening Sentences. The Exhortation is a matter of great dignity and importance. Its three sentences set forth emphatically that the minister who pronounces them is a messenger of

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God. Those here present are not concerned primarily with having a good time, but with appearing with a pure heart and humble voice before the very throne of the heavenly grace.

Its sentences call up before us pictures of Adam and Eve, attempting to cloak and dissemble; the Pharisee, and by him the Publican, smiting on his breast and saying "God be merciful to me, a sinner." The Shepherd and the Lost Sheep; and the mystic adjuration of the Epistle to the Hebrews, who, when the Temple had been destroyed, bade his readers draw near with boldness to the throne of the heavenly grace, that we may find help in time of need.

"Confess your OWN sins" is a warning constantly needed. Every church worker, every parish priest, know how delighted people are to confess each other's sins. The emphasis must be laid again and again on this: that "the soul that sinneth, IT shall die," that we are responsible for our own sins, and them only should we confess.

The Confession

Concerning confession, and the practice of it, the church takes the position of a wise mother. She knows perfectly well that children, whether at work or at play, will get their hands and faces dirty, their clothes rumpled. When such a mother calls her children in, she says: "Now, children, come into the house. Wash your faces and hands and brush your clothes, and we will have dinner."

So the church says constantly, firmly, but not scoldingly, "Let us confess our sins to Almighty God. It is necessary, not abnormal. You have been playing and working—tidy up." Confession is the most natural and normal thing in the world.

So also is the declaration of absolution. It is an assertion that God only can pardon and forgive, but that the commission has been given to men that they should declare this absolution, AND PRONOUNCE IT to all who are faithful and penitent.

Being thus cleansed, and not until then, we are invited to say "Our Father." And, this having been said, we are led by way of the versicles into the next act of dedication.

"O Lord, open thou our lips and our mouths shall show forth thy praise."

The Venite

The invitation to the Act of Faith is issued in the words of an old battle hymn. Every line of the Venite is picturesque. Let us analyze it.

It was composed by a minstrel, leading a band of minstrels ("O come, let us sing") in a defiant assertion of the greatness and supremacy of the Lord at a time when there was great warfare between the God of Israel and other gods.

"For the Lord is a great God, and a great king above all gods!"

From where they stood, they could see the mountains ("the strength of the hills") and the sea ("the sea is his, and he made it") and the desert—the "dry land" far to the south, that thirsty desert out of whose shining yellow wastes their forefathers had come. Before us comes a picture of the great blue ranges of Moab and Lebanon, and the Mediterranean lying purple on the edge of the western horizon. All the "corners of the earth" — those strange, weird, fantastic canyons of the desert, the cities of Babylon and Egypt, the Isles of the Greeks—were in his hand.

He who led in this mighty singing had been, or perhaps still was, a shepherd. His thoughts naturally ran to imagery of that calling "we are the people of his pasture, and the sheep of his hand" . . . I wonder whether the Lord's "Pasture" does not mean the "Garden of Allah," a Bedouin word for the Great Desert?

"For he cometh, for he cometh to judge the earth." Judge, in the Hebrew language, means a great hero come to uphold righteousness in time of national despair: like Samson, or Joshua, or Barak. Washington would be a "judge" in the Hebrew sense: so would Lincoln. The prophecy is that God himself shall come to be his own hero, his own "redeemer," to set right the things that are wrong; "with righteousness shall he judge the world, and the people with his truth." It is a prophecy of Christ.

Next article: The Psalter

Our Cover

THE Rev. G. Irvine Hiller, Rector of All Saints' Church, Lakeland, Fla. Mr. Hiller was born in Philadelphia, educated in the public schools of that city, Wesleyan and Berkeley Divinity School, Middletown, Conn. Graduating from the latter in 1916, he became rector of St. Peter's Church, Nashville, Tenn. Served as chaplain at Camp Gordon during the war, and became rector of St. Stephen's Church and chaplain of the State Institution at Milledgeville, Ga. He has been rector of All Saints', Lakeland, since 1922.

Let's Know

THIRTEEN

By Rev. Frank E. Wilson

NOBODY knows just where it came from—the unlucky jinx associated with the number 13. It is usually explained that the origin is to be found in the fact that there were thirteen present at the Last Supper—our Lord and the twelve apostles—and that the number is a sure portent of death because of the crucifixion which came the next day. But some delvers into antiquities declare that the association dates back into early Asiatic history.

Reason or no reason, a remarkably large number of people take it very seriously. An article in the Pathfinder a few months ago says that in Paris no house is ever numbered 13; also that in France there are people known as "fourteeners" whose vocation in life is to fill vacancies at dinner parties which would otherwise number 13. We read, too, that in England 13 is omitted from automobile license plates. The Italians, we are told, never use 13 in their lotteries and the Turks are so greatly troubled over it that they have dropped the word from their language. And everyone knows how American hotels and office buildings love to fill in room numbers between 12 and 14 with a 12A or some similar circumlocution. It is also said that in many places the quarter-dollar is considered an unlucky coin because the words quarter-dollar have thirteen letters; also because the eagle has 13 feathers in his tail and holds thirteen arrows in one claw and a branch with 13 leaves in the other; and there are 13 stars on the coin.

An interesting case can be made out for the jinx if one looks only at one side of the number, which is what people generally do. But the jinx fades a bit when one remembers that the first permanent colony was established at Jamestown, Va., on the 13th day of the month; also the first service was held in Trinity Church, New York, on the 13th; Thomas Jefferson was born on the 13th and so was Winfield Scott, to say nothing of General Pershing—and it might be added that Pershing landed in Europe on the 13th with the first contingent of the A. E. F.; the "Star Spangled Banner" was written on the 13th and Manila surrendered to Admiral Dewey on the same fateful date; Phillips Brooks, America's greatest preacher, was born on another 13th, and so were Edwin Booth and John Drew, leading lights in the American dramatic profession.

Moreover, the United States began

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with 13 states and in memory thereof retains 13 stripes in the national colors. Also the first American navy consisted of 13 war frigates which were voted by the Continental Congress on the 13th day of the month. Certainly there ought to be little to disturb the average American in regard to that particular number.

So we might go on. St. Augustine of Hippo was another son of the 13th. It was also on the 13th that the Prince of Wales was invested with his well-known title; some people would promptly say that is the reason he has fallen off so many horses, while others would say that is the reason he is so extraordinarily popular.

Just another superstition. When we Christian people resolutely turn up our noses at such nonsense, the American Association for the Advancement of Atheism will probably go out of business for want of something to talk about.

DECEMBER BOOK REVIEWS

Good Books for Christmas

THE BOOK OF THE MONTH

THE LONELY ISLAND, *Rose Annie Rogers. Morehouse.* $2.50.

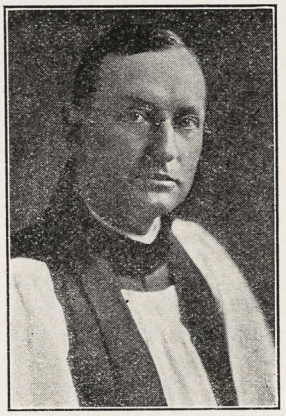
If I were running a personal and private book of the month club for the Episcopal Church—a thing which I am not doing and don't intend to do—I would start it off with "The Lonely Island," Mrs. Rogers' account of the three years which she and her husband spent as missionaries on Tristan da Cunha, a big rock in the middle of the South Atlantic. Tristam da Cunha is 1300 miles from the nearest habitation—which is St. Helena. There are about thirty families on the island, who eke out a precarious existence by fishing and growing potatoes in the few spots of earth that are to be found there. With luck a boat from the world outside calls there once a year. Mrs. Rogers' story is an epic. In her simple and matter of fact account we get a glimpse of how individuals stand out in the little community. Andrew Hagen, Betty Cotton, Mrs. Repetto and Bob Glass are worth knowing. Between the lines we read something of the difficulties this young couple had to face and of the sacrifices they made—and of what their presence on the island meant to their people. Mr. Rogers died in 1926, soon after he and Mrs. Rogers and their little boy got back to England. The book is a memorial to him. It is not only the story of a missionary—it is a story of heroic adventure. It is one of the great books of the year. I hope that a great many people not only in the Church but outside of the Church discover it.

C. L. Street.

MORE BOOKS ON MISSIONS

THE ANGLICAN COMMUNION THROUGHOUT THE WORLD, *Morehouse.* $2.50.

In this volume are collected and reprinted a series of articles which appeared in *The Living Church* on the work of some of the missionary dioceses of the Anglican Communion. It gives a thrilling picture of the work of our Church in the remote places of the earth—Africa,



VERY REV. H. C. ROBBINS
Dean of the New York Cathedral

Asia, Australia, South America and the South Sea Islands. It brings home to us the world mission and the world program of the church to which we belong. *C. L. S.*

* * *

THE MISSIONARY AND HIS WORK, *by Lefferd M. Haughwout, M. A. Morehouse.* $2.50.

There has been so much discussion about Missions and Missionaries of late that this sane, unbiased, and intelligent exposition of the Missionary and His work is welcome. There is nothing of the academic and easy-chair point of view expressed in these pages. It is a straight from the shoulder, heart to heart talk from a wise and constructive critic who has garnered his wisdom from first-hand contact with the facts of the situation. Though restricted to one field, it is a fascinating and illuminating volume and it ought to create great searching of heart among the faithful. It is a distinct contribution to the science of Missions, and it ought to be read, learned and inwardly digested by every clergyman and devout layman of the Church, and, may we add, by not a few in the House of Bishops. *I. G.*

* * *

SOME WORLD PROBLEMS, *The Bishop of London. Longmans.* $1.60.

In less than a hundred pages Bishop Ingram summarizes observations made on a journey lasting the best part of the year through Canada, the United States, Japan, China, Australia and New Zealand. He makes a strong plea for increased friendship among English speaking people and for more emigrants from England to the English colonies. The book is attractively written and has some good pictures of the bishop and of the people he met on his journey.

C. L. S.

DEAN ROBBINS

SIMPLICITY TOWARD CHRIST, *by Howard Chandler Robbins. Scribners.* $2.00.

The word simplicity is one of the most dangerous and one of the most seductive words in the vocabulary. It has been for centuries a city of refuge for the idler, the sentimentalist and the cynic. The fact is that this word simplicity is usually entirely misread. It does not mean impoverishment of circumstances. It means singleness of principle. It is this idea of simplicity which Dean Robbins has in mind, not only in the initial sermon, which gives the title to his book, but in the succeeding sermons of the volume. Each sermon is compelling—beautifully and thoughtfully expressed—and in the closest sympathy with and understanding of the material and intellectual problems of our day. They are in the best sense practical and are broad without being shallow. *I. G.*

* * *

SURSUM CORDA, *Howard Chandler Robbins. Morehouse.* $.75.

FAMILY DEVOTIONS, *Howard Chandler Robbins, Century.* $1.75.

These two other books by Dean Robbins deserve mention. *Sursum Corda* is a collection of religious poems of high order, many of which have appeared in different periodicals. Those who have seen them already will be glad to know that they are available in book form. Those who have not read them will be glad of this opportunity to do so.

Family Devotions is the first vol-

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ume in "The Century Devotional Library" under the general editorship of the Rev. John Wallace Suter, Jr. It provides well chosen Bible readings, a hymn and a prayer for every day in the year, and special selections for Church holy days, national holidays, and family festivals. The book is intended for family devotions, and should be a real help in the revival of this good practice. But it is valuable simply as an anthology of hymns and prayers. *C. L. S.*

* * *

THE NEW TESTAMENT

GETTING ACQUAINTED WITH THE NEW TESTAMENT, *by Frank Eakin, Ph.D. Macmillan.* $2.50.

If one wants to know what a fascinating subject the study of the New Testament can be, both in itself and in the studies to which it gives rise, then here is the book for him. Three chapters on the history of New Testament study, contrasting the scholar's methods of today with those of the past, are followed by a hundred odd pages on the story of the New Testament itself up to and including the appearance of the latest versions—Moffatt's, Goodspeed's and the other recent "free" translations. After a series of chapters on the background of the New Testament, pagan as well as Jewish, and a chapter or so on the literary aspects of the New Testament, the reader is prepared to approach the "matter" of the New Testament, under which are included brief "lives" of Christ and of St. Paul, and an account of the early Church. A chapter on New Testament religion, and some suggestions for further reading, conclude the whole.

The treatment is at once popular and scholarly; also often exceedingly sage as well as fresh; much less technical and detailed than Wade's *New Testament History*, and considerably more comprehensive than Scott's *The Earliest Age*—books with which Professor Eakin's work is most readily compared. It is not a substitute for the New Testament nor for the more solid books of reference, but it is a very agreeable and informing "companion" to New Testament study.

Charles B. Hedrick.

* * *

THE LIFE AND WORK OF JESUS CHRIST OUR LORD, *by T. W. Harris, Ph. D. Morehouse.* $2.00 *cloth*, $1.50 *paper.*

Clergymen are constantly asked by the teachers in the Church School for a suitable life of our Lord to assist them in their preparation. This new life by the Rector of Trinity Church, Tilton, New Hampshire, has this advantage over many of them—its helpfulness has been practically demonstrated in the class before its final revised form was published. There are questions at the end of each chapter that are not only well framed, but are questions pertinent and related to definite church teaching. It ought to rank among the best and most serviceable of such books. *I. G.*



FRANK EAKIN
Writes on the New Testament

THE SOCIAL GOSPEL

THE ECONOMICS OF THE KINGDOM OF GOD, *by Paul B. Bull, C.R. Macmillan.* $2.25.

Anyone really interested in a Christian social order will find this a thrilling book. Its purpose is to "provide Christian readers with material for forming a social conscience, and social reformers with an assurance that the mind of Christ is with them whenever they are pleading for a just and righteous reorganization of our social life." The book is largely a skillful criticism of the ill effects of a social order based on the materialistic economics of the last century. The last chapters give some suggestions toward a better way of doing things, involving Fr. Bull's own kind of socialism.

Fr. Bull knows his economics and, what is more important, he knows more than most people about the Kingdom of God. This is a rare combination, and has resulted in a book which combines in a rare fashion technical knowledge and a vast amount of concrete material on economic and social conditions, with the finest kind of Christian idealism.

C. L. S.

* * *

CHRISTIANITY AND SOCIAL ADVENTURING, *Edited by Jerome Davis. The Century Co.* $2.50.

This book, under the editorship of Prof. Jerome Davis of Yale, is a collection of twenty-four articles by prominent people, giving an excellent summary of the whole field of social work, particularly as related to the Church. Dr. Fosdick writes on "Practicing the Sermon on the Mount," Graham Taylor on settlements, Dr. Haven Emerson on health and Dr. Cabot of Harvard on "Ministering to the Handicapped." Dean Lathrop and Miss Van Waters make contributions. There are brief biographies of each of the twenty-four contributors. *C. L. S.*

PHILOSOPHY OF RELIGION

THE WRESTLE OF RELIGION WITH TRUTH, *Henry Nelson Wieman, Ph.D. Macmillan.* $2.50.

Professor Wieman, who has recently come to the University of Chicago from Occidental University, California, is the author of *Religious Experience and Scientific Method*, reviewed in these columns last year. This new book of his is a study of the way in which knowledge of God can be gained from experience and a critical evaluation of this knowledge. It is characterized by Prof. Wieman's customary careful scholarship and penetrating analysis.

C. L. S.

* * *

STUDIES IN HISTORICAL CHRISTIANITY, *by E. J. Rawlinson, B.D. The Morehouse Publishing Co., Milwaukee, Wis.* 1927. $1.60.

Here we have one of the books for which every parson has long been seeking, and has often despaired of finding. The author discusses keenly and critically, and at the same time interestingly, some of the distinctive features of Anglican Christianity as compared with Liberal Protestantism. The titles of the seven brief chapters show the range of topics: "Catholicism," "Episcopacy," "Sacraments and Sacramentalism," "Inspiration," "New Testament Criticism," "The Historical Grounds of Christian Belief."

The first five of these were originally lectures delivered to undergraduates of Cambridge University on subjects chosen by themselves. The lecture on the Atonement is the finest, clearest, and most convincing brief treatment of that very difficult doctrine which the reviewer has yet seen. The approach is made directly at the point where many today find the formulation of a rationale of the Atonement especially difficult, namely the moral problem which it creates.

Prof. Rawlinson is convinced that "the ultimate form of Christianity will be a Liberal Evangelical Catholicism," and he is himself an exemplar of the type and method which he anticipates. This is a book to give your college students. They will read it; they will appreciate its truly Liberal and undogmatic method; they will sympathize with its Evangelical

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spirit; they will find its catholicism intellectually appealing. *F. R. M.*

SOME OTHER BOOKS

A HISTORY OF RELIGIOUS EDUCATION IN THE EPISCOPAL CHURCH TO 1835, *by C. H. Brewer, B. D., Ph. D., Rector of Trinity Church, Branford, Conn. Yale University Press.*

We are learning to see the church's task more and more as a task of education. If the church is to do its work, not only the "Church School" in the particular parish, but church boarding schools and colleges, classes for adults, preaching from the pulpit, and church periodicals must take their place in a conscious program. Anyone who feels the importance of this point of view will be particularly interested in this book of Dr. Brewer's. It is a careful study of the educational influences in the church in this country in the early days. It embodies a vast amount of research and contains much valuable material, not only about early Sunday School methods, but about the beginnings of church colleges and theological seminaries, and about the church periodicals at the beginning of the last century. There are some interesting illustrations, and the book is beautifully gotten up by the Yale University Press. It is the kind of an historical work which should help the church of the present day to solve her educational problems more intelligently and more effectively. *C.L.S.*

THE PLACE OF HOLY COMMUNION

In the Christian Religion

By

CANON JAMES ADDERLEY

HOLY Communion is the greatest of all the sacraments, and I love it more and more as I get to know what it means. I cannot understand how it is that so many professing Christians neglect it. It is so simple and yet so great. In the first place it is the only one of the services in church which was actually ordained by Christ. I am told that the first prayer books which Christians used were just the service for the Holy Communion. It all seems so plain to me. Jesus Christ on the night before His crucifixion took bread and wine, calling them His body and His blood, and told us to do this very simple thing in remembrance of Him. In the oldest accounts we have of the story of the Church, we find Christians coming together on the first day of the week, that is, Sunday, for the breaking of bread. They have gone on doing this ever since, and now hundreds of millions do it every week in all parts of the world.

What is the good of it? Well, a believer in Christ does not wait to ask that question if he is sure that our Lord has told him to do it. But I think I can see some of the reasons why it is good for us to assemble at the Holy Communion. It should bring us together in love with one another. Our Lord washed His disciples' feet at the Last Supper, and gave them the commandment to love. If the Holy Communion was nothing else than a meeting of all Christians every week to realise their brotherhood and to help them to do good actions of service to others, it would be well worth our doing regularly. But it is more than that. We proclaim (so my padre tells me) the Lord's death until He comes again. The more I learn about Christ the more I see the importance of His wonderful life which did not end when He died on the Cross but began again with a new and glorious power on Easter Day when He rose again. This new life can never die any more. This is what our Lord wants us to have in mind at the Communion, not simply thinking of it as something past and done with, but taking it to be the way for us to follow now and always till we see Him at the last. He tells us to take up the Cross and follow Him. Self-sacrifice followed by new and everlasting life. That is what it means. The Holy Communion is a great reminder that we have got to go on doing this all our lives. Sunday by Sunday we renew the self-sacrifice and determine to remain firm to Christ. But we must not lay down the Cross the moment the service is over. The Church has always called the Holy Communion a sacrifice, and so it is. We join our Lord Who once offered the great sacrifice in His life and on the Cross, and we resolve in His power to sacrifice our bodies and pour out our life blood as He did for God and man.

The sacrifice begins at the altar, but it goes on outside the church in our ordinary life. What a splendid thing it would be if all of us communicants went straight from the Holy Communion and offered ourselves, our souls, and bodies, to God in service of others, as we say we do in our prayers!

I have a friend who, on Christmas Day, goes to visit the hospitals and says to me that that is much better than Holy Communion. That sounds to me like saying that taking a ten-mile walk is better than having breakfast. Why not have both? The walk will be all the better if you have had some food before starting. He would do his acts of love in the hospital all the better if he had just remembered Christ in communion first, just as I should make a better communion if I had resolved to go to the hospital after it.

I have not said all about the communion.

In it our Lord gives us the heavenly food of His body and blood. Nobody can quite understand this, but it is enough for us that Jesus bids us eat. That good man, General Gordon, used to love the Holy Communion very much, and he said this about it: "When God said 'Don't eat,' man disobeyed and ate (in the Garden of Eden), but when God said 'Take eat' (as He did in the Holy Communion), man has disobeyed Him ever since by neglecting the holy food."

How foolish we are to neglect it. My wife and I love our communions. It seems to give us a good start every week for our hard lives. As soon as the kids get older they will be confirmed and receive it with us. Already we take them to church when we go that they may get used to the service, and we teach them that they, together with all of us, are just remembering Jesus Christ.

Everything goes wrong in the world through our forgetting Jesus Christ, forgetting His words, forgetting His love for us, forgetting His power to save, forgetting Who He really is. Everything would get right in the world if we all remembered Him every day and every hour. All the evil in ourselves and in others, all the wars and strifes would cease if we remembered Him as He was at that Last Supper, on the Cross, and still is on His throne in Heaven. Why, then, do we not use His own appointed service of continual remembrance? This is the use I have found for Holy Communion.

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SHAW AND CHESTERTON DEBATE

On the Present Social Order

Reported by

A. MANBY LLOYD

DESTRUCTIVE gale; Stonehenge threatened by jerry-builders and petrol-pumps; J. D. Rockefeller's gift to the Shakespeare Theatre; the commercializing of Oxford; these and other things have made Bishop Barnes and his gorilla sermons a back number. Margot (the countess of Oxford and Asquith), opening an Arts and Crafts Exhibit in the Town Hall, said, "Oxford is a sad place. They have the finest buildings in the world, and they build the most hideous ones outside." To commercialize a place like Oxford is a crime. As for petrol pumps—those hideous Aunt Sallies of bright vermillion, with heads on one side and God knows what on the top—words failed her. Good taste was a thing to be cultivated. The buildings in Oxford, Cambridge and other famous towns were being hidden from view by "that dreadful weed," Virginia creeper. Virginia creeper and ivy were meant to hide mean houses, and should have nothing to do with old stone buildings such as those of Oxford.

* * *

Bernard Shaw, in declining the late Lord Mayor's invitation to a dinner at the Mansion House, in "honor of journalism," recalls a banquet he accepted 40 years ago. He regrets to say he repaid that hospitality by writing up such an account for the "Star," that no scribe, to his knowledge, had been since invited.

All England was listening in to his debate, last week, with Chesterton. Subject: "Do We Agree?" Belloc, who gets more Dantonesque every day, was in the chair, and a packed house cheered and howled and held its sides, as Don Juan and Don Quixote laid about with sword and thrust. Shaw stood for State Socialism. Chesterton is the leader of "Distributism." Shaw asked: "What is capital?" He would define it as "spare money." What people don't know is, that when you have employed that capital it no longer exists. Some of my capital was employed in the late war, and this country still has my name written down as the proprietor of the capital they blew to pieces in that war. The capitalist and landlord have their own ways of robbing the poor. If I own a large part of Scotland, I can turn the people off the land into the sea. . . . But compare that with the ownership of my umbrella; I cannot do what I like with that. Certain passages of Chesterton's speech tempt me to hit him over the head with that umbrella. But had I done so, I should soon find out that I could not claim my umbrella to be my own property, in the legal sense in which land is my property. I want to destroy property in land.

Not so long ago I said in this column that Shaw was becoming more and more likely to revert to Catholicism. He has defended miracles. He has a good word for the Inquisition (of all things). He and the Holy Father, between them, are the rivals for the tiara of Infallibility. So I was not surprised to hear him say: "I do not believe in denominationalism. I believe in Catholicism, but not in the Irish Episcopal sense, or the Roman sense, or the Greek sense. They have all taken the name of Catholicism in vain. I mean general catholicism; as apart from this voting business and democracy." Then he turned to G. K. C. and asked, "Do you agree?"

Of course you can see what he was driving at, and the obvious retort would be, "Define your terms." But G. K. C. was too "fly" to fall into the trap.

* * *

The joke about the umbrella was too tempting for G. K. C. to pass over. When Shaw refrains from hitting him over the head, the real reason is not that Shaw does not own his own umbrella (it was his wife's) —but that he did not own Chesterton's head. Then came a long argument about peasants and postage stamps and coal mines. He ended: "Mr. Shaw and Bishop Barnes might think it would be an inadequate way of explaining it, but we might call attention to an Hebraic code called the Ten Commandments. They do correspond pretty roughly to the moral code of every religion that is at all sane. They all reverence certain ideas about 'Thou shall not kill.' They all have a reverence for the one that says, 'Thou shall not covet thy neighbor's goods.' They reverence the idea that you must not covet his house or his ox or his ass. It should be noted, too, that besides forbidding us to covet all these things, this commandment also implies that every man *owns* some property." This sally enabled G. K. C. to sit down to a roar of cheers and laughter.

Then Shaw began to talk about coal. You could go to the Sunderland coast and pick up coal for nothing. You take a sack on the foreshore and when the tide goes out, you get excellent coal. But go to Whitehaven and you will have to go through workings driven out under the sea, which took 20 years to make; 20 years' expenditure of capital, before men could walk 2 or 3 miles to their work. That is the reason you cannot distribute your coal-mine. Chesterton says the coal-mine is an exception; here he is bound to give in to Shaw. But if he goes on to the land, and from there to every other department of life, he will find that every successive case is an exception. . . . "I may be a democrat, but I am not a snob. Intellectually I am a snob. Socially I am not a snob," said Shaw, in one of his Shavian moments. But for the most part he was serious and practical.

* * *

Chesterton had the last word, which was philosophical. He was not cutting a thing up into mathematical squares. Because some landlords have been cruel, it is no use to talk of abolishing, denying or destroying property. Shaw's morality is characteristic of his age. It says you must not drink wine, because people drink too much. He hopes to make us all give up the sentiment of private property as he hopes to make us give up beer and meat. It is quite false to say that all forces must be used, as they are monopolies from the center. It is absurd to say that because the wind is a central thing you cannot have windmills. Shaw said that men and women are the only means of production. He quite agreed. But he declined to admit that the Government, that is, a few officials, should *own* the men and women; in other words, that the men and women should be slaves.

Belloc, in summing up (which he really refused to do) said there were three things that might happen: (1) A general breakdown, leading through ruin to restoration; (2) a breakdown, leading to a desert; and (3) slavery. "Take your choice. You will all be dead before either of these three things come off." And on this cheerful note, the meeting dispersed. And we all felt that the debate had only just begun.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD.

IF YOUR radio set is powerful enough, or near enough, to pick up WTAQ, tune in on Tuesday evenings and listen to sense instead of jazz. Editor Frank Wilson is to broadcast answers to religious questions from 6:20 to 7 p. m.

"In inaugurating this service," says Dr. Wilson, "we want to be helpful. I know there are many things buzzing around in people's minds which they hesitate to talk about. Some questions are very real to the people who think about them, but the people themselves are embarrassed when it comes to talking them over. I would be glad to have them send such questions in. I do not care whether they are signed or not.

"In undertaking this extra bit of work, I do not claim to be a walking encyclopedia. There are plenty of things I do not know. However, no question will be evaded for that reason. I am not afraid to say—I do not know. I hope to avoid unnecessarily controversial matters. Such questions, as well as those of a very personal character, I would prefer to answer by mail sent directly to the questioner. All we ask is that the questions be on a religious subject and that they be honest questions. I have agreed with WTAQ to take it on for a month, every Tuesday evening, beginning November 22, and if it seems to be meeting a need, we shall continue indefinitely. We have nothing to exploit. We simply want to be helpful."

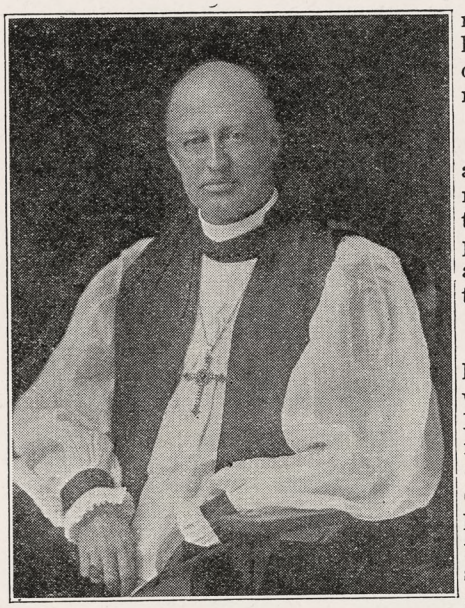
Religious questions are constantly being discussed in shops, in offices, on street corners. They are usually left hanging in the air for want of accurate information. An opportunity like this ought to be welcomed by very many people.

* * *

Christ Church, Springfield, Ill., the Rev. Jerry Wallace, rector, celebrated its golden jubilee on the 16th of November. They had a parish dinner at which the speakers were the Rev. Charles F. Blaisdell, rector of Calvary, Memphis, Tenn., and Mr. George K. Gibson, who, besides being a prominent business man in Chicago, is the very efficient superintendent of the Church School at St. Luke's, Evanston.

* * *

A quaint old English custom was indulged in at Gates Mill, Ohio, the other day, when Bishop Rogers and



BISHOP DAVIES
Proposes a Cathedral

the vicar of the mission there performed the ceremony of Blessing the Hounds for the Chagrin Valley Hunt just before dogs and riders set after the foxes. The hunters, dolled up in the bright raiment of such gentlemen and ladies, were met at the gate of the church yard by Bishop Rogers and Mr. Jackson, the vicar. The Bishop spoke briefly on religion and clean sport; briefly I am told since it is difficult to make horses and hounds listen attentively to addresses even by bishops. They then proceeded about the yard, blessing the animals and hanging medals of St. Hubert, the patron saint of the hunt, and St. Christopher, the protector of travelers, upon the bridles of the horses. It has been suggested that the foxes hardly seemed to get a fair break and the helper, in sending in this bit of news, expresses the hope that another year they may be administered to in such a way as to enable them to either travel a bit faster or cover up the scent.

* * *

The preacher at Trinity, New York, last Sunday was the Rt. Rev. E. F. Robins, Bishop of Athabasca.

* * *

The diocesan branch of the Girls' Friendly held a jubilee meeting at Troy, New York, when reports were made by the delegates to the international jubilee festival which was held in Boston. About four hundred girls and officers attended the meeting.

* * *

A series of discussion meetings are being held this winter at Emmanuel Church, Baltimore, under the auspices of organizations for the promotion of peace. The speakers are to be experts in the field of international relations.

* * *

The first regional conference following the Albany Catholic Congress was held at St. Luke's, Lebanon, Penna., on November 16th. The sermon was preached by the Rev. George P. Christian of All Saints, Orange, N. J. There were over two hundred lay people present and twenty-two clergymen. There was a solemn high mass and an afternoon session at which the Rev. Charles Jarvis Harriman reported on the Albany Congress. He was followed by the Rev. S. A. Caine, secretary of the Congress, who traced the development of the movement which has been built up to a membership of over five thousand, and outlined plans for the future. Moving pictures of the last three Congresses were shown.

* * *

The Rev. Wyatt Brown celebrated the completion of his seventh year as rector of St. Michael and All Angels, Baltimore, last month. This parish is the largest south of Philadelphia and has shown a marked growth along all lines, with over 1700 communicants at the present time. During the past few years ten men have gone from this parish into the ministry.

* * *

The fifth annual Churchman's dinner of the diocese of Albany was held on November 10th, with four hundred present. It being also Bishop Nelson's birthday the president of the Standing Committee, the Rev. H. R. Freeman, presented him with a purse of gold on behalf of the clergy. Bishop Nelson spoke on the developments in the diocese during his episcopate of twenty-three years, and spoke highly of the work of the Coadjutor, Bishop Oldham. The speaker of the evening was the Rev. G. Warfield Hobbs, executive secretary of the department of publicity of the National Council. Preceding

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the dinner there was a conference, attended by thirty deputies of the diocesan convention, at which Mr. Hobbs spoke on diocesan organization and Mr. Monell Sayre on the Church Pension Fund and the Church Insurance Corporation.

* * *

Announcement has been made of gifts totaling $100,000 to the Berkeley Divinity School, which plans to move to New Haven, Connecticut next fall. It is planned to complete the fund of a million dollars by January first so that the school may be opened in September when the diocese is to celebrate the 200th anniversary of Bishop Berkeley's voyage to America. Most of the gifts so far announced came from Connecticut but some of the unsolicited contributions were received from Florida and the far West. Mr. Samuel A. York of New Haven has given $10,000 as a memorial to Bishop Lines, and another $10,000 is from Mrs. F. J. Kingsbury of New Haven in memory of her husband who served for many years as a trustee. A third memorial was given by Bishop Paddock and he designated ten outstanding Berkeley graduates to be memorialized; Bishop Lines; Bishop Huntington of Anking; Bishop Mosher of the Philippines; Bishop Wells of Spokane; Dean Binney; Rev. Ernest Miel, former rector of Trinity, Hartford; Rev. John N. Lewis, the rector of St. John's, Waterbury; Rev. Arthur Gammack, former rector of the parish in Fitchburg, Mass.; Rev. George B. Gilbert, rural pastor in Connecticut and the Rev. S. S. Drury, rector of St. Paul's School.

* * *

The clergy of the Albany archdeaconery, diocese of Georgia, met for three days at St. John's, Bainbridge, and held services, Bible study, conferences and listened to book reviews.

* * *

The department of religious education in the diocese of Georgia is serving not only their own people but is reaching out into neighboring dioceses by means of a loose leaf form containing prayers, aids to teaching, and other matters pertaining to the Church School. Three training schools have been held at different points in the diocese this fall.

* * *

Under the general theme of "Stewardship" six laymen of St. Stephen's, Wilkinsburg, Pa., are delivering brief addresses after the announcements by the rector each Sunday. Among the subjects are: "Do You Know and Care What the Church's Program Is?" "Body, Mind and Soul Training;" "Are We Clear About Life's Values?"; "Responsibility and Opportunity;" "What Does Money Mean When You Put It in a Christian Setting?" and "Worshippers and Workers." The rector who can persuade six laymen to stand before a congregation and deliver an address has accomplished something.

* * *

Springfield diocese has suffered a real loss in the complete destruction by fire of the new church at Herrin. Arrangements have been made to hold services in the Elk's Building, and it is the plan of diocesan officers to start building a new plant at once.

* * *

Professor Henry Crew, of Northwestern University, addressed those attending the recent meeting of the Northwestern deanery of the diocese of Chicago, held at St. Mark's, Evanston. He spoke on "Recent Viewpoints in Physical Science." An address was also made by the Rev. E. J. Randall on missionary work in the diocese.

* * *

Here is another warning, this time from the Rev. Alfred R. Berkeley, rector of St. John's, Roanoke, Va.:

"I am informed by the Rev. Duncan H. Browne, of St. James' Church, Chicago, that one William Ross is using my name in connection with a story that his family were killed in an automobile accident near Roanoke, last summer, and that he is a member of St. John's Church, Roanoke, of which I am Rector. I



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know of no such person and his statement is false."

* * *

What do people want to know about religion and the Episcopal Church? Nobody can give a complete answer probably, but the questions asked missioners may be some indication. Here is a list of questions put to a well-known parochial missioner the other evening:

"Do you believe in guardian angels?"

"Please tell us more about All Saints Day and All Souls Day."

"Do you believe that we retain our present identity throughout eternity?"

"What is the difference between the kingdom of God and the Kingdom of Heaven?"

"Why do women always wear hats when in the Episcopal Church?"

"Is it a good thing to pray for my loved ones who have gone before in the faith of our Lord Jesus Christ? Would it be right for me to ask my rector to remember them at the Altar in the Holy Communion?"

"What may a Christian believe in regard to evolution?"

"Do you think our loved ones come to us or know about us after leaving us?"

"How are we to interpret the Book of Jonah, as history or allegory?"

"Why do you always use printed prayers in the Episcopal Church?"

"Does any reliable authority or record show where Jesus was from the time the Bible leaves Him as a boy and returns Him as the man?"

* * *

Dean Massie, reported in a previous issue as ill, is rapidly recovering and will again take up his duties at Christ Church Cathedral shortly after the first of the year.

* * *

Bishop Burton, of Lexington, celebrated his 75th birthday by going to Frankfort, Ky., and addressing a meeting of Ascension Parish on the Church's program. The Rev. John Gass, rector at Charleston, W. Va., a former rector, also spoke on the "Romance of Money as Related to the Kingdom of God."

* * *

The Rev. E. H. Eckel, of Fort Worth, Tex., recently addressed about a thousand students of Texas Christian University on the "Bible as the Fountainhead of a Liberal Education." He urged the consent and critical study of the Bible for cultural and ethical ends.

* * *

A mission was held at St. James', Zanesville, Ohio, the Rev. Duncan Weeks, rector, November 6-13, the missioner being the Rev. Walter E. Bentley. Mr. Bentley also spoke before the various organizations of the town—Rotary, Kiwanis, Ministerial Association and the high school students. Many from other churches attended the mission.

* * *

The Department of Missions received the following cable from Shanghai on November 16: There is no cause for anxiety. All are quite safe in Hankow. Telegraph lines interrupted, cannot get any further particulars. Dr. Wood, Bishop Sanford, Bishop Huntington and Mr. M. P. Walker all left for Hankow yesterday.

* * *

The Rev. Charles Mercer Hall, of Bridgeport, Conn., recently conducted a Quiet Day at St. Paul's, Springfield, Ill., and more recently a week's mission at St. Paul's, Alton.

* * *

The Rev. Alfred J. Derbyshire, Shelburne, Vt., died of influenza on November 8, after a brief illness. He had been in this parish but two months, having come this summer

The New Hymnal

is the authorized and approved hymnal of the Church. Its wide use has aided greatly in the encouragement of congregational singing.

———o———

Three editions are available.

The Standard Musical Edition is intended for the use of the congregation. It is well bound in dark blue cloth and is priced at $1.20 per copy, except in orders of 100 or more, in which case the price is reduced to $1.00 per copy.

The Special Choir Edition is heavily reinforced and is bound in red buckram. It is priced at $1.50 per copy, or $1.30 per copy in orders of 100 or more.

The Word Edition, without music, costs 40c per copy.

———o———

Carriage charges are extra.

Orders should be sent to

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from the diocese of Upper South Carolina. He was but 34 years of age.

* * *

Christ Church, Cuba, New York, marked the 75th anniversary of the organization of the parish with an eight-day preaching mission, conducted by the Rev. Walter E. Bentley. The mission ended with a corporate communion, at which Bishop Ferris was celebrant.

* * *

Roger Babson says:

One dollar spent for a lunch lasts five hours.

One dollar spent for a necktie lasts five weeks.

One dollar spent for a cap lasts five months.

One dollar spent for an automobile lasts five years.

One dollar spent in service for God lasts for eternity.

* * *

Fifteen clergymen from eleven states and the District of Columbia gathered this week on Mount Saint

SHATTUCK

A Church School for Boys

For 68 years Shattuck has been a leader among college preparatory schools in the West. It is not operated for profit. It aims to develop **High Scholarship, Manly Character, Christian Citizenship.**

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◆ ◆ ◆

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◆ ◆ ◆

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Christmas Money for You

Search Your Attic for Fortunes in Old Envelopes

Among the old letters of many families are hundreds of very rare stamps and envelopes. Many have been found and sold for fortunes. Single envelopes have been sold for as high as $6,000, and many have brought upwards of $100 each. It sounds "fishy," but it's true. They are valuable because they are rare. And they are rare, not because there are only a few, but simply because most of them have remained stored away and forgotten, in old trunks, family chests and closets.

Make a thorough search through your attic or store room for such old letters—anything mailed from 1845 to 1865. Fortunes in rare stamps have been found in old trunks which no one ever dreamed contained anything of value. Keep the letters if you wish, but send the envelopes to Mr. Harold C. Brooks, Box 268, Marshall, Michigan, and he will immediately write you, stating their value. In sending them to him you are not obliged to sell unless his offer meets with your approval. Anything not purchased he will return in good order. Mr. Brooks, who is mayor of his city, is a private collector and has paid thousands of dollars for old envelopes bearing stamps. Although the rare issues are especially desired, he also buys many of the commoner kinds. Many people in this way are getting Christmas money with very little trouble and no expense.

The advertising manager of THE WITNESS has known Mr. Brooks for many years, and you may place fullest confidence in his integrity. On receipt of envelopes he will examine them and report promptly their value. If they are not purchased, he guarantees to return them in good order.

Mr. Brooks states that there are so many different stamps which are similar in appearance he cannot quote values from written descriptions, but must see the envelopes. Furthermore, he is not interested in buying loose stamps or stamp collections, but only the old envelopes bearing postage; so do not cut the stamps from the envelopes. It is not necessary to write dates on envelopes as Mr. Brooks is fully acquainted with all issues even though the postmark shows no year date. Those especially wanted are United States issues, but he also buys Confederate, Canadian, Hawaiian, and certain foreign stamps provided they are on the original envelopes and mailed not later than 1865.

If envelopes are sent in a bunch they should be carefully packed in a cardboard box to protect them from damage while in the mails. If you have reason to believe your envelopes are of special value send them by registered or insured mail. If you have no old letters written during or before the Civil War, show this notice to your friends—especially those whose families have lived in the same home for several generations. Many old families, old banks and law firms still have stored away hundreds of letters, waiting to be bruned or sold for large sums. Before destroying such envelopes or folded letters *investigate their value.* Mr. Brooks' address is as follows:

HAROLD C. BROOKS,
Box 268. Marshall, Mich.

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A school for boys under the auspices of the Episcopal Church. Fully accredited. R.O.T.C., 28th year opens September 20th. Outdoor sports in a fine climate. For all information address the Rev. Robert B. Gooden, D.D., Headmaster.

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SCHOOL OF NURSING
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Newark, N. J.

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CATHEDRAL STUDIO, WASHINGTON and LONDON. Church embroideries, also chasubles, surplices, exquisite Altar linens, Altar hangings, etc. Stoles with crosses, $7.60 up, burse and veil, $15 up; Silk damask cope, $120; Silk damask chasuble, $40 up; Silk damask Mass sets from $60, imported duty free, if for the Church. Miss L. V. Mackrill, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel., Cleveland 52.

ORGAN FOR SALE
TWO MANUAL PIPE ORGAN WITH ELECTRIC blower and motor. Just the right size for a small parish church. Bargain at $700. Address: St. Matthres Church, 8545 96th Street, Woodhaven, N. Y.

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Alban to participate in the initial conference of a series which will be held throughout the year under the auspices of the College of Preachers of Washington Cathedral, to provide inspiration and post-graduate training for preaching the messages of the various church seasons.

Three annual conferences have been held by the College of Preachers, which was established three years ago on a basis of far-reaching service to stimulate the art of preaching and to enable the Church to fulfill, much more effectively than in the past, its duty of carrying the Gospel message beyond the confines of parishes and congregations to the millions of people outside any form of organized Christianity. This week's gathering, however, was the first to concern itself with preaching the message of a single church season.

The clergymen in attendance were afforded the opportunity of freshening and vitalizing their work in preparation for their ministry during Advent, the season of four weeks immediately preceding Christmas. The Rt. Rev. Philip M. Rhinelander, former Bishop of Pennsylvania and Warden of the College, directed the studies. He was assisted by the Very Rev. H. E. W. Fosbroke, Dean of the General Theological Seminary, New York City.

* * *

A cable from Bishop Roots, in Hankow, received November 18, says:

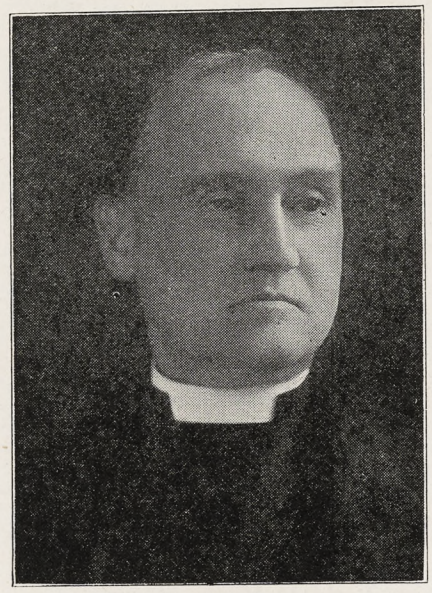
There is no cause for alarm; new officials are friendly. Property, members of our mission, both natives and foreign, are all safe. Commission expected to arrive on the 19th.

* * *

The Rev. William Harman Van Allen celebrated the 25th anniversary of his rectorship of the Advent, Boston, on November 27. Bishop Lawrence was the preacher at the morning service and the Rev. James Huntington, O. H. C., was the preacher in the evening.

* * *

A plea for a united front of Christian churches against the "enemies" of the home and the marriage tie was made by Bishop William T. Manning at a church unity luncheon held at the Hotel Pennsylvania, under the combined auspices of the Protestant Teachers' Association and the Protestant Unity League of New York. The audience numbered 2,320.



BISHOP BREWSTER
Speaker at Celebration

"We all realize the harm, the weakness, the wrong, that results from the division among Christians," said Bishop Manning. "In view of the world-wide concerted attack which we know is going on against the sacredness of the home and the marriage tie, and against the whole fabric of Christian morals, we need more than ever the united witness of all our people for Jesus Christ and the things for which He stands."

* * *

A conference of the clergy of Long Island was held at Garden City on the 21st.

* * *

Many beautiful memorials at the Church of the Resurrection, Richmond Hill, Long Island, were dedicated by the rector, the Rev. Arthur R. Cummings, on a recent Sunday.

* * *

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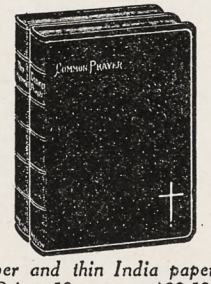

Increase the joy of the service by the use of this beautiful new hymnal—the last word in satisfying book construction. The hymnal is authorized and approved for use by the General Convention of the Protestant Episcopal Church in the United States of America.

Printed on fine white paper and thin India paper, they may be purchased singly or in combination. Prices 50 cents to $22.50. For Sale by all Dealers.

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Services

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

Grace and St. Peter's, Baltimore
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

St. John's, Cynwyd, Pa.
The Birthplace of the Lenten Offering
When in Philadelphia attend services here. Call Cynwyd 1382 for information.
Rev. A. Edwin Clattenburg, D.D., Rector
Sundays 8 and 11 A. M.

has received $12,000 from the estate of the late Emily Steele of Boston.

* * *

Rev. John C. McKim, son of Bishop McKim, of Japan, has been lecturing in Massachusetts on the work in that country.

* * *

There are 180 Episcopal Church students at the Iowa State University this year, writes the Rev. H. S. Longley from Trinity Church, Iowa City. He says, "Serious-minded horn-rimmed-spectacled ones are in the minority, but, at that, sometimes we ask ourselves, 'Why don't the old folks go to church as well as the students?' The parish and student lists of communicants here are approximately the same, but Church attendance is two to one in favor of the students."

* * *

Thirty years ago Wilfrid Barbrooke Grubb, of the South American Missionary Society (Church of England), went to live among the savage Lengua tribe in the Paraguay "Chaco," the great region of grasslands and desert plains. "Now", writes Bishop Every, "we have a Christian village, where the people live an ordered civilized life, working as cattle-men, carpenters and laborers. Each day's work is begun and ended with prayer in St. Peter's Church. . . . These wild people used to practice infanticide and put their

FREDERICK T. DATSON, PRIEST

An Appreciation

THE REV. FREDERICK T. DATSON, Rector of the Church of the Good Shepherd, Wichita Falls, Tex., entered into eternal rest on Wednesday, November 9, 1927.

We, the clergy of the Diocese of Dallas, desire to place on record, together with our sense of bereavement and our profound sympathy with the sorrowing family, our deep and sincere appreciation of the personal character, and the intellectual, pastoral, and administrative ability of our late associate and fellow-priest.

Coming to this Diocese of Dallas early in 1914, as rector of the Church of the Good Shepherd, Wichita Falls, he served his parish, community, and diocese, with conspicuous efficiency up to within a few months of his decease. For about a year and a half, 1918-19, he served as rector of Trinity Parish, Fort Worth. At the time of his lamented death, at the age of 53 years, he was the third priest of the diocese in order of canonical connection.

By reason of his widely exercised civic and religious activity in Wichita Falls in furtherance of educational, philanthropic and Christian enterprisees, he had come to be recognized as one of the city's foremost citizens, known, honored and loved by all classes of people. This fact was impressively indicated in local newspaper accounts of his death, and was strikingly manifested, at the time of his burial, by the numerous representatives from various civic bodies who paid their sorrowful tribute to his memory.

The extensive and valuable parish property in the heart of the city, embracing a new Church and Parish house, stand as a lasting monument to his energy and success as an executive and administrator.

The Diocese of Dallas has lost, by his demise, one of its most capable, conscientious and useful clergy, whose wider interest and service have been of great benefit to the diocese and have been recognized by the bestowal of the highest honors that were within its gift.

"Lord, all-pitying Jesus blest,
Grant him Thine eternal rest."

Signed for the Clergy:
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old folk to death when they are no longer strong enough to wander with their tribe . . . they were cruel, thriftless, Godless, but have become self-restraining, hard-working, God-fearing. . . Four days' ride to the west another village has sprung up round the mission station. Last year the baptism of the first converts took place. There is a well-thought-out plan to establish a chain of missions across this whole region, including both the Paraguay and Argentine Chaco districts."

* * *

The new parish house of St. Paul's, Brookline, Massachusetts, was formally opened on November 11th. Due to the rapid growth of the parish during the rectorship of the Rev. William L. Clark, the old parish house was inadequate. The new one is among the most beautiful in the diocese.

* * *

A successful healing mission was conducted at St. Alban's, McCook, North Dakota, directed by the Rev. Robert Bell of Denver. The final meeting was held in the high school auditorium at the suggestion of the doctors of the town. The rector of the parish writes: "Mr. Bell has won McCook to his message and the mission has done wonders for the local parish and for the Episcopal Church."

* * *

Mrs. Calvin Coolidge, Bishop Manning and Mrs. Manning head the list of patrons of the annual benefit performance of the Episcopal Actors' Guild which is to be given at the Knickerbocker Theatre, New York, on November 20th. Many prominent members of the theatrical profession are announced to appear.

Clerical Changes

BROWN, Rev. Robert A., Jr., curate at the Epiphany, New York City, has accepted a call to Calvary, Brooklyn, N. Y.

CADY, Rev. Howard, rector of Holy Apostles', Barnwell, S. C., has accepted appointment as curate at St. Luke's, New York City.

COBB, Rev. Rodney F., curate at Trinity Church, New York City and formerly at Trinity Cathedral, Davenport, Iowa, has accepted a call to the rectorship of Christ Church, Austin, Minn., and takes up his new work December 1. Address, 406 St. Paul St.

De FOREST, Rev. W. J., rector of Grace Church, Canton, N. Y., has accepted a call to the rectorship of St. James', Brooklyn, N. Y.

HOLLEY, Rev. Allan J., rector at Peterborough, N. H., has accepted a call to the rectorship of St. Thomas', Brandon, Vt.

HYATT, Rev. H. M., non-parochial, has accepted a call to the rectorship of Christ Church, Yonkers, N. Y.

MIDDLETON, Rev. Walter C., rector of St. Luke's, Plattsmouth, Neb., has accepted a call to the rectorship of St. Luke's, Denver, Colo.

POTTLE, Rev. Vincent F., assistant at St. Marks', Philadelphia, has accepted a call to the rectorship of St. George's, Philadelphia.

ROBESON, Rev. John M., rector of St. Stephens', Goldsboro, and St. Paul's, Lynchburg, Va., has taken charge of Grace Church, Plymouth, N. C.

WILSON, Rev. J. M., in charge of Christ Church, Cuba, N. Y., has accepted appointment to take charge of St. James', Hackettstown, N. J.

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The WITNESS

CHICAGO, DECEMBER 8, 1927

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THERE are those who will feel that a subscription to a Church paper, which will bring to the friend or relative fifty-two weeks of stimulating information about the Church, is an ideal Christmas gift. If you are one of these send to the Chicago office the names and addresses of four people to whom you wish to have the paper sent, with a check or money order for five dollars (a saving of 75c on each subscription) and we will start the subscriptions with the issue for Christmas, sending each one also a Christian Christmas card announcement the gift as from you. If you send less than four the cost for each is $1.50, a saving of fifty cents. For four or more $1.25 each. Please act at once so that each one may receive the Christmas number which is to contain a Christmas editorial by Bishop Johnson and an article, "The Meaning of Christmas" by the English writer, Oscar Brooks.

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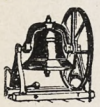
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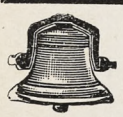
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THE WITNESS

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WHY THE CHURCH TEACHES

VI. The Necessity of Financial Support

By

BISHOP JOHNSON

THIS question would seem almost superfluous if one were not so familiar with the problems of Church Treasurers, and the relation of church income to the prosperity of our constituency.

If God is the source of every blessing, then God's purpose should be the chief concern of His children. Not that God Himself is in need of our financial support. "If I were hungry, I would not tell thee, for the whole world is mine and all that is therein. I will take no bullock out of thine house, nor he-goats out of thy folds. For all the beasts of the forest are mine; and so are the cattle upon a thousand hills."

God's purpose is to give us this world.

"Let us make man in our image and let him have dominion" over it all.

He has created the world, appointed us His stewards and has gone into a far country leaving us to administer our stewardship.

The one limitation is that the time soon comes when we can be no longer stewards and when we must give full account of our stewardship.

And stewardship implies a consideration of that which He wills us to do rather than that which we ourselves would prefer to do.

There is no question what He wills.

We often ask the question rather impatiently, "Why does God permit suffering and why does He allow injustice?"

There can be but one answer. He has given to man this very small fraction of His mighty universe. In comparison with the whole this earth is but a farm. He has given it to us as a father gives an estate to a child, in order that in the management of the estate he may develop those qualities which make him a real man and not a dependent child. The boy will make mistakes but no father would care to protect his child to the extent that he never would mature. That would be to wish that children might grow up into morons.

God wills that we should grow into the measure of the stature of His dear Son whom He sent to be our exemplar and an help.

It is a wonderful view of life and the world so different from that which regards our personal pleasures and indulgences as the chief end of life.

We live, not to be ministered unto but to minister.

The Church was instituted to be the household of faith in which and through which we should develop those qualities of service and fellowship that react in forming an eternal character.

Of course, this is a big conception of life, but then God is not petty and I refuse to reject a reasonable theory of any life because it involves a conception of God which is too great for petty minds.

I expect that the Creator of the universe will have a large vision of life ending in the Kingdom of Heaven rather than a drab conception of life ending in a graveyard.

So the Church puts before you a program of service, bigger than your own family, your parish or your diocese—a program of service which enables you to feel that all of the work which the Church is doing is something in which He gives you the opportunity to share.

If you will look at your membership in His household in this way, you will be anxious to do your full share in that fellowship of which you are a member.

Giving becomes a privilege, not a task; and your chief concern will be: not how little but how much! not how restricted, but how general; not how advertised, but how real is our generosity.

The world is the Church's field. It would be false to its Master's plan if it refused to catch its Master's vision.

He stretched out His loving arms to all men and begged us to avoid a petty sectarian view of life.

Of course, we cannot by ourselves do much. That is why He commented upon the widow who gave two mites.

And He approved of her gift, even though it went into the treasury of His bitterest enemies, Annas and Caiaphas, who probably squandered it.

He saw the retroactive effect of her heroic gift on her own life, rather than the percentage of the gift that would probably be used in overhead.

The Church has a task to do. It is a labor of love.

When I see how freely men will wager sums on trivial contests and spend money in seeking thrills, I wonder why they do not see the thrill in the bigger game, the game of life itself; and realize that the most permanent joys come from putting their money on the spiritual combat which Christ has waged against selfishness and meanness.

As St. Paul says, they do it to obtain a corruptible crown and we an incorruptible.

It is a great adventure in which

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we take stock just in proportion as we have faith in the integrity of Christ.

Gambling is but a mean and trivial perversion of the great adventure in which we stake our life and all that we have on the promises of Christ.

Every man who turns his back upon the world's markets and enters the ministry has faced that issue. He has staked his life on the assurances of Christ.

Surely those who support the ministry should be as loyal to the cause as the alumni of Yale and Harvard are to their football teams.

And just in proportion as people give will they cease to criticize and be anxious to help the cause for which Christ died.

PRAYER BOOK AS MYSTERY DRAMA

The Psalter

By

IRWIN ST. JOHN TUCKER

IN THE days when the persecutions of Christians by the Roman emperors were at the fiercest, about the year 111, the historian Pliny wrote the emperor Trajan, saying that the Christians met together before dawn to sing hymns "by turns" to Christ as God. Thus he described responsive chanting, either with a leader and congregation, as we ordinarily read the psalms, or between two parts of the congregation, as the choir chants back and forth between those on the right side and those on the left.

This custom arose from the Old Testament times. It is the oldest bit of service in the Christian Church. It is the only act of our worship which has survived without change from the Hebrew temple, for in the Temple of Solomon the Levites were ranged in bands and chanted back and forth as our choirs do.

The Song of Moses and Miriam at the crossing of the Red Sea was sung by Moses, stanza by stanza, while Miriam and the women answered him in chorus "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

Deborah likewise sang the song of victory over Sisera. It was the women singing "Saul hath slain his thousand and David his ten thousands" who welcomed the conquerer back from his wars. "The Lord gave the word; the women who publish the tidings are a great host" is an echo of this old custom.

The Old Testament, like the New Testament, began in songs. As the hymn of Zacharias, and the Magnificat, and the Gloria in Excelsis were the first utterances of the Gospel, so the hymns of Miriam and Deborah and the psalms of David were the beginnings of the Old Book. All through the catacombs, as all through the Babylonian captivity and in every age of the Church, the psalms have been sung steadily, day and night.

It was out of this custom of alternate chanting between a leader and a chorus that Greek drama rose. The Psalms carry us much farther back, for many of them are older than David.

Here let me venture to voice a plea for an intelligent version of the psalms. Why should men and women of a fair degree of education be asked to read responsively such gibberish as many of our translations of the psalms contain? It is not only the imprecatory psalms, which are objectionable. Many others are totally senseless. Take Psalm 58:

"Let them consume away as a snail, or as the untimely fruit of a woman: and let them not see the sun."

"Or ever your pots be made hot with thorns; so let indignation vex him, even as a thing that is raw."

"The righteous shall rejoice when he seeth the vengeance, he shall wash his footsteps in the blood of the ungodly."

This is an outrage on intelligence, as well as on every Christian doctrine. Either a sensible translation, or omit the psalm.

Many psalms are composed upon old proverbs, or old battlecries; like Psalm 68, "Exsurgat Deus," whose first words are the morning invocation of Moses, pronounced over the ark of the covenant each day when the tribes began their march. It is found in Numbers 10:35.

"And it came to pass, when the ark set forward, that Moses said 'Arise, O Lord, and let thine enemies be scattered; and let them that hate thee flee before thee.' And when it rested, he said 'Return, O Lord, unto the ten thousands of the thousands of Israel'."

The poem was written long afterward, and consists of exultant pictures of the march through the desert, and of the enthronement of the ark in the Temple:

"The singers went before, the minstrels followed after;

"In the midst were the damsels playing upon their timbrels."

But what does this mean?

"When the company of the spearmen and multitude of the mighty are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver; and when he hath scattered the people that delight in war;

"Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God."

Why sing foolishness to the God of Truth?

There is a magnificent meaning hidden in these verses. They ring like battle trumpets, when one gets the proper setting. But they need to be put into the human language.

Throughout the country are scattered priests who took Hebrew in their seminaries, and who have fair leisure time for study. Why should we not undertake a retranslation of the Psalms, in company? Why should not a priest here and there make it his avocation to discover the original meaning of some psalm, reading and exchanging comments in company with others likeminded here and there?

In the end we would work out a translation which would bring out the true meaning and beauty of these hymns, or else, discovering that they cannot be made intelligible, drop them.

In the regular offices already are included a number of psalms which repay constant use with deepening joy. It might be well occasionally to use psalms out of other offices. Certainly the mechanical reading of "Psalter for the fifteenth day of the month, evening prayer" in a church where the people do not attend regular daily offices is valueless as an aid to devotion.

A retranslation here and there brings out unexpected beauties. Take, for example, the Compline Psalm 4. The words read, "Thou hast put gladness in my heart since the time that their corn and wine and oil increased." This does not mean anything. The word "since" is the Hebrew "min" — "from" — and it

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should be translated "more than." "Thou hast put gladness in my heart MORE THAN the time of their harvest of corn and wine and oil." That makes a beautiful and picturesque song out of meaningless words.

But in any event, there are enough beautiful Psalms available to the choice. Take Psalms 71 and 72. The first is a confession of failure on the part of David, and a plea for mercy in his old age. "Forsake me not in mine old age, when I am gray headed." The second is a prayer for Solomon, the King's Son, that he may make good where his father had failed. With it is mingled a prophecy of the greater King's Son who is to be. An explanation of these psalms before they are read in service helps wonderfully in evoking the responses of the people. There should be no hesitation in making such explanations, at any time the minister thinks it advisable.

Next article: The Lessons

MORE BOOK REVIEWS

Some Christmas Suggestions

A NEW BOOK BY FOSDICK

A PILGRIMAGE TO PALESTINE. *Harry Emerson Fosdick. Macmillan.* $2.50.

One can always count on Dr. Fosdick for a fresh and interesting point of view. This new book of his is an account of his recent travels in the Holy Land. In revisiting the scenes of the famous events in Bible history he looked at them with the eye of one trying to reconstruct the original happenings. His efforts to trace out in his own pilgrimage the wanderings of the Israelites, the wars of David, the homes of the prophets, and finally the ministry of Our Lord, led him into many interesting and out of the way places. The chapters of the book follow roughly the course of Bible history. The Bible stories are retold in a fascinating way in the light of the geography of the land and the recent discoveries of the archeologists. Dr. Fosdick's intimate knowledge of the Bible and his never failing power of graphic description and absorbing narrative make this altogether one of the most interesting books of travel in Palestine that has appeared in some time.—*C. L. S.*

* * *

AT THE LORD'S TABLE, *by David Owen Thomas, M. D. George H. Doran Co., N. Y.*, 1927. $2.50.

The surprising facts about this book are that Part I, "Communion Talks and Lenten Addresses," was not written by a preacher, and Part II, "Critical Dissertations," was not written by a professional scholar in the field of Christian Origins, but that both were written by the same man, a busy and prominent physician. The unifying factor in these two dissimilar writings is the purpose, never directly affirmed by the writer, to present and justify the interpretation of the Lord's Supper which prevails in the denomination known as the Disciples of Christ.

Part I is marked by a genuine and deep devotion to our Lord Jesus Christ and to the Lord's Supper as the author understands it and, in general, by a fine literary expression of that devotion, but it is also often



HARRY EMERSON FOSDICK
Just back from Palestine

marred by an over-strong emphasis upon the author's apologetic and polemic bias. Sacramental, sacrificial, sacerdotal and ceremonial are terms apparently never far from Dr. Thomas' consciousness and against which he always strongly reacts. The pathetic thing is that he does not seem to have the most remote conception of what these terms really signify to the Catholic mind.

Part II is a scholarly treatment of the text of the various accounts of the Institution of the Lord's Supper and a discussion of some phases of the history of the observance of the Supper. One may not always agree with Dr. Thomas' conclusions, but his thorough familiarity with the data upon which those conclusions are based and with the literature of the subjects treated is beyond question. He knows his way around in Textual Criticism and Early Church History. Especially keen is the criticism of the omission from the Westcott and Hort Text of St. Luke 22: 19b and 20. *F. R. M.*

* * *

GOD AND THE GOLDEN RULE, *by Joseph F. Newton. The Century Co.* $2.00.

Joseph Fort Newton has without doubt the most facile pen among the best preachers of our day. Words not only seem to flow from him melliflously, but he is a master artist in the use of them and makes of them a charming and convincing vehicle of modern religious ideas. He has an almost cyclopedic grasp of the poets and the mysteries from whom he draws abundantly and aptly to illustrate his thought or drive home an argument. God and the Golden Rule are sermons of the spiritual and literary quality, maintaining the same high order we have been accustomed to expect from Dr. Newton. Each sermon, though complete in itself, is unified with the rest by the one dominant theme, the life of God in the Soul. *I. G.*

* * *

THE PARADOX OF RELIGION, *by Willard L. Sperry. Macmillan.* $1.00.

There is similitude in dissimilitude and dissimilitude in similitude. A religious man is either confessing his tragic unlikeness to his Maker, or is giving joyful thanks for his reassuring likeness to Him. This paradox is not a pretty artifice of words, but a true insight into the reality of religious experience. If sober thought and discipline persuade us that within the paradox of likeness and unlikeness as between God and ourselves some enduring communion is forever possible, beyond that religion cannot go. This is the summary and conclusion of these brilliant yet profound Hibbert Trust Lectures of this year. They are quite equal in philosophic depth and spiritual discernment to any of the preceding lectures of this series. *I. G.*

MARRIAGE AND DIVORCE

"I PRONOUNCE THEM." *G. A. Studdert-Kennedy. Doran.* $2.00.

In "I Pronounce Them," Studdert-Kennedy turns his attention to the problem of marriage and divorce. In order to make his treatment of a hard subject convincing he has tried his hand at a novel. It is not a great novel. It is too obviously written for a purpose. And it does not solve the problems it raises. But in the lives of Jim Craddock and Phyllis,

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Charlie and Maisie, and Peter and Robin the author faces in concrete terms the problems of Christian marriage under present-day economics and social conditions.

The solution he offers—and he seems to admit that it is a solution only for the rare devoted souls who can accept it—is that the innocent party in an unhappy marriage should remain faithful, or should remain single in the case of a divorce, as sort of vicarious atonement for the sins of the other. This is a hard doctrine—how hard, Studdert-Kennedy poignantly brings out in the story of his two chief characters. But it brings out a truth that cannot be too much emphasized in these days of easy living—the truth that the Christian religion demands a certain amount of voluntary suffering on the part of those who do not have to suffer for the sake of those on whom the woes of the world fall.—*C. L. S.*

BOOKS RECEIVED

BOOKS ON THE BIBLE

The Making of Luke-Acts. *H. J. Cadbury. Macmillan.* $2.50.

The Achievement of Israel. *Prof. H. R. Purinton. Scribners.* $1.25.

The Sacred Scriptures. *Concordant Publishing Concern.*

Messianic Speculation in Israel. *Abba Hillel Silver. Macmillan.* $3.50.

The Plastic Age of the Gospel. *Andrew C. Zenos. Macmillan.* $2.75.

CHRISTIAN DOCTRINE

Students and the Faith. *Charles Gore. Longman's Green and Co.* $1.75.

The Necessity of Redemption. *Percy Hartill. Longmans.* $2.75.

Report of the Anglo-Catholic Congress. *Morehouse.* $2.00.

Understanding the Apostles Creed. *Donald McFayden. Macmillan.* $2.60.

PHILOSOPHY OF RELIGION

Psychology of Religion. *Charles C. Josey. Macmillan.* $2.50.

Religions Past and Present. *B. E. A. Windle. Century.* $3.00.

Christianity and Judaism Compare Notes. *H. F. Rall, S. S. Cohon. Macmillan.* $2.00.

The Divine Revolution. *W. G. Peck. Morehouse.* $1.50.

The Ethical Basis of Reality. *E. E. Thomas. Longmans.* $4.20.

Man, God, and Immortality. *Sir James G. Frazer. Macmillan.* $3.00.

Christianity. *Charles Guignebert. Macmillan.* $4.50.

PRAYER AND THE PRAYER BOOK

The Prayer Book a National Guide. *Bishop of Norwich. Longmans.* $.10.

The Prayer Book Revised. *Bishop of Winchester. Longmans.* $1.60.

New Studies in Mystical Religion. *Rufus M. Jones. Macmillan.* $1.75.

Let's Know

UNTO THE END

By Rev. Frank E. Wilson

"THEN shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake."

It was not a very cheerful prospect which our Lord held out to the disciples just before His own crucifixion. But He would not fool them. If they were to keep company with Him, they must be prepared to play the game out to the bitter end. And it is interesting to see what happened to the apostles according to ancient tradition.

St. Matthew is said to have been slain with a sword in Egypt.

St. James the Great was beheaded in Jerusalem.

St. James the Less was hurled from a pinnacle of the Temple and then beaten to death with a club.

St. Philip is said to have been crucified at Hierapolis in Phrygia.

St. Bartholomew, according to tradition, was flayed alive in India.

St. Andrew was bound upon a leaning cross, from which he preached to the people until he expired.

St. Thomas, while preaching the Gospel in the Orient, was "pierced with a glaive, and so died."

St. Jude is said to have been shot to death with arrows.

St. Simon was either crucified or sawn asunder in Persia.

St. Matthias was stoned and then slain with an ax either in Jerusalem or in Ethopia.

St. Peter was crucified, head down at his own request, in Rome.

Judas Iscariot committed suicide by hanging himself.

St. Paul was beheaded in Rome in the persecution of Nero at the same time St. Peter was killed.

According to these old traditions St. John the Evangelist was the only one who died a natural death. But before that more or less peaceful ending he is said to have been dipped into a caldron of boiling oil which, however, failed to be a fatal experience.

Whether these traditions are to be considered authentic or not, I do not presume to say. But at least they point to the fact that the apostles trod no path of roses in the service of their Master and we find no indication that they felt particularly abused over it.

Can it be that we twentieth-century Christians are becoming soft over our Christianity? When sorrow or trouble come to some of our parishioners, one of the commonest complaints we clergy have to wrestle with is the attitude which says, "Why should I be obliged to bear such misfortune? What have I done to deserve all this? Why should God punish me so severely?" Then some New Thoughter comes along with some syrupy narcotic to the effect that God is Good and would never be guilty of such treatment; it isn't real at all; it is only evil imaginations that hurt us. This New Thoughter never explains why God permits the evil imagination, neither does he face the obvious fact that God was just as good in the apostolic days as He is now. The alternative is to believe that Christ was talking nonsense when He warned the disciples of what to expect.

The truth is—it's hard work to be a real Christian.

Cheerful Confidences

APPRECIATION

By Rev. George Atwater

THE Japanese have a proverb that ought to be printed on every bill board.

"One good word can warm three winter months."

Here you have in a sentence a deep philosophy and the secret of much happiness.

If a person is grouchy, he can stir up more trouble, quench more enthusiasm, cause more unhappiness, and bring more disaster, than a human being has the right to inflict upon his fellows.

Cheerfulness is the best tonic in the world.

Anyone in authority in any position whatsoever who has not the gift of cheerfulness is not rising to the opportunities of his position.

George Herbert, in his "Outlandish Proverbs," contributes this: "A cheerful look makes a dish a feast."

You may not be able to give away money, or to endow a hospital, but you have it in your power to bestow real happiness by the cheery word of appreciation.

Within a week I have had four letters from clergymen who would like to move to other parishes. I have no doubt there are hundreds of the clergy who would move out if the chance came.

Why could not the laity give their clergymen a change of atmosphere right where he is. Here is the method.

Be cheerful and enthusiastic in your church tasks.

When the rector does a good bit of work, tell him so. Encourage him with a little bit of honest appreciation.

Be cheerful with each other, and tell each other how much his labors are appreciated.

If something does not please you, do not look as if you had indigestion and the toothache, and reprimand

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somebody. Cheer up, and if the matter must be mentioned, do so in the most cheerful way possible.

Children respond to cheerfulness as flowers to water and sunlight.

Good teachers know that a good school is one that has, in addition to ability, a cheerful group of instructors, and a cheerful, appreciative principal.

A grouch is a blight upon human affairs.

Learn this proverb by heart. "One good word can warm three winter months."

THE PLACE OF PUBLIC WORSHIP

In the Christian Religion

By

CANON JAMES ADDERLEY

MANY of my friends agree that religion is a good thing, but they see no reason for any religious organization or any church building for worship. They do not mind their children going to Sunday school, though they only insist on it when they want to get them out of the way. Now this sort of attitude to religion seems to me quite futile. I had far rather meet an out and out Atheist in argument than that sort of chap. If religion is true, we have got to go into it with all our hearts. Fancy the advocates of any other cause saying they need not really believe in it, that they did not care if anyone else joined them or not, that they need not have any meetings, and nobody need take any trouble about it at all! Why, of course, the cause would fail. Christians have much to learn from the way in which people of the world manage their affairs. Political parties are always having meetings to keep their views before the public, and to encourage one another by speaking of their success, their past history, their hopes of what they are going to do in the future.

So it must be with the greatest cause of all, for religion is the greatest if it is any cause at all.

And especially is this true of the old church religion. There are some religions which only appeal to an individual, but they are very selfish and they don't "cut much ice." But all the great social religions—Roman Catholicism, Anglicanism, and the Free Churches—go in for public worship. I have a friend who gave up the church. He said he could find God in nature, and he used to go out for a country walk on Sunday instead of going to church. I don't think he has got much religion left now. Yes, of course, we must come together to pray. We are God's family. Fancy a family never meeting each other, living in one house, but never talking to the father, each having his meals in a separate room! They would soon cease to love one another, or to take any interest in one another. This is partly what has already happened owing to the divisions of Christendom, but it is not quite so bad as it used to be a few years ago.

Here we see the importance of the Holy Communion as the greatest act of public worship. Churches where they make too much of the sermon are not much good. Holy Communion makes us think of our religion as a social affair. That must be right because we are brothers and sisters, a society, a body. We are all members of one body. Just to listen to a sermon is rather selfish. That is why I do not think that broadcasting will advance true Christianity very much. People will be content to listen at home and never meet their fellow Christians. And it is not public worship to sit smoking a cigarette and listening to the service in a church 500 miles away. The idea of a church going out together to fight against evil will gradually be lost. Supposing the army never had any drill, and never formed into a squadron but sat each in his home listening to a lecture on rifle shooting or stories of the Great War. Or supposing the House of Commons had no debates and never assembled at Westminster. They would be even more unsatisfactory than they are now. The first and foremost use, then, of public worship is the gathering together of Christians to realize that they are a great association with a common purpose.

Here I must say a word more about our divisions. They are very sad. Half our power is destroyed by the fact that we are divided, and cannot worship God together. Think of all the churches and chapels on a Sunday morning. How splendid it would be if we could go to any one of them and were to find the same form of worship going on, and could meet in the House of God as friends. We must hope and pray for this, and meantime come together as much as we can. Our parson gets up meetings with the Nonconformists, and we do a lot of social reform work together. And in our parish we are a very happy family. We do not allow class distinctions. We help each other in all sorts of ways. Every Sunday, after the communion, we meet and talk about the parish. We distribute the collection money among our various organizations. First of all we look after the sick and the "down and outs" who have come our way during the week. Then there are the school children and those who are just leaving school to be thought of, and the country holidays. Then we look outside the parish and see what we can do for the diocese and even further afield for the overseas missions.

That's the way to worship God.

To finish up, let me go back to the sermon question. Though I put worship first I do not despise the sermon. We want a lot of teaching. At least I know I do. I have learned much from sermons, though most of all from the padres who have explained things to me. Parsons in the pulpit ought to explain things. I don't believe in these eloquent fellows except as a treat occasionally. On ordinary Sundays I like a parson who tells us simply what the day is and what the service means, or answers some of our difficulties. I would have questions asked and answers given. I know a priest who sometimes sits in a pew and lets a layman go up in the pulpit and preach to him. I should like people to clap their hands sometimes if only to show they were awake, and I always like them to laugh out loud when the preacher makes a joke.

If church arrangements were more homely and human, with plenty of chorus singing instead of those dull anthems and sloppy hymns (as if we were either idiots or dying at the age of 90), public worship would become a great power again as it must have been when our beautiful cathedrals and parish churches were built.

Those glorious buildings are waiting to be used again. I have found a use for them. Have you?

Reprinted by arrangement from The Torch, organ of the Industrial Christian Fellowship.

Christ Church parish, Springfield, Mass., has voted unanimously in favor of the proposal of Bishop Davies' to make the parish the cathedral church of the diocese. The matter now goes before the diocesan convention.

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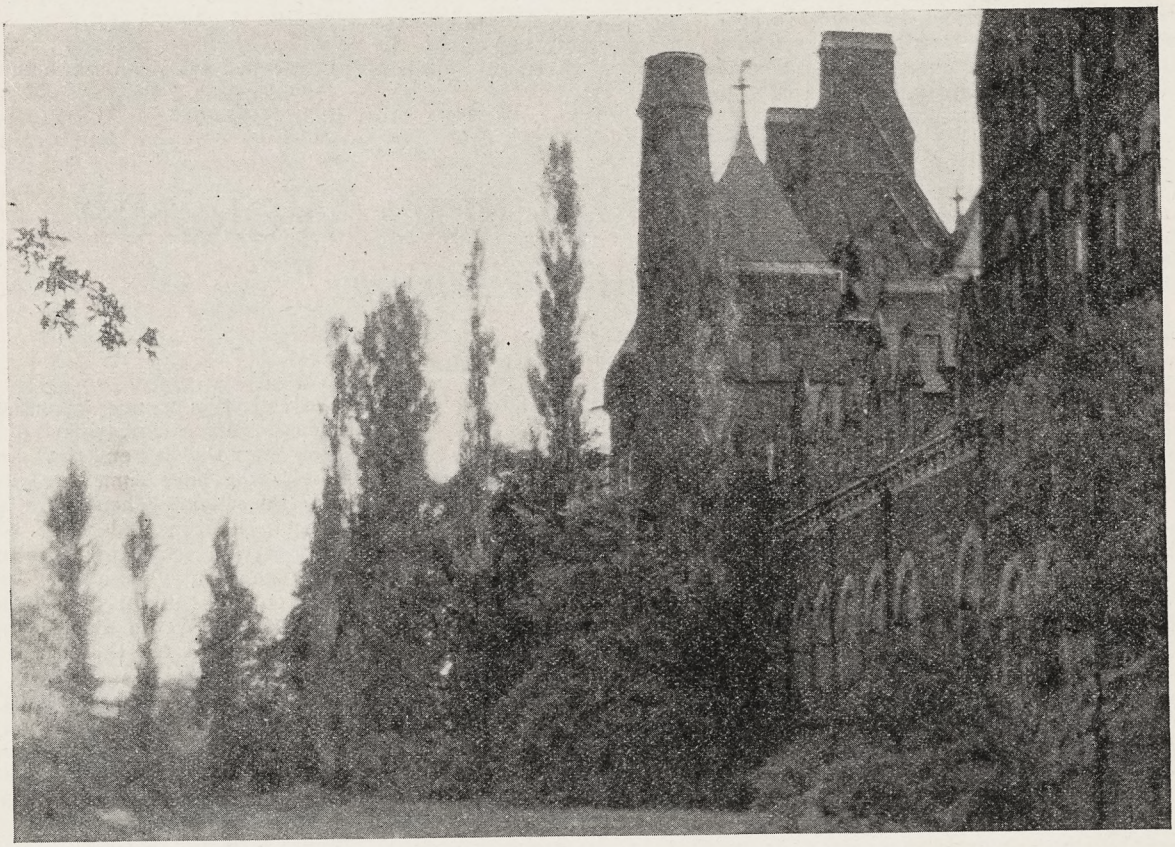

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD.

MAYBE we shouldn't print that Christmas subscription offer on the cover that way—it is a bit aggressive and does deprive you of a picture of some parson this week. However, that can be made up later whereas it will be necessary for you to act at once on the offer in order that your friends may receive their first number at Christmas. I hope that many of you act upon it so that the influence of the paper may be extended during this coming General Convention year. As a matter of fact, we have no business to make any such offer for by receiving the full price of $2 on each and every subscription THE WITNESS is hardly able to break even. Those of you who have bought printing will have little difficulty in accepting that statement. But we know that it costs money to secure new subscriptions and we thus share with our present readers our yearly appropriation for subscription expansion. It is a simple plan which should ease the Christmas burden for you considerably; send the names and addresses, with $1.25 for each one if you send four or more, and $1.50 for each one if you send fewer than four. They will all be placed on our lists in time to receive the Christmas number, and a *Christian* Christmas card will be sent announcing the gift. But please act on this offer immediately for the time is getting short; why my son, six, got off his letter, a yard long, to Santa Claus two weeks ago. I have taught him diligently all year that "it is more blessed to give than to receive" with very discouraging results.

* * *

The picture above is of Trinity College, one of the five colleges of the Church, printed at this particular time for no reason at all except that we happened to have the cut, and like the picture.

* * *

There are about 5,000 students in Columbia, Mo., most of them in the state university. Work among these young men and women is carried on extensively by all the churches, but more particularly by the Roman Catholics, Methodist, Congregationalists and Baptists since these churches are all equipped with elaborate student centres. The Episcopal Church ministers to them through Calvary Church, of which the Rev. David R. Haupt is rector, but the work is hampered by lack of a student centre. However, it is hoped that money may be found for a former parish house, not at present owned by the church, which, after alterations, will be converted into a modest meeting place for the hundreds of Episcopal students in Columbia.

* * *

The four parishes of Savannah, Ga., united for a service at St. Paul's, November 29th, to honor the rector, the Rev. Samuel B. McGlohon, who has completed the twentieth year of service there. The church was crowded and the combined choirs numbering eighty men and women rendered the music in a manner to be long remembered. The address, given by the Rev. David Cady Wright, rector of Christ Church, was a tribute to Mr. McGlohon whose

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work among the sick and needy, irrespective of creed, has been one of the chief characteristics of his ministry.

* * *

There was another anniversary the other day; that of the Rev. Frank H. Staples, who has served St. Paul's Chapel, southwest Baltimore, for twenty-five years. About seven hundred people gathered in the beautiful Guild House and heard addresses by Dr. Kinsolving, rector of the mother parish, Bishop Coadjutor Helfenstein, the Rev. Benjamin H. Lovett, Mr. John M. Glenn, president of the Russell Sage Foundation, New York, and Miss Elizabeth Gilman, prominent churchwoman of Baltimore. A purse of $500 was presented to Mr. Staples. The work at St. Paul's Chapel, the largest of its kind in the entire south, is the outgrowth of an enterprise begun thirty-five years ago by a group of men and women in St. Paul's Parish: Mr. Jeffrey R. Brackett, Mr. John H. Glenn, Rev. Charles A. Jessup, Dr. C. C. Shippen, Mr. Edgar Allan Poe, Miss Elizabeth Gilman, Miss Margaretta Poe, and Miss Fanny Wyatt. When the present rector came to St. Paul's in 1906, the work was housed in a small building on Columbia avenue, upon which there was a considerable debt. A few years later a consolidation was effected with the Henshaw Memorial Church, a large coal-yard adjacent to the church was purchased, and one of the best parish houses in Baltimore erected. Twenty years ago the congregation there raised $1,200 for all objects; last year they gave more than $9,000. The mother church has invested in the work more than $125,000 and the only indebtedness remaining upon the great plant is a mortgage of $16,000, which is steadily being extinguished.

* * *

The Paddock Lectures at the General Seminary are to be delivered this month in the Chapel of the Seminary by the Rev. Dr. Burton Scott Easton. His subject is "The Gospel Before the Gospels."

* * *

Here is a letter from the Rev. Thomas Leroy Parker, rector at Waupun, Wis., which speaks for itself. If our report was not correct, we are very sorry. From the tabulation of the ballots which we have since received, it is apparent that Mr. Fenn was the outstanding leader among the laity, with the clergy much divided: "The real facts in the matter of the special council, of the new Diocese of Fond du Lac, called for the purpose of electing a bishop-coadjutor are as follows: the convention was in session just *one* day, only; the balloting (and counting of ballots) consumed just four hours—from 2:15 p. m. to 6:15 p. m.; the convention adjourned at 6:15 p. m., *sine die*, on the same day that it convened, Nov. 8, 1927. In all, seven ballots were taken, and from the first to the last (in all seven ballots) the Rev. Don Frank Fenn received practically two-thirds of all the lay votes and one-third of all the clerical votes. The lay delegates elected him by a big majority *on every ballot*, and he lacked only *five* votes of election *on three* of the ballots of the Clerical Delegates and only six on two other of the ballots. The convention did *not* adjourn *postponing* action until the annual meeting of the diocesan convention next year. It adjourned "sine die." If your source of information was at all authentic, I fail to see how you got it as per your paragraph on page eight in the Nov. 17th issue of THE WITNESS."

* * *

At the Round Table conference of the clergy of Chicago on November 28th the speaker was the Rev. Irwin St. John Tucker, whose articles on the Prayer Book are now running in this paper. He spoke on "The Church and the Labor Question," as part of the interesting series of papers now being presented on the general topic of the "Church in the Modern World."

* * *

Here is a bit of verse from *Punch* which is appropriate in these days when Bishop Barnes and Dean Inge are doing battle for evolution.

"I don't seem to care
What my ancestors were
It don't seem to matter to me
Perhaps they had tails
And perhaps they were snails
Or something washed up by the sea;
Perhaps the professors are right
when they claim
That man is a monkey grown more or
less tame,
But whatever they settle my rent is
the same
So it don't seem to matter to me."

* * *

Still another anniversary, the tenth of the Rev. Edwin J. Van Etten as rector of Calvary, Pittsburgh. There was a reception, with addresses by Bishop Mann, the Rev. Percy Kammerer of Trinity, Rabbi Goldensen, Rev. W. C. Petty, Baptist, who spoke for the ministers of the other churches, and the Rev. Father Coakley, rector of a large Roman Catholic Church. The gift was a nice watch.

* * *

Splendid Mission at All Saints Church, Cleveland, Ohio, Rector, James A. Midgley, conducted by the Rev. L. Norman Tucker, of Pittsburgh. The attendance tripled during the week from the regular church people. It was a real parish mission for the members of the parish. Just regular preaching on the proper Christian living, Sunday observance, and stewardship of life and its possibilities.

* * *

The Rev. James Malcolm-Smith, rector of Trinity, Haverhill, Mass., is conducting a mission at St. Margaret's, Brighton, Mass., this week. This mission is the culmination of efforts to restore the full strength of the parish after a disasterous fire last year.

* * *

This by the rector of Calvary, New York, the Rev. Samuel M. Shoemaker: "I am sick of hearing ministers say things they know everybody will agree with, instead of hurling down a spiritual dare to disquiet the hearts and disturb the consciencies of people who really want God but can never have him until the waters of their lives have been troubled by a great challenge. I am tired of churches which make every appeal but the appeal of religion; providing all sorts of amusements and clinics and clubs, while the souls of their people starve. We have not captured, we have lost, the imagination of this generation by attempting to tone down religion to the level of the people. What they want us to do is to raise them to the level of religion."

* * *

Dean Sturges of St. Paul's Cathedral, Boston, conducted a mission last week at St. Paul's, Malden.

* * *

Rev. Z. Barney Phillips, of the Epiphany, Washington, D. C., conducted a five-day mission at St. John's, Hartford, Conn., last week.

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Bishop Perry of Rhode Island plans to sail for Switzerland so as to join his family there for Christmas.

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Memorial chimes, the work of J. C. Deagan, Inc., Chicago, were dedicated last week at St. James, New London, Conn.

* * *

Christ Church Cathedral, Louisville, Ky., has been having a social service institute, held every evening of the first week and on three succeeding Monday evenings. "The Social Opportunity of the Churchman" was used as text book. The course was open to clergy, church school teachers, members of parish social service committees, and others interested in human problems confronting the church. A new text book, "Building the City of God," will be available later in the winter, to supplement "The Social Opportunity of the Churchman."

* * *

Recent newspaper articles, somewhat premature and only partially correct, make it expedient to state the

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real situation with regard to the property of St. Clement's Church, Brooklyn. I learn from the diocesan authorities that the facts are as follows. The Borough President recently secured the approval of the Board of Aldermen to the purchase by the city of the realty of St. Clement's Church, a fine location on the northeast corner of Pennsylvania and Liberty Avenues, as a site for a needed court house. The city will save a good sum by the opportunity to purchase without condemnation proceedings, the price of $50,000 having been agreed upon. The legal procedure is not yet complete, and title has not passed. St. Clement's was closed July 1, 1927, and no services have been held there since that date. The parish had had a very difficult existence for several years past.

* * *

Newark Diocese has held a series of monthly social service meetings, with speakers on important modern problems.

* * *

A newly organized Roman Catholic congregation in New York, awaiting the building of its church, has been holding its services in the auditorium of Montefiore Hospital, a Jewish Institution.

* * *

Simple rule for keeping the church in debt: Have one group of members who make no pledge, another group who wait until the end of the year to pay their pledge, a third group who make a pledge but never pay it, and a fourth group who give less than they spend for movies, candy, or some other luxury. (From Trinity Church, Mt. Vernon, N. Y.)

* * *

The formal opening of the new parish house of St. Peter's, Bay Shore, Long Island, an occasion of real rejoicing for all the parish, was turned into tragedy and bereavement by the sudden death of Mr. David Gardiner, chairman of the building committee. The handsome auditorium of the new building was filled with joyful parishioners, the keys had been formally handed over to the rector, and Mr. Gardiner had begun an address. Suddenly he put his hand to his head and fell back into a chair. Those near by hurried to his relief, two physicians present came to his help, and he was carried into an adjoining room. The rector attempted to continue the ceremonies, but shortly word came that Mr. Gardiner was dead. The people stood while prayers were offered, and then sorrowfully dispersed.

* * *

The Young People's Fellowship of the diocese of Albany met at the Messiah, Glens Falls, November 25-27, with over two hundred present. They discussed Leadership with Bishop Oldham leading off with the challenge that the organizations of young people at present are without an objective and need to find themselves. The principal speaker at the conference was the Rev. Arthur R. Cummings, rector at Richmond Hill, Long Island.

* * *

The clergy of the diocese of Vermont met at Burlington on November 22nd—all that could get there—to report and take stock on the results of the flood. Church property was damaged only at Montpelier, Proctorsville and Northfield. Of these Montpelier suffered the worst, with the organ entirely destroyed, parish house damaged to the extent of $1,500, and the church, floored to the

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height of seven feet, will cost $14,000 to get back into shape. Help is badly needed; first of all there have been such great personal losses that those who would ordinarily shoulder the burden are having all they can do to build their own resources. It is also true that thousands are out of work as the quarries and railroads in many instances have stopped operating.

* * *

An inter-seminary student conference is being held this week at the Berkeley Divinity School.

* * *

The Tenth Convention of the Student Volunteer Movement is to meet in Detroit on December 28th to January 1st. Plans are being made to take care of 3,500 students who will attend from all parts of the United States and Canada. Among the speakers are: John R. Mott, president of the Y. M. C. A.; Richard Roberts, Toronto, Canada; Henry Hodgkin, secretary of the National Christian Council of China; Reinhold Niebuhr of Detroit; Robert E. Speer, Presbyterian; Sherwood Eddy, secretary of the Y. M. C. A.; Albert W. Beaven, Rochester, New York; several foreign missionaries, and, most important of all, the committee is hoping hourly to receive an acceptance from Dr. Albert Schweitzer, famous New Testament scholar, musician and missionary to Africa.

* * *

Not sure at all that I can squeeze this in under the heading of Church news; anyhow it is something for us possibly to think about:

Referring to a "purblind press which is trying to dragoon University of Wisconsin students into its own particular brand of swashbuckling by calling them radicals or pacifists," Glenn Frank, president of the university, discussed the merits of military training at the all-university convocation.

He decried the value of insisting on the "redness of your blood or recounting valor of Wisconsin soldiers to a critical editor," because a metropolitan newspaper calls names.

He said the end of war must be achieved by means as varied as war's causes. The end of war, if it comes, will be the result of the uprooting of political, social and economic causes and the laying of real foundations for workable peace, he said.

Pacifists, propaganda or peace singers will not bring peace, he declared, insisting that mankind would still plunge into periodic wars, even if all militaries were gagged.

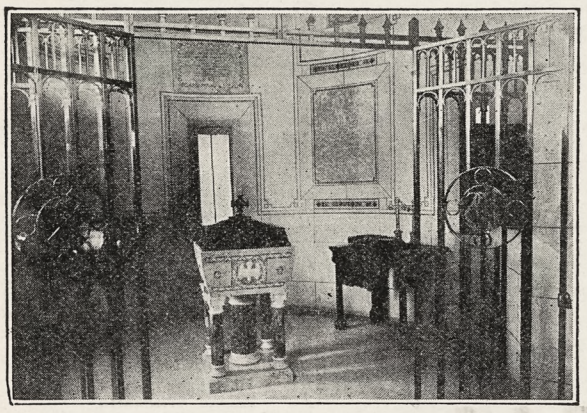
Appealing to the students as educated men and women to view nationalism scientifically and stop wasting words in shouting for war or singing for peace, he urged them to consider the voice of the future.

* * *

Here's a letter: "In a recent issue of THE WITNESS you asked for some 'simple facts about interesting and unusual happenings' in the Church. In response to your request I am sending you the following story illustrating character, passion for souls and pure unselfishness. I have used it many times in connection with addresses on the Church's Mission. The 'Joe' spoken of was a member of my parish. My only request is that you do not publish my own name."

This is the story of Joe!

Joe was, and is, an Englishman, who came to this country years ago. Better still, Joe was, and is, a churchman! Perhaps even better still, Joe has always been a "tither." No matter what his salary, whether it be much or whether it be little, he



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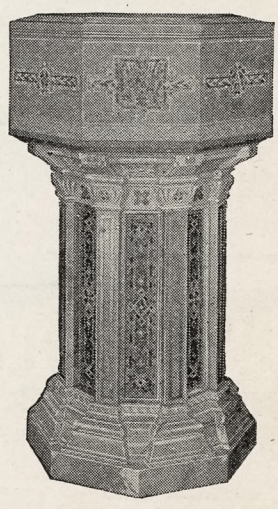

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has always given a tenth of his income to God and the Church.

Now it so happened that while Joe was working at his trade one day, that of canner in one of Borden's condenseries, a piece of steel flew up and struck him in the right eye. Joe lost the sight of his eye!

Six months later Joe was paid compensation for the loss of his eye, in the sum of six hundred and ninety dollars, and the day after he received his compensation, he wrote a check for $69.00 to use in the missionary work of the Church. He tithed the loss of his eye! For boys and girls he never would see! For men and women he would never know! For God and Church!

And God? God has blessed Joe's love a hundred-fold. Never has his story been told but what those hearing have chorded with him in thought and gift! In tithing the loss of his eye, he touched, and still touches, the hearts and lives of thousands!

* * *

Bishop Murray, Presiding Bishop, asks for the prayers of the Church for the meeting of the National Council which is to meet at the Church Missions House December 13th-15th.

* * *

Brevity is supposed to be a characteristic of this end of THE WITNESS, but I am sure you will be interested in the following account from Bishop Huntington of Anking, even though it is a bit long:

October 25.—All our property (in Anking) except Grace Church and the schools and houses connected with it is occupied by the military, so I went with the Rev. Lindel Tsen and the Rev. Mr. Chu to call on the second in command, and he deputed a sergeant or something of the sort to take us over and introduce us to the man in command of the compound, who in turn very politely showed us over our own buildings!

The compound looked very natural, the grass needs cutting and the hedges need trimming and there are shortcut paths across the lawns in various directions, but not very much more has happened to the place. All the residences but three are more or less fully occupied. . . . There has been no wanton destruction of property, of buildings at least, but a good deal of carelessness, windows broken. . . . The only things that have had really bad usage are the lower floors of two Chinese teachers' houses and the dining room of St. Paul's, which have been used for stables in wet weather. . . .

As to movable property, however, the case is quite different. All trunks and boxes have been opened in one way or another and the contents all taken out. Everything made of cloth that they could get hold of they have removed, right down to the ticking off the mattresses. Wooden furniture fared a good deal better, but it is completely mixed up and it is quite impossible to tell what is left. I found chairs of mine in, I think, every house in the compound; there were bureaus without drawers and drawers without bureaus. I found five or six hundred books mostly on the floor of my study where my cache of books had been broken into. . . .

The Chapel at St. Paul's was occupied for sleeping purposes; that at St. Agnes' as a work room. The portrait of the first president appears over the Altar, a piece of profanation that annoys me very much.

At the Cathedral I found about 450 men quartered mostly in the girls' and boys' schools. The officer in command was the most military officer that I have seen anywhere and had everything as neat as any barracks I have seen in any land. The men slept on the floors and had to take their shoes off before they could go into the bedrooms. The Cathedral is used as a "li-t'ang" and has a blackboard in the Chancel and a pic-

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Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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.

Trinity Church, Boston.
Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

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

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

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ture of Sun Yat-sen over the Altar. . . .

As to the work, Grace Chapel is going strong. The Cathedral congregation and the East Gate congregation have united with them. There were ninety-five at the early Communion service on Sunday and a full church of at least two hundred at the 10:30 service, where eleven were confirmed. The Primary School there is full with about 100 students. The Higher Primary is conducted at Lindel Tsen's house, Timothy Hung being in charge with about 25 students.

October 26.—I got to Wuhu on October 17 and left the morning of the 19th. In general the property was not in bad condition. . . . St. Lioba's compound was in almost perfect condition. . . St. Mark's Church was also only very slightly damaged, though it has been quite dirty.

The buildings at Shih Ch'iao Kang were in pretty good shape, but there were soldiers in the church and in part of the school buildings, and they were fairly dirty. The schools at Shih Ch'iao Kang are going with I think about 50 boys and 25 girls. . . . The workers at St. Lioba's were there and the industrial work was going again with apparently very good promise. . . .

On St. Luke's Day I had the early celebration at which there were nineteen present. It was all very nice and I thought on the whole distinctly hopeful, but I regret to say that the morning the troops moved out at Shih Ch'iao Kang was merely the preliminary to the moving in of a much larger body from Nanking. Now both the Lion Hill compound and St. Lioba's are full of soldiers. . . . I had thought that it might be possible for us to move up there a little later . . . but I am afraid this new invasion will make that impossible. Of course it may go by and this become more possible again.

We are expecting the Commission (Bishop Sanford and Dr. Wood) at the end of this week and I expect to visit the main stations with them if conditions are favorable.

It is since these letters were written that the newspapers have brought word of the Nanking forces marching on Hankow. Whether this included the withdrawal of these troops from

Witness Fund

THE total amount needed to enable us to continue sending The Witness each week to several hundred who otherwise must be without the paper is about $500. To date the fund falls far short of that. If there are any able to add a small donation for this purpose at the time of renewing their own subscription it will be greatly appreciated. We acknowledge with thanks the following donations to The Witness Fund:

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Daily, 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

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Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursday, 7:30 and 11.

St. James, New York
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
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Wed., Thurs., Fri., and Holy Days.

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
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Anking and Wuhu is not known. Meanwhile, a cable from Shanghai received on November 16 said that the Commission with Bishop Huntington and Mr. Walker had just left for Hankow.

* * *

The Chinese Clergy of the Hunan District, around Changsha, at their semi-annual meeting sent the following letter to their foreign clergyman, the Rev. Walworth Tyng. The letter, written in English, shows what reliance we can place upon these Chinese Christians:

"September 27, 1927. Dear Mr. Tyng: We, the Chinese clergy of this Hunan District in the Hankow Diocese, send you our most affectionate regards, express to you our deepest appreciation for your past help, and lastly, last in order not in importance, send you our earnest request that you should be good enough to come back again at your earliest convenience.

"With Bishop Root presiding this time, we began to meet on the 23rd, as many times before when you were with us, to discuss what should be our plan for the future. Our first decision is that we should ask this Bishop to secure your return. We sincerely feel that your advice has always been so valuable and your presence among us such an encouragement that we shall hardly feel satisfied without you and your cooperation.

"Indeed, we have just witnessed a great change in our country and we are entering upon a new period when we might meet many new problems. But no problem will be so great and difficult for those who have the Lord first in their mind.

"This part of the country is being restored to order and peace. Many foreigners, as well as we, think that there will be no more danger for our foreign friends to return. So we shall look forward to seeing you soon."

Clerical Changes

BENNETT, Rev. Edmunds, has resigned as rector of St. John's, Ensley, Ala.

CLAYTON, Rev. F. W., former president of Tabor College, has accepted election to the rectorship of All Saints', Omaha, Nebr., where he has served as locum tenens for the past few months.

DEACON, Rev. P. R., rector of St. Peter's, Brushton, N. Y. has accepted a call to St. Philip's, Norwood, N. J.

EWALT, Rev. Louis, vicar of the Bishop Paret Memorial Chapel, Baltimore, has accepted a call to the Church of the Holy Cross, Cumberland, Maryland.

MARTIN, Rev. K. D., rector of Trinity, Cranford, N. J., has accepted a call to St. Matthew's, Kenosha, Wisconsin.

MELCHER, Rev. L. C., formerly dean at Ancon, Panama, has accepted a call to Trinity, Clarkesville, Tenn.

PHINNEY, Rev. Arthur O., assistant at Trinity Church, Boston, has accepted a call to the rectorship of St. Paul's Church, Concord, N. H.

STORY, Rev. G. C., rector of St. Luke's, Dixon, Illinois, has accepted a call to the Mediator, Chicago, Illinois.

WHITTLE, Rev. William, rector of St. Mary's, Franklin, La., has accepted election as rector of St. James', Vincennes, Indiana.

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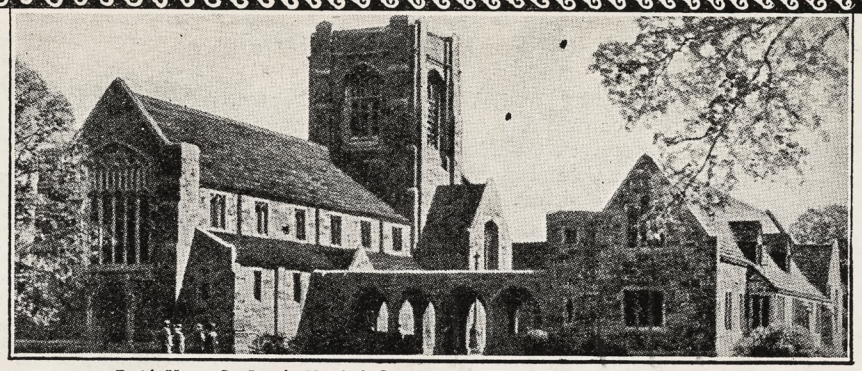

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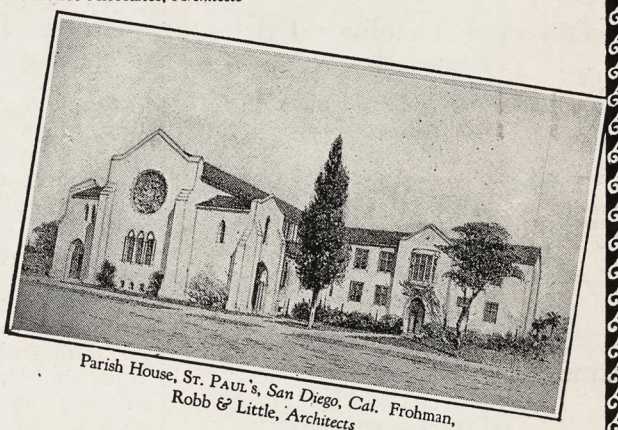

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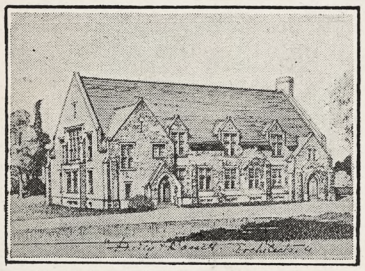

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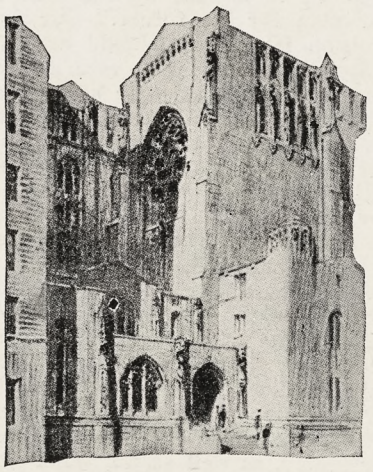

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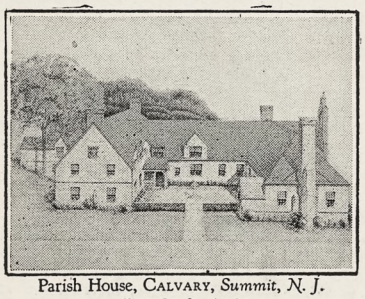

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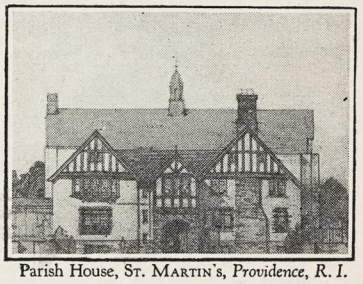

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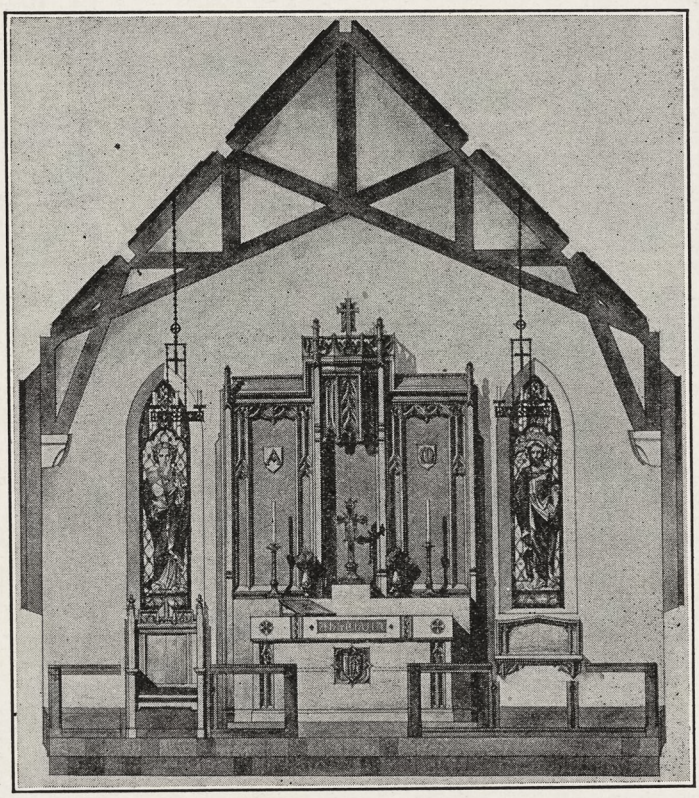

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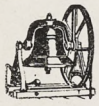
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THE WITNESS

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INGRATITUDE

The Basest of Sins

By

REV. G. A. STUDDERT-KENNEDY

Blow, blow thou winter wind,
Thou art not so unkind
As man's ingratitude.

I THINK Shakespeare's King Lear said that. But, anyhow, whoever said it, it strikes down to a deep truth. There is nothing so unkind as man's ingratitude, unless it is woman's—and that can be worse.

I am not sure that the greatest sin in the world is not ingratitude. The man that never says "thank you" to anyone, God or man, is about the nearest thing to a damned soul that you will find upon this earth. He sees nothing in the world to be thankful for, and therefore lives in hell.

A world in which there was nothing to be thankful for, and no one to be thankful to, would be a world without love, and that is hell.

All other sins, it seems to me, grow out of ingratitude. The ungrateful man or woman can have no real sense of duty, and therefore no true idea of right and wrong.

A sense of duty is a feeling that I owe somebody and want to pay. I want to pay not because I hate being under an obligation to my friend, my neighbor, or my God—not because I am too proud to receive a favor from anyone, and want to be entirely independent—but because I am grateful and want to express my gratitude. I want to write "paid with thanks" at the bottom of the bill, and mean it.

When we pay our debts gladly, willingly—not because we have to, but because we want to—that is gratitude, and that is duty, too. When we do that we live in the real world, the world as God made it and meant it to be.

Everyone Owes

For in God's world everything is in debt to everything, and everybody to everybody else. There is no such thing as independence anywhere in all the length and breadth and depth and height of God's great universe. To live, therefore, with a grateful heart, is to face the facts of life, to live in touch with realties, and that is the secret of all sound living.

That is what Christ meant when He said: "Blessed are the poor in spirit, for theirs is the kingdom of God." A poor man knows that he is in debt, and wants to pay. He is grateful.

The first fact in life is that we are all, as individuals, poor men. The richer we are the more we owe to God and man. If you have brains or beauty you owe it to God and your parents. You did not make yourself. If you have bread to eat and clothes to wear you owe it to your fellow-workers in the world.

If you want to be really independent, and owe no one anything, you had better pay for some prussic acid or something, and then I am sure that you won't wake up to find yourself in debt to an angel or someone in the next world whose job is to look after suicides.

The truth about life is that we are all linked and locked together in a unity of universal mutual dependence, from which there is no possible escape, even in death. Gratitude is the free and glad acknowledgment of that truth. Ingratitude is refusing to face it, and that is the greatest sin, because it is the blackest lie.

The One Commandment

The whole of the Ten Commandments boil down in the end to one: "Be thankful." The fool who says in his heart there is no God is ungrateful for all the beauty of the world and the eyes he has to see it. He takes a summer day, the scent of roses and of new-mown hay, the song of a lark, and the laughter of children and never says "thank you" to anyone.

Poor devil, he is not only a fool, he is a damned fool—damned because he lives cut off from love.

The man who does not honor his father and mother is ungrateful for the gift of life; the murderer is the same. The adulterer is ungrateful for a woman's love. The thief not only fails to pay his debts with gratitude, he tries to avoid paying at all. The false witness and the liar are grateful neither to God nor man, or they would know that the very least they owe to both is common honesty. The covetous man thinks of what men owe him and not of what he owes men. It is all ingratitude.

The miseries of the world are caused by ingratitude. Nations, classes, and individuals have not learned to be thankful to one another for the mutual service by which they live. They pay their debts, but they pay because they have to. They are not paid with thanks, but grudgingly.

The manual laborer does not freely acknowledge the debt he owes to the man of brain, enterprise and ability. He tries to prove that he creates all wealth, and that to him all wealth is due. The brain-worker is not conscious of what he owes to the man of brawn and muscle. He thinks of him too much as a machine, and that kills gratitude. You can't be grateful to a steam engine or a motor car.

"Be Thankful"

Nations cling jealously to their sovereign independence, protecting it with armies, navies, and tariff walls. They are reluctant to face the modern fact of universal mutual dependence. They have to pay or they could

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not live, but they do not pay with thanks, nor do they expect the receipt to be marked "with thanks" except in a formal sense.

The only gratitude they believe in is the gratitude which is really a request for more of the same sort. If they say "Thank you" they mean "Come again another time." That is business, but mean business.

All business is mean—mean and joyless—unless it is redeemed by real gratitude, and kindly appreciation of mutual service done. It is the lack of that which makes the Industrialism of the modern world more like a cock-fight than a co-operative commonwealth. Business can never be a blessing until we pay our bills "With thanks," and honestly mean it in the true sense of the words.

Life cannot be the happy, joyous, worth-while thing it was meant to be until it is redeemed from the basest of all sins, Ingratitude.

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PRAYER BOOK AS MYSTERY DRAMA

The Lessons

By

IRWIN ST. JOHN TUCKER

AFTER the psalter follows the Old Testament lesson. With it, forming a part of it as an act of faith, comes a canticle; the Te Deum, or the Hymn of the Three Holy Children, or the canticle, "Blessed art thou, O God of our Fathers."

After the second lesson, which is from the New Testament, and forming part of it, comes the Hymn of Zacharias, or the Jubilate Deo.

Insistence on the spiritual value of the Old Testament is one of the distinguishing marks of the Church. But the Old Testament is always read with an accompanying and interpreting passage of the New Testament. In the Prayer Book lectionary, the seven lessons for each Sunday are carefully chosen, and form a system of illumination which grows ever more beautiful as one studies it.

Collect, Epistle, Gospel, two lessons for morning, two lessons for evening, make seven. Take any one Sunday and read these seven lessons in relation to the life of Christ as taught by that day in the Church year, and you will gain a far deeper insight into the philosophy of religion.

Take for example the First Sunday in Advent and the Tenth Sunday after Trinity. The First Sunday in Advent establishes the fundamental proposition of our religion, namely that Christ came once to save the world, and shall come again to be its judge. The collect states this, with a prayer that we may be ready.

The Epistle states our duty for preparedness. "The night is far spent, the day is at hand."

The Gospel sets forth that Christ's first act, on entering any temple, is to cast out the unclean things therein.

In Morning Prayer, the first lesson states the reason for Christ's coming. "I have nourished children, and they have rebelled against me," in the first chapter of Isaiah.

The second lesson begins the narration of the manner of his first coming, with the story of the birth of John the Baptist.

In Evening Prayer. the first lesson states the hope of redemption, and the dread of judgment at the Second Coming. "For there shall be a day of the Lord of Hosts upon all that is proud and haughty, and upon all that is lifted up; and it shall be brought low."

The second lesson begins the Revelation, with the prophecy of the Second Coming. "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him; and all the tribes of the earth shall mourn because of him. Even so, Amen."

Now, taking the Church year right through, you will come to the conclusion, at least, I have come to that conclusion, that never in the world was there such a system of Bible study compiled and prepared as the Proper Lessons for Sundays in the present Prayer Book. The revised lectionary I do not understand. I have not yet found the reason for it, nor the system which guided its compilers.

Take the tenth Sunday after Trinity, for a random sample. The Epistle deals with "diversities of gifts, but the same Spirit," and tells how to know the spirit of God speaking through any man, through the gift of Discerning of Spirits.

The Gospel is Jesus' lament over Jerusalem, because "it knew not the day of its visitation," it could not discern the Spirit of God.

Both Old Testament lessons tell the story of the prophet Balaam who, summoned to curse Israel, ended by blessing them, because he discerned the spirit of God. Offered a house full of silver and gold, he refused to obey the command of Balak to curse, but blessed them.

Acts 26, the second lesson for Morning Prayer, tells how Paul, summoned to curse the Christians, ended by blessing them and becoming their chief apostle.

The second lesson for Evening Prayer, James 2, summarizes all these cross-lights by warning against holding the faith with respect to persons. "If there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing—" a caution to discern spirits aright.

The collect adds these things all together, and comes to a conclusion regarding prayer. "That we may obtain our petitions, make us to ask such things as shall please thee."

The Bible, thus arranged and ordered, is the fruit of many centuries of study. A Bible Class which would take up the lessons for any one Sunday in the year and study their inter-relation would have material for months of study.

Take the First Sunday in Advent. To comprehend all the splendors of those majestic lessons, one would need to know the whole story of Isaiah, of John the Baptist, of Revelation, of Luke.

Begin this way. Take the Sunday nearest your birthday, and study its lessons in this order and relation. You will find enough to keep you exploring, with ever increasing joy of discovery, for a year.

One way of symbolizing the Old and New Testaments is by the two seven-branched candlesticks. In the Temple at Jerusalem, and also in the tabernacle at Shiloh, the Seven-Branched Candlestick represented the faith. In the New Testament, Jesus appeared to John the Divine in the midst of seven golden candlesticks. The two seven-branched lights represent the two Testaments, and might be lit during the reading of the lesson, on special occasions, to illustrate the meaning of the lights and the glory of the lessons.

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Cheerful Confidences

THE PASTOR'S SANCTUM

By Rev. George Atwater

"COME right in, please. Just a moment until I can remove those books from a chair. There, sit down."

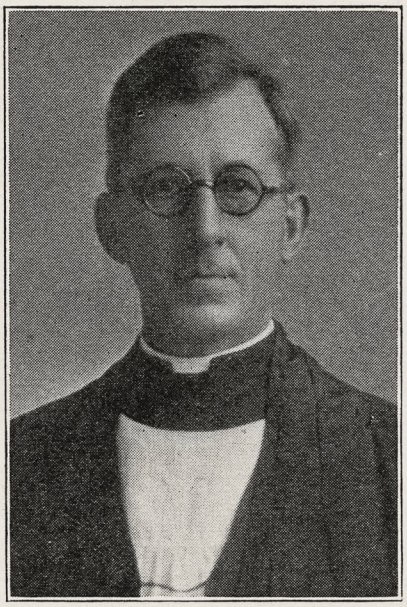
"Yes, this is my sanctum. It has rather the appearance of a workshop, office, library and museum, all commingled. Quite different from the traditional study of the parson of which we read in old-fashioned novels. They had shelves to the ceiling, and those shelves were filled with volumes of theology, while today we have—but look around you and see for yourself.

"You find it interesting? A good study nowadays does arrest the attention. Yes, I use a typewriter. Trollope's parsons no doubt wrote the bromidic neat but small hand that gave manuscripts an appearance of high finish and splendid workmanship. Judging from the contents of the many volumes of the sermons of the period that have now returned to their dust, I should conclude that the publishers must have been hypnotized into accepting those manuscripts by the copper-plate handwriting. We today must resort to the typewriter if we wish to have our letters read carefully.

"Tennis racket? Yes, indeed. Used it in college. Once in a while we take too. What would Jonathan Edwards say? Haven't the least idea. I rather prefer Oliver Wendell Holmes myself. You remember his words in the 'Autocrat'? 'I have found that some of those active exercises which are commonly thought to belong to young folks only may be enjoyed at a much later period.' Rather a sober remark from the good Doctor, yet full of wisdom. It may have been suggested by the sight of children playing on the 'Common.' By the way, I noticed that Holmes made one poor prophecy. He says in sober earnest that rowing, in a narrow boat equipped with outriggers, 'is the nearest approach to flying that a man has ever made or perhaps ever will.' I tried it once. It proved to be not a near approach to flying, but a complete approach to swimming. But Holmes looked at life sanely. He quotes Sir Thomas Browne's dictum, 'Every man lives so long as he acts his nature, or some way makes good the faculties of himself.' I think I'll cling to that tennis racket a few more years.

"You have noticed my little camera? There is a world of satisfaction in the small pictures, taken from time to time, of the ordinary scenes, and of groups of friends. By the little camera I have fastened the unusual incidents of the Parish life beyond the chance of forgetfulness.

"I certainly have the post-card craze. Here are several hundred of them gathered from foreign lands. Of all the souvenirs brought from Europe they are the best. They awaken memories of many happy days spent about old cathedrals, or amidst the ruins of Rome (where the ten-year old vendor of post-cards tries four languages on you if necessary), or wandering in the Thuringian forest entranced with the beauties of Eisenach and the Wartburg. Post-cards are a great aid to the memory. You may smile at my devotion, but only wait until you have the opportunity, under similar circumstances, to put your desires and actions to the test.



BISHOP CASADY
Visits St. John's College

"As you see, the book congestion is serious. That is because we lack proper legislation on the subject of books. Congress ought to take up the matter of standard sizes in books. For by whatever principle you arrange your books on your shelves, you produce inharmonious results. If you classify books according to subjects, which is a proper classification to your mind, you find big books and little books huddled together, making a sky line that distresses you. Here are two books born for each other's company. They are soul mates. They should stand by each other through thick and thin. But one is a large quarto and the other a slender duodecimo. What shelf is sufficient for an array of such as these?

"If you classify by size you produce a regularity of form but a woeful confusion of matter. Here stands Harris' 'Theism,' Professor Allen's 'Phillips Books,' Sturges' 'Architecture', and a 'Chess Manual' side by side. Any natural family of books is scattered to the four walls.

"That is not all. Every book has a complexion. It is black, red, blue or green. Colors stumble over one another on the shelves. Here we need a dress reform.

"How do I classify mine? According to service. The ones I consult frequently I keep near me; the others find their level.

"Have I read them all? Bless you, no. One must be very careful about reading a book nowadays. To read some books all at once is about as beneficial as going to the grocery and eating a barrel of crackers. The library furnishes raw material for reading. Your own purpose and your own interest do the rest. To go back to Holmes again, we must remember what he says of each mind having a different 'saturation point.' You cannot, with profit, read beyond that.

"Do I get my sermons out of those books? No, indeed. Those books get my sermons out of me. Professor James or Dr. Newman Smyth pump away and draw up one sermon at every page. Others pump, too, but sometimes the handle seems disconnected from the shaft. It does not make much difference what kind of book it is, if it is a good book it gives a stimulus and inspiration to the mind. Here's Thoreau's dear old 'Walden Pond!' It is not a record of physical adventure, but of mental and spiritual adventure that impels one to face his slavery in his possessions. A little reading of that will clear the turbulent waters of your restless thoughts. Or if you are a little pessimistic, because your last chicken supper failed to pay a dividend—get out your Royce—'The Spirit of Modern Philosophy'—and it may begin to dawn on you that perhaps chicken suppers are not a very large element in the problem of your existence.

"Here are some of the tools of the work, commentaries and concordances and dictionaries. Commentaries are good unless they try to project upon the mountain range of sacred literature the formal, Italian garden decorations of some out-worn, scholastic system of theology. That is comparable to explaining the oracles of Delphi by the phonograph.

"Here are the inspirational books. They oil the machinery. This shelf full of old college text books may be likened to the dismantled scaffolding lying about a building whose walls are completed. The remaining work is the interior finish and the decorating. Here is poetry. We need that. Science and history are like wall maps in the temple of the mind. They attempt to reproduce for us what goes on in the great realm of nature and humanity. Poetry opens the windows between the maps and allows us a glimpse of the reality. Poetry is the expression of throbbing experience, while history is the record of reflection upon that experience. Science is dealing with symbols and

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history with representation, but poetry gives us a good brushing with the stuff and reality of life. You thought it the other way. Did you ever cross the Mer-de-Glace at Chamounix? Well, what gives the best idea of it, an account of a glacier in a book or one afternoon's experience on that sea of ice? The latter, of course. There, you have decided for poetry.

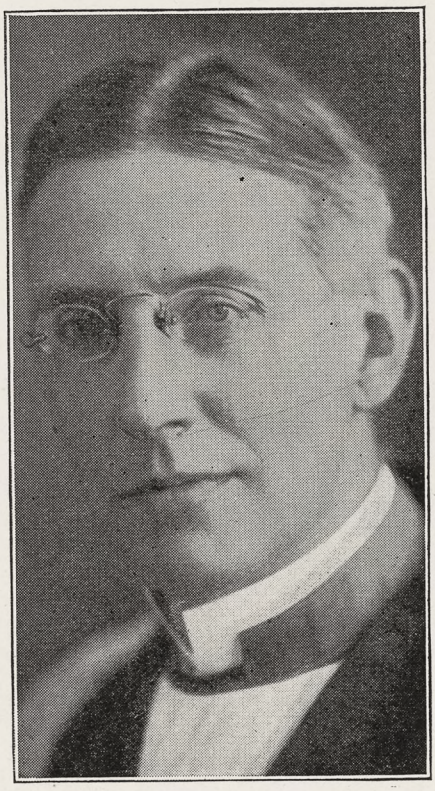
"Yes, here are a few books of travel. It's queer about traveling. When you are in Europe you spend about nine-tenths of your time doing exactly what you do at home—that is, eating, sleeping, writing, reading and so on. It is the one-tenth that counts. The inverted traveler who tries to do unusual things nine-tenths of the time, soon tires of the process and wires for tickets for an earlier steamer.

"These travel books may mislead you. You ought to adapt an old phrase to the—'Read them as if you would never go to Europe, and then go to Europe as if you had never read them.' That is, read and enjoy now, and when you reach the other shores you will retain enough to instruct and entertain you. If you read and mediate at home upon the beauties of Venice, you will find Venice an old friend. No one ever got up any enthusiasm about St. Mark's by reading the guide book within its walls.

"Here I write my sermons, too. When? When I have within me a sermon that will stand the operation of writing, whether day or night. It's a pity that a parson has to be ready, like an alarm clock, to go off at eleven o'clock each Sunday morning. Many of my sermons are at flood tide on Friday night or Saturday morning. A sermon comes like an oil well and has to be pumped into the reservoir of a manuscript. It sometimes comes without warning, though not without preparation. The drilling tool has been driven through the rock and sand of the mind by a hard blow before it strikes oil.

"O, yes, indeed, the machinery of the Parish is centered here, too. Here are the rolls and letters and records. But the most splendid thing about a sanctum is its associations. Here I meet the sorrowing and penitent, and needy and overburdened. Here I try to create that atmosphere of trust and faith without which a sanctum is all machinery, but with which it is a spot made sacred by real service for men in the name of the Master."

On a recent visit to Trinity Church, Apalachicola, Florida, Bishop Juhan was entertained at a very delightful supper, served in the rectory by the Young People's Service League. At this gathering, the Bishop made an address to the young people and then showed them the diocesan moving pictures of their own activities at Camp Weed last summer.



BISHOP PARSONS
Speaker at Institute

Let's Know

WOMEN

By Rev. Frank E. Wilson

A FRIEND of mine handed me a book recently by Langdon-Davies, entitled "A Short History of Women," and asked for an opinion on it. The particular point of the request lay in the fact that the author pronounces Christianity to have been a distinct detriment to the position of women in society. He has much to say of the advantages secured by women in the pre-Christian society of Egypt, Babylonia, and Greece in its earlier period. These advantages are said to have been abolished under Christian influence to the general degradation of the feminine sex. "We are forced to the conclusion," says this author, "that among all the enemies of women, none has waged more implacable war against them than the religion which grew up and was called Christian."

The general point of view of this book may be discovered in a statement which is repeated several times —namely that "history is the record of human imbecilities and errors." Whether he is adding to the catalog of imbecilities by writing another history, the author does not state. But he assumes that everyone else is ignorant and idiotic in all things, except the author of this particular book.

One of the strange things about this book is that it discusses the Christian attitude toward women without ever saying a word about our Lord Himself. His sanctifying of the marriage relationship at a time when marriage was anything but sacred; His attitude toward the woman of Samaria, toward Mary and Martha, toward the woman taken in adultery—all this is not even mentioned. And that, among the Jews at a time when women were rigidly restricted in their religious privileges; indeed, one of the thanksgivings in the form of Jewish morning worship (used then and still in use) says. "Blessed art thou, O Lord our God, King of the universe, who hast not made me a woman."

Whatever good things for women may have been recognized in pre-Christian society had been quite thoroughly submerged under the Greek and Roman civilization of that period. It might be added here that one of the old Babylonian laws provided that "if a woman repudiate her husband, she shall be drowned in the river." Certainly the position of women was fearfully degraded at the opening of the Christian era. Throughout the pagan world decent women were helpless parasites; the only women who had any liberty were high class prostitutes. The Christian attitude toward women, therefore. had to be carefully safeguarded against malicious gossip. So St. Paul offered his advice about braided hair, artificial adornments, etc., because these were the marks of the courtesan. The recognition of woman's place in apostolic times is witnessed by the important position accorded to the deaconesses.

In early Christian centuries the reaction from pagan licentiousness ran to an exaggerated asceticism in the time of the hermits. But this affected men as well as women and did not represent the general run of Christian life. The author of this book quotes Tertullian chiefly to show the Church's attitude toward women. But Tertullian, though keen of mind, was fearfully erratic and left the Church for Montanism which considered all women as she-devils and which the Church condemned as heresy.

With the break-down of the Roman empire and the troubled days of the Middle Ages, women did not get much of a chance, on the whole. But the reason was that warfare was a daily occupation and women, if they were to survive at all, had to be protected. Doubtless they were housed up too much and given too few liberties—all of which established prec-

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edents which could not be overcome in a moment.

Taking a long view—if you want to check the value of Christianity in the general emancipation of women, just consider it this way. In the past two thousand years there have been great religious movements which have colored the civilizations of the world. In the far East there has been Buddhism, with its Hindu background; in the near East, there has been Mohammedanism; and in the West, there has been Christianity. Where has the progress come? Think of the child marriages, foot-binding, concubinage in the far East; think of the repressive slavery of the Moslem harem; and then think of your American women in the freer atmosphere of Christian ideals. Any improvements being made elsewhere, outside of Christendom, are the direct results of the elevating pressure of Christian standards.

Much more ought to be said, but space forbids. These things don't come all at once and there are many ups and downs. Nevertheless, the most pagan American woman has reason to be devoutly thankful for the Christian religion.

About Books

THE CATHOLIC ANTHOLOGY. *Thomas Walsh. Macmillan.* $2.50.

In this book of over five hundred pages Dr. Walsh has gathered a large number of poems which express the spirit and life of the Catholic Religion. Some of the poems are familiar to lovers of English religious poetry. But many are new. There are a number of translations from French, German, Italian and Spanish (some of them by Dr. Walsh himself), and a number of poems by less known present-day Roman Catholic writers of a high degree of merit. It is a truly valuable collection. The following, by Padraic Colum, we cannot forbear to print:

A CRADLE SONG

O men from the fields,
Come gently within,
Tread softly, softly,
O men coming in!

The Mavourneen is going
From me and from you,
Where Mary will fold him
With mantle of blue!

From reck of the smoke
And cold of the floor
And the peering of things
Across the half door.

O men of the fields
Soft, softly come thro'.
Mary puts round him
Her mantle of blue.

BOOKS RECEIVED

The Church and the Russian Revolution. *Mathew Spinka. Macmillan.* $2.50.

The Evolution of the English Hymn. *F. J. Gillman. Macmillan.* $2.50.

The Rosary. *Cornelius Howard Patton. Revell.* $1.50.

Christianity as Bhakti Marga. *A. J. Appasany. Macmillan.*

Bible Dramatics. *James Watt Raine. Century.* $2.00.

The Desk Lectionary with Calendar for 1928. *Morehouse.* 25 cents.

Children of the Second Birth. *S. M. Shoemaker, Jr. Revell.* $1.50.

Hand Book for Young People. *National Council of the P. E. Church.*

The Church and the Country Community. *Edwin V. O'Hara, LL.D. Macmillan.* $1.25.

Outspoken Essays. First series. *Wm. R. Inge. Longmans.* $2.00.

Outspoken Essays. Second series. *Wm. Ralph Inge.* $2.00. *Longmans.*

Memories Grave and Gay. *Wm. F. La Trobe-Bateman. Longmans.*

The Church in the World. *Wm. Ralph Inge. Longmans.* $2.00.

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A HERO AND HIS MEDALS

Stir House of Commons

Reported by

A. MANBY LLOYD

THE spectacle of a Labor M.P., Mr. John Beckett of Gateshead, walking across the floor of the House, and laying an unemployed man's war medals on the Treasury Bench, deeply affected the House of Commons during the debate on the Unemployment Bill.

Mr. Beckett made a fervent speech in condemnation of the measure.

He explained that a man who could not get work but had the Mons Medal and other decorations, and had walked the boots off his feet searching in vain for work, had given him his medals as he could not get any money on them from the pawnbrokers.

"I would hand them to the Prime Minister," said Mr. Beckett, gazing at the Treasury Bench. Noting the absence of Mr. Baldwin, he added: "I will give them to the Minister of Labor."

To Sir Arthur Steel-Maitland he said: "Will you give them with my compliments to the Prime Minister? I suggest they should be framed and presented to the Carlton Club."

Mr. Beckett then walked across the House, and M.P.s craned forward and watched him lay the medals on the Treasury Bench.

Eventually the Bill, which seeks to abolish the word "dole" by making the Statute Book declare that the genuinely unemployed man, woman, lad or girl receives unemployment benefit as a right, was given second reading in the teeth of Labor opposition. They vehemently declared that the Bill did not cure unemployment and gave insufficient money to those who could not get work, particularly the young.

There was a high level of speeches for and against the Government. Miss Margaret Bondfield, rising from the Labor Front Bench, in a black frock relieved by old rose trimming, hatless, her black hair done up in a bun, her voice ringing with anger, cried out, to the deep bass accompaniment of the massed Labor cheers:

"I shall fight this Bill clause by clause, and I shall go out in the country and fight the Government for assuming that unemployment can be dealt with by such a Bill. They ought to organize the resources of the country to reduce the numbers of the unemployed."

From the Conservative benches Mr. P. J. Hannon quietly argued that what was needed was to find means to put people back into profitable productive work.

* * *

A grand old churchman has passed away in the person of Canon W. H. Hay Aitken, aged 86. It is 40 years since I sat entranced (a mere boy) at his feet. He was a superb mission preacher, with remarkable powers of oratory and exposition. He cooperated with D. L. Moody when he came to this country and he paid two visits to America. He was the first to hold mid-day services for business men in Trinity Church, New York.

The claim was made for Canon Aitken that, with the possible exception of John Wesley, he preached more sermons than any other man. A calculation made recently put the number at over 22,000. He was one of the few who have been permitted to preach in Guildhall, London. One of his reminiscences had reference to a memorable service at which Disraeli (then Prime Minister) and Gladstone were present. The G.O.M. evinced great interest in the canon's work, and often went to hear him. He advocated the careful handling of social problems in the pulpit, but constantly urged that spiritual matters should always have first place. He believed that the true solution of our social problems lay in the extension of genuine Christianity and the establishment of Christian principles. The lack of response on the part of the majority gave him deep concern, but he was wont to declare, "The Christian has no right to be a pessimist," and to add, "A missionary Church can never be a decadent Church." His busy pen—he was a forceful and attractive writer—was brought into service to accentuate his pulpit work. He wrote over a score of books.

* * *

Dr. Gilmartin, Roman Catholic Archbishop of Tuam, opening the Mayo Feis at Westport, made a vigorous attack on the present day.

He said the making of butter, the baking of cakes, the spinning of yarn and the knitting of stockings had disappeared, and much domestic happiness had gone with them.

"Instead of milk and porridge we have repeated doses of strong tea and white bread; instead of visiting and story-telling there are kinemas and night-walking; instead of Irish dancing we have contortions of the body timed to a semi-barbaric music; instead of hard, honest work there is the tendency to do little for big wages."

* * *

"I am not concerned to defend all that the Bishop has said about the Sacraments," says Dean Inge in the Church of England Newspaper, referring to Dr. Barnes.

"Such matters would perhaps be more deftly handled by an Oxford metaphysician than by a Cambridge biologist. But my chivalrous feelings are revolted when I see Archbishops and Bishops joining a mob of gutter-snipes in pelting one of their own Order.

"The contention that it is superfluous to instruct a mixed congregation, even in so intelligent a city as Birmingham, on the bearing of evolution upon Christian doctrine, could not honestly be maintained by any parish priest.

"If a Bishop who promised at his consecration to drive away strange doctrines," he adds, "thinks it his duty to denounce them we should rather admire his courage than carp at his choice of language.

"The Primate declares that we were all agreed that Transubstantiation is not the doctrine of the Church of England; but he has nothing to say about the 3,000 priests who in 1924 signed the declaration which a Jesuit pronounced to be in complete accordance with Roman doctrine on this subject."

* * *

Candlesticks, organ pipes, Confirmation veils, and a pulpit cushion have recently been stolen from Holy Trinity Church, Lambeth, and the vicar, the Rev. Basil W. B. Matthews, thus comments on the matter in the parish magazine:

"Robbers of God certainly have catholic tastes, judging by the variety of things we miss from the church. We trust that sweet and holy dreams will attend the sleep of any whose heads may repose on the pulpit cushion (rather a nice one with tassels), which disappeared from the church during Passiontide. There are one or two members of our congregation, we know, who regret that it was not the pulpit itself that was stolen. Father Connold's motor-cycle, parked inside the locked church gates, was relieved of all its tools and accessories (value 5 pounds) a short while ago. Another dirty trick."

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD.

THE cover picture this week is taken from the architects' drawing of the chancel of the Brown Memorial Chapel of St. Peter's, Washington, North Carolina, the work having recently been completed by the firm of R. Geissler, Inc. The architecture followed for the furniture is a modified perpendicular Gothic, drawing inspiration from the best examples of less florid treatment of that period. Particular care was taken, in view of the fact that the furnishings were for a chapel, to refine the details and to gain effects of beauty by carefully studied proportions and "space arrangements." The richness is obtained by concentrated bits of hand carved ornament. The altar with the reredos is of course the main piece, done in the traditional and symbolic colors, blue, red, white and gold; while the bishop's chair and credence, the rail, clergy desk and choir stalls bear touches of color decoration which associate them with the altar. The altar is flanked by windows depicting the Ascension and the Resurrection, done in the varied rich blues, reds, whites and golds of the old examples, while the side windows, of simpler ornamental character, show interesting pictorial inserts in rich color. The work was carried out by Geisslers for the building committee of the parish of which Mr. Edmund H. Harding is chairman. The Rev. Stephen Gardner is the rector of the parish.

* * *

A conference with but six clergymen present would not be hailed as a howling success in certain parts of these United States, but when Bishop Thomas, suffragan of Brazil, was able to gather that many together for a day or two in Rio de Janeiro, it was made the subject of many letters home. Of course there were others there besides the parsons, some forty or more, and they had conferences and services and teas, but the clergy, with the Bishop, had one good long session in private where the various problems of the district were discussed. It was the first attempt at such a conference and was rich in results.

* * *

And here is a note from this same Bishop Thomas: "Many thousands of miles away I am seated in the study of Rev. Jose Severo da Silva, rector of the Redeemer, Porto Alegre. Yesterday I preached twice in this church, by all odds the most beautiful church in this city of some 80,000 persons. Covered with ivy to the very top of its beautiful tower it is quite unique among buildings of such a different type of architecture. Just a few minutes ago an airplane passed the window. It maintains a regular passenger service between Rio Grande, Pelotas and Porto Alegre. In some respects, you see, we are quite modern and up-to-date."

* * *

The Russian choir of Osceola Mills, Pa., sang at a reception given Archdeacon Eastment, the rector at Philipsburg, Pa., who has completed his fortieth year in the priesthood and is to retire at the end of the



Christmas

THERE are those who will feel that a subscription to a Church paper, which will bring to the friend or relative fifty-two weeks of stimulating information about the Church, is an ideal Christmas gift. If you are one of these send to the Chicago office the names and addresses of four people to whom you wish to have the paper sent, with a check or money order for five dollars (a saving of 75c on each subscription) and we will start the subscriptions with the issue for Christmas, sending each one also a Christian Christmas card announcement the gift as from you. If you send less than four the cost for each is $1.50, a saving of fifty cents. For four or more $1.25 each. Please act at once so that each one may receive the Christmas number which is to contain a Christmas editorial by Bishop Johnson and an article, "The Meaning of Christmas" by the English writer, Oscar Brooks.

THE WITNESS
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CHICAGO

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year. During his ministry he has served but three parishes, having been in Philipsburg for twenty years. Practically every clergyman in the town was present at the reception, as was also Bishop Darlington.

* * *

St. Stephen's College announces that it has been included on the fully accredited list of the Association of American universities, which rates colleges for the graduate and professional schools of this country and for the universities in England and on the continent. The securing of this recognition is the last step in the rehabilitation academically of St. Stephen's.

* * *

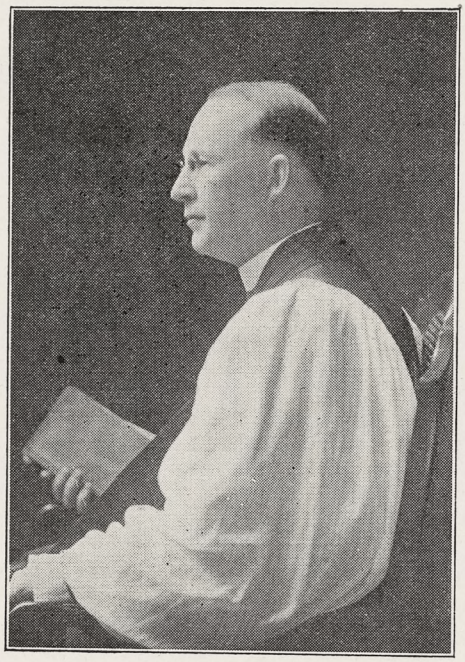
A new parish house for Christ Church, Sherman, California, was opened last month. The town, between Beverly Hills and Hollywood, is a motion picture town and the opening was attended by a number of persons prominent in the profession . . . also by the full membership of the local Lions Club.

* * *

Bishop Parsons of California was a speaker at the Institute on International Relations held at Riverside, California, on November 29th. This institute corresponds somewhat to the Williamstown Institute and is sponsored by such men as Mr. Frank Vanderlip and President Von Klein Smid of the University of Southern California.

* * *

For three years the Rev. William Mercer Green, Bishop Coadjutor of Mississippi, has served as Director of the Adult Division of the Sewanee Summer Training School for Church Workers and during that time it has nearly doubled in size. He has so admirably combined efficiency in administration with gentleness of leadership that the announcement at the close of the recent session that his other duties made it impossible to continue this service brought genuine sorrow to the entire school. Being a very modest Bishop he did not give official notice of his resignation until it was too late for the members of the school to remember him in any way at the closing session.



BISHOP GREEN
Gets New Traveling Bags

But under the leadership of Miss Helen Averett of Birmingham, assistant executive secretary of the school and with the co-operation of Miss Emma Twiggs, Secretary and Rev. C. A. Ross, Treasurer, word was sent out to all those who had been present at the Adult Division that they might yet have a part in such remembrance, with the result that Miss Averett went to the meeting of the Synod of the Province of Sewanee at Columbus, Georgia, loaded down with a beautiful new robe case as well as a large and serviceable brief case, Mrs. Green having been secretly interviewed as to her husband's needs. Unsuspecting, the Bishop arrived contentedly carrying a pair of much worn veteran bags. On the last day of the Synod he stopped in the court between the church and the parish house for a group picture of those in attendance, expecting to go from there again to pack the battle scarred bags he has carried since his consecration.

But something happened. Dr. Mercer P. Logan, Warden of the DuBose Memorial Church Training School at Monteagle, Tenn., was there, and things usually happen when he is around. He is also founder and president of the Sewanee Summer Training School,

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(Advent 1927 to New Year's Day 1929)

29th YEAR



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but when he very sternly secured the attention of the Bishop there was no indication that he thought of him in that connection. After getting everybody "happy" by two or three of his imitable funny stories, Dr. Logan let the good but modest Bishop know that even though months had elapsed he could not finally elude the Sewanee Spirit in action and he presented him with the new bags, a token of the very great love and esteem he has won on the Mountain in the past few years, and for once in history, at least, a Provincial Synod adjourned with a joyful climax and united spirit.

* * *

An exquisite lace cloth which Professor Blain Schick, of the department of Romance Languages, of the University of Kentucky, Lexington, Ky., found upon the battlefields of France, has been presented by him to the Church of the Good Shepherd, Lexington. Ky., and is now used upon the altar of this church. Professor Schick found the cloth while seeking shelter in an old church near the Chateau Thierry battlefield. Sewing the lace in his tunic, he carried it in this way through the war. Realizing that the cloth came from a church, the professor felt that it should be returned to one.

* * *

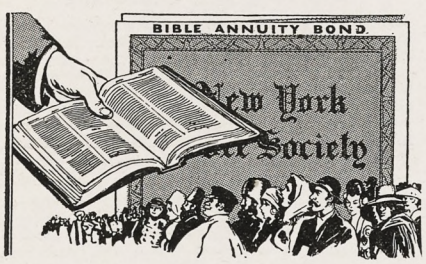
The Rev. E. A. Gerhard, rector of Christ Church, Winnetka, was the speaker on Monday at the meeting of the Chicago clergy. His subject was "The Theatre." Following this meeting held at St. Paul's, all of the clergy went to the home of Bishop Anderson—a surprise call as a tribute of respect and affection on the part of all the clergy of the diocese.

* * *

The semi-annual dinner of the Churchman's Club of Maryland was held in Baltimore on December 6th, with the Rev. William H. Van Allen of Boston as the speaker.

* * *

Bishop Helfenstein and Dean Washburn of the Cambridge Theological Seminary were the speakers at the annual dinner of the Cathedral



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THE BOOK OF THE MONTH

THE LONELY ISLAND, *Rose Annie Rogers. Morehouse.* $3.00

If I were running a personal and private book of the month club for the Episcopal Church—a thing which I am not doing and don't intend to do—I would start it off with "The Lonely Island," Mrs. Rogers' account of the three years which she and her husband spent as missionaries on Tristan da Cunha, a big rock in the middle of the South Atlantic. Tristam da Cunha is 1300 miles from the nearest habitation—which is St. Helena. There are about thirty families on the island, who eke out a precarious existence by fishing and growing potatoes in the few spots of earth that are to be found there. With luck a boat from the world outside calls there once a year. Mrs. Rogers' story is an epic. In her simple and matter of fact account we get a glimpse of how individuals stand out in the little community. Andrew Hagen, Betty Cotton, Mrs. Repetto and Bob Glass are worth knowing. Between the lines we read something of the difficulties this young couple had to face and of the sacrifices they made—and of what their presence on the island meant to their people. Mr. Rogers died in 1926, soon after he and Mrs. Rogers and their little boy got back to England. The book is a memorial to him. It is not only the story of a missionary—it is a story of heroic adventure. It is one of the great books of the year. I hope that a great many people not only in the Church but outside of the Church discover it.

C. L. Street.

This review heads the list of recommendations of "Good Books for Christmas" in the *Witness* of December 1st — proving conclusively that the Literary Editor of that periodical is a gentleman, a scholar, and a judge of good literature.

MOREHOUSE PUBLISHING COMPANY

1801-1811
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Milwaukee, Wis.

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of the Incarnation, Baltimore, on November 30th. Dean Washburn spoke on the Lausanne Conference.

* * *

Bishop Beecher of West Nebraska, speaking in the chapel of Iowa State College, Ames, urged the students to retain the ideal of Christianity in home and family life and launched an attack upon the companionate marriage.

* * *

St. Paul's Church, Waldo, of which the Rev. Wm. S. Stoney is the Missioner, has outgrown its Sunday School accommodations. One of its classes meets in an automobile outside the building. It is a good thing it is in Florida.

* * *

The Church of the Good Shepherd, Jacksonville, has successfully completed its campaign for the final unit of its great building program. Ground is now being broken for the erection of a handsome church. At present the congregation worship in a commodious Parish House.

* * *

The Cathedral Campaign in California is gaining momentum; Dean Gresham is being released from the Cathedral for occasional Sundays in other parishes and an organization is being built which leaders feel will eventually bring in the funds.

* * *

The Bishop of Oklahoma visited St. John's College, Greeley. Colorado, on November 18th. Bishop Casady addressed the student body and accepted two students as postulants.

* * *

Cornerstone for the new St. Matthew's, Woodhaven, Long Island, was laid on November 26th by Bishop Stires. The seating capacity of the new church will be 400, and when complete with furnishings will cost over $100,000. On the following day Bishop Paul Jones, acting for the Bishop of Long Island, confirmed a class of eighteen.

* * *

One of the interesting institutions of the Church in San Francisco is the True Sunshine Mission, said to be the only work among the Chinese undertaken by the Church in the United States. Maybe not, in which case we will let you know later when folks tell us of the error.

* * *

The Rev. Leslie E. Learned, rector of All Saints, Pasadena, California, was recently elected a 33rd degree Mason. The degree was conferred in Los Angeles in November.

* * *

Holy Trinity Sunday School, Brooklyn, has won commendation from the National Council's Department of Religious Education for the excellence of its curriculum. The Rev. John W. Suter, Jr., executive secretary of the department, recently wrote the Rev. J. Howard Melish, D.D., rector of the parish named, to this effect: "The curriculum at Holy Trinity School is a typical example of what modern schools are doing in the way of building up a curriculum of Christian experience. The department also rejoices in this curriculum as an example of local initiative on the part of a parish."

* * *

A program of events of unusual interest is announced at the Cathedral of the Incarnation, Garden City, New York. On Sunday evening, December 4th, Dr. T. Tertius Noble and his choir from St. Thomas' Church, Manhattan, joined the Cathedral choir in a musical service. On Tuesday evening, December 6th, Maj.-Gen. Summerall spoke to the Cathedral Men's Club at the Casino. On Sunday evening, December 13th, Dean Brown of Yale will preach. On Tuesday, December 15th, Dr. Barker, who was White House physician in President Taft's administration, will speak at a public meeting for men at the Casino, under the auspices of the Cathedral Men's Club.

* * *

"No emotions are quite as unreasonable, no prejudice is quite as determined, no meanness is quite as mean, no blindness is quite as quick to justify itself, as that which finds expression in race antagonism," said Dr. W. W. Alexander of Atlanta, Georgia, director of the Commission on Interracial Co-operation, in speaking recently in New York.

"James Bryce said that race had not been a factor in civilization until recent years," said Dr. Alexander. "Today, as you have been reminded

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by almost every returned missionary, race has become a factor of first importance. Why is this so?

"The war ten years ago left a disillusioned world. The dream of democracy, the sacred rights of minorities, and selfdetermination have been proven no more than dreams. The largest unity in the world was the unity of the millions who were united in this supposed fight for democracy. The world is plagued by a lost vision. God sought to speak and men turned away. The disillusionment of the returned negro solider is the cause assigned by one of our workers for a loss in a southern county between 1020 and 1925 of 35 per cent of the negro population.

"The position of special privilege occupied by the white race is a second cause. The assumption of special privileges creates suspicion and antagonism on the part of those who have no share in them. The inevitable contacts between people who live in this shrunken world has brought into sharp relief differences of temperament and culture—for there are those differences.

"Every racial situation around the world is aggravated by underlying economic factors. It has been noticed for some time that race riots and lynchings rise and fall in inverse ratio to the price of cotton; and when business is dull in the North the race riots break out. In South Africa the bread problem is tied on to racial fears and racial prejudice; the race problem is tangled in with economic problems all around the world. And it thus becomes a very real thing with which to cope.

"But today the cultural levels of the world are tending toward equalization. Science is no longer the possession of the West.

"What can the Christian church contribute toward the solution of the race problem? It must give a demonstration of fellowship. It must demonstrate the essential worth of every backward group. It must add to its zeal for humanity the best scientific study available in the world. It must educate its membership in the right attitude. If our Christ cannot avert race prejudice in America and around the world I do not believe that he can do much of anything else among the races."

* * *

A "Christian School of Islamic Studies" to be located in the city of Lahore, India, is being planned as a co-operative missionary enterprise by a number of mission boards and societies from Europe and America having work among Mohammedans, Dr. William Paton, secretary of the International Missionary Council, London, England, recently announced while on a visit to New York. The school is to furnish first-class study of Islamics for missionaries preparing for that field; to prepare Christian literature for Mohammedans, in an effort to keep abreast of the large amount of anti-Christian literature.

* * *

My request for "human interest" news bears fruit, but not always fruit that is tasty. For instance, here is a story from a prominent rector: "A young man in my parish, about to take a better business position, was short in his account with the office. He told me about it and asked for a loan of $100. I believed in him and he has made good. But I told him that he must repay me. He did, in monthly payments, but as soon as his payments were completed he 'joined' another church." Then this rector adds another tale of a business man who found himself in debt $3,000. The banks would not loan him anything, so he came to the rector and said: "The Golden Rule ought to work both ways. "Won't you see if you can borrow $3,000 for me from men in the parish." The rector tried, as did also the business man, but both failed. Thereupon the business man withdrew from the

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Grace and St. Peter's, Baltimore
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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, 8.
Daily 7:30 and 10:30.

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

Church of St. Mary the Virgin, New York
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Rev. J. G. H. Barry, D.D., Litt.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

There is space here for two
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parish on the grounds that there is no Christianity in the parish. At the bottom of the letter: "perhaps you will draw a moral or two from these true story." No, the morals draw themselves.

* * *

Under the auspices of the U. S. Department of Agriculture, State College at Athens, Georgia, co-operating, the picked representatives and champions of the County Boys and Girls 4H clubs held a two-day series of competitions at our Fort Valley High and Industrial School to choose state champions to represent Georgia in the coming National Contests at Tuskegee. The boys clubs, under the supervision of the Farm Demonstration Agents, Mr. O. S. Oneal, graduate of Fort Valley School, directing, engaged in contests in judging corn, potatoes, poultry, hogs, dairy cows, as well as plowing contests. The girls clubs. under supervision of the Home Demonstration Agents, Miss Camilla Weems, State Agent, and Mrs. Margaret Toomer, graduate of Fort Valley School, County Agent, directing, engaged in dressmaking, hatmaking, breadmaking, buttermaking. cooking and health contests. These clubs representing the 4H's of "head, heart, hand and health" have been organized among the boys and girls by the Farm and Home Demonstration Agents to instruct them in the modern efficient methods of farming and home conservation.

* * *

Maryland has just established a branch of the Church Mission of Help, a social service organization within the church dealing with the problems of wayward youth, delinquency, conduct and behavior, and illegitimacy. The work is under the supervision of a Diocesan Board of Directors of which Rev. S. Tagart Steele, D.D., is president. Miss Maria F. Martin, who received her training at the Pennsylvania School of Social and Health Work, and who later had wide experience under the Church Mission of Help in New York, has been appointed Executive Secretary.

* * *

A mission of personal witness for Christ was held in Calvary Church, New York, from December 4th to the 11th, inclusive. On the 4th Rector Shoemaker preached and on the 11th the Rev. Garrett Stearly. On the other six nights, laymen and women—everyday people who have found God through the work of Calvary Church—spoke from the foot of the pulpit steps, half a dozen of them each night. They told simply and directly, in less than ten minutes each, exactly what had happened to them, how they came to find God, and what the power of God

Services

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

The Incarnation, New York
Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D., Rector
Sundays, 8, 10 and 11 a. m., 4 p. m.
Daily, 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursday, 7:30 and 11.

St. James, New York
Rev. Frank Warfield Crowder , D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

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

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

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

St. Paul's, Milwaukee.
Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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Holy Days and Thursdays, 10.

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has done in their lives. All sorts of people were there, men from Calvary Rescue Mission who have been freed, as they say, from "sin and drink" through the power of Jesus Christ; middle-aged people, some of them long members of churches, told of the transformation that came into their lives through surrender to the will of God. There also spoke a graduate of a fashionable school who came out into society a year ago; a woman well known in the educational world; a successful business man who is giving up business in order to study for the ministry; a recent graduate of Bryn Mawr who has found not only greater usefulness but joy; and a woman who has learned to turn a deep personal sorrow into the means of helping other people to find the experience which has recently come to her.

* * *

A unique and beautiful example of compliance with our Blessed Lord's command, "Feed my lambs" is contained in the program arranged for the winter schedule of the House of St. Giles the Cripple at Garden City, the cathedral town of the Diocese of Long Island. A series of thirty-five educational lectures, most of them illustrated by moving pictures, will be delivered by men of distinction in various industries and professions. This series, as the Board of Trustees announces, will undoubtedly be of great value in helping our unfortunate little friends at St. Giles' to a better understanding of the world which some of them will soon be facing for a livelihood. The subjects of the lecture are strikingly attractive: "The World's Steamship Lines"; "How Felt Hats Are Made"'; 'Baseball"; "Publishing Books"; "How Mustard Is Made"; "The Law"; "Manufacturing Rubber"; "Making Moving Pictures"; "Banking"; "Printing a Newspaper"; "The Milkman"; "Manufacturing Shoes"; "How Varnish Is Made"; "Composing Music." These and a score of others will inspire and lighten and teach the children who will attend, and the men who will deliver the lectures are professional and business men of Garden City, where the convalescent home and school of St. Giles' is situated, each distinguished for his ability in his own line.

* * *

At a special service at Emmanuel Church, Baltimore, on October 30th, Bishop Murray was presented with a beautiful cope by the Cathedral League of the diocese.

* * *

The Rev. Conrad H. Gesner was advanced to the priesthood by Bishop Burleson in Calvary Cathedral Sioux Falls, S. D., on a recent Sunday.

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(1) *St. Mary's (Bishop Gailor Memorial) Cathedral, Memphis, Tennessee. "Love and Friendship" Window.* (2) *Emmanuel Church, Athens, Georgia. Bishop Beatty Memorial Altar in marble and caenstone. Also set of special Altar Brasses.* (3) *Grisaille Window in antique painted style.* (4) *St. Mark's Church, Brunswick, Georgia. Hand carved caenstone Reredos.* (5) *Chapel: Central Congregational Church (Rev. Dr. Cadman), Brooklyn, N. Y. Chancel Furnishings, etc.* (6) *St. Paul's Evan. Luth. Church, Albany, New York. Altar (together with all chancel furniture).* (7) *St. James' Church, New York City. Hand wrought candlesticks after design by Dr. Cram's office.* (8) *Portable altar and communion service, for serving the sick.* (9) *St. James' Church, Richmond, Virginia, "The Good Samaritan" Window in opalescent glass.* (10) *Vestment case of leather, shown open and closed.* (11) *Church of the Holy Apostles, New York City, Special Banner.* (12) *St. Mary's Chapel, Raleigh, North Carolina. Memorial Window in opalescent glass.*

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CHRISTMAS NUMBER

The WITNESS

CHICAGO, DECEMBER 22, 1927

The Shepherd Speaks

BY JOHN ERSKINE

OUT of the midnight sky a great dawn broke,
And a voice singing flooded us with song.
In David's City was He born, it sang,
A Saviour, Christ the Lord. Then while I sat
Shivering with the thrill of that great cry,
A mighty choir a thousandfold more sweet
Suddenly sang, Glory to God, and Peace—
Peace on the earth; my heart, almost unnerved
By that swift loveliness, would hardly beat.
Speechless we waited till the accustomed night
Gave us no promise more of sweet surprise;
Then scrambling to our feet, without a word
We started through the fields to find the child.

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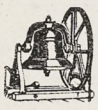

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Christmastide

By

BISHOP JOHNSON

CHRISTMAS is a season which is based on certain historic facts, certain human aspirations, and certain imaginative ideals.

To those who believe in the reality of Christ's birth and the certainty of His promises, it is a season in which love, joy and peace have their finest fruitions.

It is a time to worship God, to honor Christ, to cement the ties of friendship, to hallow the family circle.

It is a time which children love and for which older folk are thankful.

Sound Foundation

It has a sound foundation, an animating motive, and an adequate purpose.

The world endeavors to appropriate the results without accepting the spirit of the season.

Instead of honoring Christ, they send senseless greetings about Allah, as though the morals of the Turk could produce the harmonies of Christmas.

Santa Claus

Instead of relating their family ties to the Christ who sanctified the family they invest Santa Claus and then commercialize him.

Instead of becoming as little children, they proceed to make little children act as adults.

Christmas presents, instead of being symbols of affection, have become causes for divorce and premonitions of bankruptcy.

"The world itself keeps Christmas Day."

That is merely a recognition of the fact that the world would like to appropriate the joyousness of the



Christian without assuming the obligations which are the sole basis of that joy.

In the pagan festivities of today there is small place for Christ in the inn; for the hotel is so full of other guests that Christ has to seek His friends elsewhere.

What is the antidote? Just one, I think.

It is the echo of the nativity.

Whether we are poor shepherds or prosperous wise-men, let us go to Bethlehem (the House of Bread) and worship our King; let us catch His spirit of simplicity and kindness and reverence, and let us go back into the world full of cheer that He gives to those who love Him.

We are a feeble folk numerically. About one in a hundred, but we have a mission today to keep the Protestant world reminded of the fact that nothing can take the place of personal devotion to Christ on the day which commemorates His birth.

We live in a time when men are striving to reduce human life to mechanical laws, and to justify human lust as the rational expression of those laws. Our wise men say that man is an animal whose animal instincts will find their highest expression in animal acts.

Sons of God

Christ came into the world to tell us that we may become the sons of God if we will follow Him.

It was He who gave us the joys of Christmas. The season did not originate in the scientific or commercial world. It could not.

And yet men think that religion is solemn and forbidding.

Why, the Christian religion is responsible for the joys of children and invites solemn adults to become like them.

You couldn't have a Merry Christmas, if the inspiration was to come from a laboratory or a bank.

These institutions have their uses, but they do not feel responsible for inspiring gaiety. It is the Christ and the Christ only who has put gaiety into Christmas.

The Christian religion is the one institution which exists to keep men young and to make children blithesome, and to fill the atmosphere with good fellowship.

The world is living on its capital if it thinks that it can retain Christmas from which they have expelled its authors.

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The Meaning of Christmas

By

OSCAR BROOKS

WHEN I was a small boy, had I been asked to express what Christmas signified to me, I think I should have described it as a season of goodwill and getting. I have vivid recollections of those early Christmas Eves—of a wakeful, excited little brain, untroubled by theological speculations or humanitarian ideals. With sleepless eyes riveted to the last on the stocking hanging on the bed rail, the only speculation I indulged in concerned its contents when I should awake the following morning. In a naive sort of way I daresay I felt grateful. Certainly my prayers were longer and more fervent than usual. But Christmas hardly meant more to me then than a time when I could count with a reasonable certainty upon being the recipient of kindly attention with other outward forms and expressions than a big dinner, and being allowed to stay up later than customary. It is no exaggeration to say I was occupied in looking for the fruits of goodwill rather than in ministering to the spirit of goodwill. I heard my elders describe Christmas as the children's festival, and I did my best to make them live up to this sentiment. And I was, I suppose, a typical small boy!

Fading Romance

As the years passed by and I grew older, my interpretation of Christmas tended to undergo a change. The romance of Santa Claus had disappeared and I began to realize that I was looked to as one who would contribute to the general expectancy of getting. In time I became quite an adept at this, and derived almost as much pleasure from giving as receiving, and Christmas retained for me most of its original cheer. But in the religious sense I am bound to confess Christmas still signified for me a privilege to bask in the sunshine of general goodwill; not to create it. A feeling of gratitude for the origin of the festival was perhaps slightly more in evidence. But it merely possessed for me a dim religious meaning. "God's in His heaven—all's right with the world." That is about as far as I got.

A further change is now taking place, and I am again revising my interpretation of the meaning of Christmas. In some ways I do not think it is altogether a happy change. As each Christmas comes round I am painfully reminded of the "years that are fled," and many kind folk who once ministered to my happiness are no more. I am able to comprehend now as I never did in the past what Goldsmith means in those pathetic lines:

"And many a year elapsed . . .
Remembrance wakes with all her busy train,
Swells at the breast and turns the past to pain."

In this sense Christmas can never mean the same to me as it did in my childhood. Like birthdays, Christmas Days are milestones on the road of life, and we have a trick of looking backwards.

Giving and Getting

In the material sense even if I replace the ideal of getting by giving I am not sure that it goes very far. A general festival of good-will and pleasure does not somehow exalt my conception of Christmas above my conception of my summer holidays. In fact the latter seem preferable because they last longer. At any rate from the religious point of view getting or giving scarcely seem adequately to express the meaning of the Incarnation. As I recall to memory the story of the first Christmas morning I realize there was joy among the heavenly host because God had signified His goodwill to men in sending His Only Begotten Son into the world in the form of a Child. But in our religious exaltation I think we forget there was to be observed an important condition. The heralds proclaimed first of all glory to God, and then peace on earth to men of goodwill. It was as though a loving and forgiving father welcomed with outstretched arms the children who had long since turned their backs upon their home, but if there was to be joy in the homestead that day it depended upon a reciprocation of that goodwill in the hearts of the children themselves.

Few of us would bring into question the goodwill of God, and yet we have not progressed far in the development of a family spirit. I suppose it points to a want of goodwill on our part. Perhaps after all, some of us have not passed the getting stage!

Closely associated with the earliest remembrances of childhood must Christmas ever remain, a link binding us to the age of innocence, when pleasures were real and unaffected. Probably cold reason which goes far to leave us bare of romance, will never persuade mankind to cast aside these happy recollections as futile. After all, is there not a noble side even to the most despised quality of sentiment?

Alas! we can't remain children forever, and if the meaning of Christmas which comes with mature reflection tends to rob us of some of its elementary delights, it nevertheless raises and elevates the spiritual significance. The old, old story of the birth at Bethlehem can never fade, or its significance grow less real.

The Cradle Throne

In it we see God coming in the form of man to reveal His true nature and purpose. We see Him, moreover, with tender regard for our infirmities, revealing Himself as we are best able to receive His self-revelation. To the simple of the earth, the shepherd-like people, He comes in the every day facts of daily life; to the great and intellectual—the magi of the earth—He comes through scholarship and science. In differing manifestations He reveals Himself to all men with a single purpose: that we may know Him as a Father Who is Love, and His humility may bring us all to our knees at His cradle throne. It is surely only when man with goodwill in his heart responds to the godwill of God that the angelic proclamation becomes a reality in the world; God coming to earth to serve His children; man living on earth to serve his fellows and spread abroad the Divine well-being.

To a troubled and disillusioned industrial world comes now as heretofore the song of the angels with its proclamation of the good-will of God. Would to God there was more evidence of goodwill on the part of man to God and to one another! Then indeed might we enter into the true spirit and meaning of Christmas, and the Christ-Child become the centre of all our joy.

The Rev. Menard Doswell, rector of St. John's, Jacksonville, Fla., one of the most prominent rectors in the South, died early last Sunday morning following an operation for appendicitis.

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A Christmas Rhapsody

By

HOPE HENRY LUMPKIN

IN THAT low, rapturous music which heralds the Advent of the King, is written these words:

"Where is he that is born King of the Jews? For we have seen His Star in the East, and are come to worship Him."

Untroubled were the Wise Men until they lost sight of the Star. Through the dust storms of the waste, the heat of the day, and the chill of the desert night, they had journeyed on. Always one clear intent; always one fixed purpose; always toward the West. And when the sun had set, and purpling shadows swathed the dreary landscape, then, gracious, glowing, glorious, the Star had beckoned them onward in their venturing.

And then—the city! No longer the pad of the camels' feet, soft on the velvety sands. No longer their quiet, hopeful words, "The Star still leads." The noise of the mart and the forum surround them. The cry of vendors and of hucksters, the clank of armed soldiery, the hustling, bustling world immerse, confuse them. About and around are the walls, and the houses, rising stark and straight, shut out the sky. No Star! No vision! Troublous thoughts assail. Others they ask, "Where is the King?" and mocking laughter greets them. Herod they ask, "Where is the King?" and deeply cynical, world weary and wordly wise, he prates to them of worship. and in his heart—of death. They had lost the Star!

So it is with Thee, oft-times, O my Soul! As long as thou dost follow the vision, untroubled is thy clear intent. As long as upward thou dost gaze, where, clear limned against the azure dome, the magic mystery of the Star shines forth, undaunted thou dost still press on. As long as thou dost keep the heart of a child, o'er desert waste, and maddening marsh, and strange and troublous ways, the Star will guide.

But when thou dost pass where worldly walls of cynical desire, of selfish gain, of overweening disputations, dim that translucent glory, then must the vision fade.

Then doubts and shadows, thick swarming, throng upon thy being. Thou callest to mind the days of old, the glory of the former years, and thou, O my Soul, criest, "Ichabod, thy glory hast departed!"

Thou lookest upward, and because



the walls lift high, and the mists and fogs of doubt and desire sweep across the clear purpose of thy hallowed intent, thou thinkest that the Star of Bethlehem hast set forever.

And then, O my Soul, thou turnest unto other paths.

To feasting and to pleasure thou dost turn in glutted gorging, and satiated senses, thou thinkest, O vain seeker, to find refreshment, strength and peace. Thou criest, "Here will I be sated and content!" And dust and ashes are thy final answer.

The pageantry and glory of the world call to Thee, and like a dancing child, following the throng which chase and chortle and mimic the circus clown, thou too dost chase the fleeting shadows, the unsubstantial pageantry of the world, and out into the shadows and the darkness they pass, and thou dost stand, gaping, affrighted and alone.

Invention, Science, Philosophy, greatly challenge thee — men's thoughts and the intricate cogitating of men's minds. Thou thinkest that in these shalt there be found the ultimate adventure, the final achieving. And sometime, somehow, somewhere, these too fail to fulfill thy questing, and in them there is no final answer.

And so, my Soul, thou criest, "The Star is lost! I cannot find it!" Immersed in, and shadowed by the busy hours, hurrying hither and yon, intent and yet not intent, the thrumming, humming, ceaseless noise of the days dulls thy hearing. The heavens, resplendent in their purple glory, no longer open to thy gaze. The Star, luminously challenging, no longer lights thy questing way.

But the Star shines on!

Tnou wilt not see the Vision! The radiance, eternally as ever, glows upon the Manger Throne. The call insistently comes, that thou find the heart of a child.

Then, the compelling mystery of the Christmas Tide flows round thy heart, and beats the swelling echoes of its angelic minstrelsy into thy unwilling ears. Caught out of the turmoil of thy restlessness, thou, too, abideth and worshipeth for one moment at the Manger Throne. With all the Angelic Host, even as the Star illumines thy oft-times thwarted life, thou, too, dost cry, "Glory to God in the Highest, and on Earth Peace, Good Will to Men."

Christmas Eve

By

CATHERINE PARMENTER

Pine-crowned hills against the sky,
  Kneeling low to pray;
Friendly, lamp-lit villages
  Along the the snowbound way;
Myriads of silver stars
  Gleaming softly bright . . .
Little King of Bethlehem,
  I see Thy star tonight!

Fragrant wreaths and candle glow
  In a city street;
Songs of Christmas carolers
  High and clear and sweet—
Echoes of the angel host,
  With wings of shining white . . .
Little King of Israel,
  I hear Thy song tonight!

Words of ancient prophecy
  Are mine to take or leave;
Visions of a golden age,
  This happy Christmas Eve;
Peace on earth, good will to men—
  Oh, dim and holy light! . . .
Little King of all the world,
  I share Thy dream tonight!

The receiving by Bishop Stires of the ten men who recently completed their training as layreaders was the crowning event at the annual dinner of the Brotherhood held at the Resurrection, Richmond Hill, Long Island. The next term of the Layreaders' School is to open next month with six candidates already enrolled.

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Let's Know

IMMACULATE CONCEPTION

By Rev. Frank E. Wilson

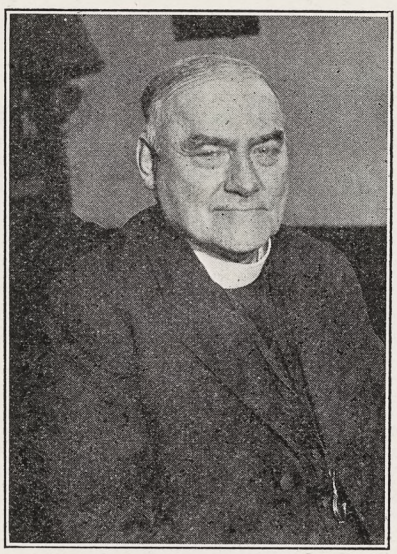
WITH Christmas here there will probably be a renewal of confusion in the minds of some people between the Virgin Birth and the Immaculate Conception. Every now and then I am asked something about the Immaculate Conception when the questioner means the Virgin Birth. They are poles apart.

The Virgin Birth is the Christmas story. It refers to the nativity of our Savior as recorded in the first and third Gospels. It appears in the Apostles Creed referring to our Lord as "born of the Virgin Mary."

The Immaculate Conception, on the other hand, refers to the birth of St. Mary, the Mother of our Lord. It means that St. Mary was born free from any taint of sin because of her anticipated motherhood of the Savior. It is a dogma of the Roman Catholic Church, promulgated in 1854 by Pope Pius IX. The Catholic Encyclopedia says: "No direct or categorical and stringent proof of the dogma can be brought forward from Scripture." It was not known in the first few centuries of Christian history. Some of the early Fathers do not seem to have considered St. Mary free from the sin of doubting Christ and St. Chrysostom accuses her of being presumptuous. On which the Encyclopedia naively comments that "these stray private opinions merely serve to show that theology is a progressive science."

During the early Middle Ages the Immaculate Conception was held in some quarters as a pious opinion. It was first recognized with a feast day in England about 1030 A. D. From there it spread to the continent but not without serious opposition. Some of the leading doctors of the Church declared that such a doctrine was unwarranted either by Scripture or by authentic tradition. Such men as St. Peter Damian, Peter Lombard, Alexander of Hales, St. Bonaventura, Albertus Magnus stoutly opposed it. Even the great St. Thomas Acquinas argued against it. The religious orders, however, gradually took it up and observed the Feast each year. The Dominicans were a notable exception, standing solidly against both the doctrine and the Feast. Pope Sixtus IV formally adopted the Feast in 1476 but the controversy still continued. In order to stop the controversy, but scarcely to settle the question, the same pope published a constitution seven years later threatening with excommunication those on either side of the dispute who accused their opponents of heresy. Strange, isn't it? In those days a good Roman Catholic incurred excommunication for naming any denial of the Immaculate Conception as heresy; while today I suppose it is the bounden duty of every good Roman Catholic to do the very thing for which he would have been excommunicated five centuries ago. Yet we are repeatedly told how Roman Catholic doctrine has never fluctuated. The opposition to the dogma did not cease until right down to the year 1854.

The Feast of the Immaculate Conception comes on Dec. 8. Don't confuse it with the Virgin Birth of our Lord, which has always been part of the Christian Gospel.



CANON SIMPSON
Visitor for Church Army

Cheerful Confidences

DEPARTMENT OF PUBLIC RELATIONS

By Rev. George Atwater

EVERY parish should have for its rector a department of public relations. It should consist of a treasurer, with a large bank account, and a clerk to write the checks.

All active ministers find themselves in time the center of a tiny cyclone of appeals to support all sorts of enterprises.

First he subscribes to a Church paper or two, perhaps all. He pays dues to a lodge or two. He is called upon to subscribe to his college paper, the college annual, the college athletic association, the college alumni fund and perhaps to fraternity support as well.

He was once so injudicious as to send a dollar in response to an appeal for support of a summer camp in which some city people could have a week's vacation. But he soon learns that this spurt of benevolence has caused him to be elected eighty-third vice-president of the association, with the privilege of having his name on the stationery, and all for ten dollars a year.

Every magazine in the land would like to have the minister among its subscribers, and this proposal is supported by the flattering statement that the editor realizes that the minister is among the leaders of thought in his community and must therefore have his magazine. In the meantime O'Higgins, down at the corner grocery, is wondering when the dickens the minister is going to pay his bill.

Then comes subscriptions for local charities, organizations, and benefits. "Such a trifle, you know. Two dollars and your name. We are really anxious to have your influence."

Then the mail arrives and with it two tickets, to be paid for or returned. This is a subtle form of blackmail. It requires some nerve to return tickets to influential persons. Self respect forbids an explanation. This form of imposition should be treated with a firm hand. Throw the whole business into the waste-basket and refuse to explain. You will be set down as careless, but you will have plenty of company.

Likewise there is the problem of Christmas cards and other commodities sent to you unsolicited, and which you are to return or pay for. That is a nuisance. Give them to some charity. You have as much right to make the sender contribute to charity as he has to take your precious time.

But best of all, form your department of public relations and let a secretary manage these things for you.

About Books

THE MAKING OF LUKE-ACTS, *H. J. Cadbury. Macmillan.* $2.50.

St. Luke's Gospel and the Acts of the Apostles are two volumes of one book on "The Beginnings of Christianity." This fact is obscured in our Bible by the placing of St. John's Gospel between them.

The Making of Luke-Acts is an analysis, a taking-apart, of this two volume history in order to find the material used in its construction, the author's methods of writing history, his individuality and purpose.

Dr. Cadbury pursues his inquiry with great learning, care and caution. He is perhaps unnecessarily afraid that his readers might believe something definite. The section on the literary conventions of St. Luke's time is the most interesting part of a book which should stimulate its readers to further study of the two volumes "To Theophilus."

A. Haire Forster.

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THE KINGDOM OF GOD

It's Meaning to the Christian

By

CANON JAMES ADDERLEY

I THINK I have now shown sufficiently that I have come to see the truth about individual Christianity. I know that the first and foremost thing is that I myself should be reformed and made a good man by the power of Jesus Christ and His Holy Spirit. Badly as I have done it I have tried by prayer and sacraments and preparation for Communion to take all the advantages which the Church offers us for leading a Christian life. But as time went on I came to see something wider which my religion was meant to do for me and for the whole world. If Christ's teaching about God as our Father brought me to prayer, it was His teaching about the Kingdom of God which made me see how world-wide His message was.

I was in a town once when the Industrial Christian Fellowship were holding what they call a Crusade. This did a lot for me. I saw their posters all over the place headed, "CHRIST, THE LORD OF ALL GOOD LIFE." I went to their meetings to find out what this meant. It was through this that I came to understand something about the Kingdom of God. Jesus Christ claims the whole of human life in all its various departments. God is to be the King, and the whole human race is to bow down before Him and order its life according to His law and will, which is Perfect Love. When I came to think of this it altered my whole idea of Christianity, or rather, as I have said, widened it.

Christ was not only out to save individual souls here and there, but to change the whole order of human society, to persuade all men to live on His principles. Apply this thought to the different departments of life and one sees at once what a revolution it means. Take industry. What would it mean if God's law prevailed in all business and industry? It would mean perfect justice about wages and work for employers and employed. It would kill both sweating and ca-canny, strikes and lockouts at one blow. Or, take the social life of the people. If God's will prevailed there could not be any slums or starvation. Or, take our international affairs. There would be no war. Everything, whether politics or art or games, would all be conducted on a different principle. Now, these Crusaders of the Industrial Christian Fellowship went about all day and half the night during their Crusade preaching this. They went out in the streets and talked at the corners and answered questions from the atheists and Communists.

They were not afraid to tell the employers just as much as the others where they thought a change was wanted. They went to the Rotary Club and talked religion just as plainly as they did at the street corners. They took a lot of trouble to explain what they thought it would mean if the Kingdom of God was established in all the different parts of life as we know it at the present day. Instead of talking about what was going to happen when we were dead they talked of what was likely to happen tomorrow morning if we would come into the Kingdom of God and submit to Him. They had a lot of opposition, and it was the way they met this that made me most of all come round to their way of thinking. Some people, good religious people, said they were "unspiritual" and only thought about people's bodies and how they could be better fed. But this was not true. I heard more sermons about people's souls than I did about their bodies. They told us quite plainly that it was not the "Kingdom of Comfort," but the "Kingdom of God" they were after. They said that so far from being a comfortable doctrine they were preaching it would mean self-sacrifice and something like Christ's Cross for them all if they accepted.

Then there were others who sneered at them and said, "You are mixing up religion and politics. Politics are not sacred." The preacher replied, "If politics are not sacred, they ought to be." It is because we have so often not mixed up religion with our politics that so much of our politics have been selfish and bad. On the other hand, there were some Communists who said, "You are doping the people. They won't strike if they listen to you. You try to make them forget their present miserable condition by promising them heaven hereafter." The preacher said, "That is not so. We want anyone who is suffering from injustice to be rescued from it as soon as possible, and we believe it can be done if all classes will unite in wanting the Kingdom of God here and now. But if you preach class war you will never bring about the Kingdom of God, because God is Love, and you are serving a god of hatred."

As I listened to these debates I came to see that Jesus Christ is the only one who has ever proposed any remedy for the ills of the world and and that the only reason why there is all this injustice and misery on the one side and this profiteering and luxury and covetousness on the other is because, though we call ourselves a Christian country, we ignore Him in nine-tenths of our social life. We build up a society which is not Christian.

That is what the Bible calls "the World," and it is the exact opposite of the Kingdom of God which Jesus Christ came to found. It is quite clear to me that we are a very long way off the ideal which these Crusaders preach. Christ is not yet the Lord of all human life anywhere. But it is a glorious idea and it makes me much more keen on going to church than ever I was before. We church people are out for the biggest adventure in the world. Fancy bringing the whole world to the feet of Christ. That is a war worth waging. It requires energy and hopefulness, and a lot of courage. I should not be surprised if one of these days I felt I must go out to the missionary field. It seems to me that here in the old country we Christians are half asleep. Perhaps the heathen, as we call them, are going to give us a lead. They get converted and they don't go to sleep as we do. In India and Africa and all over the world they are talking about Jesus Christ in a way we most of us are afraid even to whisper. But for the present, I suppose I must be content to do a little of this Crusade work in the place of business where I work. I must put in a word for Christ whenever I have the opportunity. Already I have got some of our trade union chaps to read some Christian books and hear some sermons.

It is not the clergy only who are wanted to do this work. Each of us, wherever he is, has got to introduce this thought of the Kingdom of God into everyday life. It is a new idea for most of us. More shame to the Church that after 1,900 years that which Jesus preached should be a new idea in a Christian country. How many times I have said: "Thy Kingdom come: Thy will be done on earth as it is in heaven," and never thought what it really meant.

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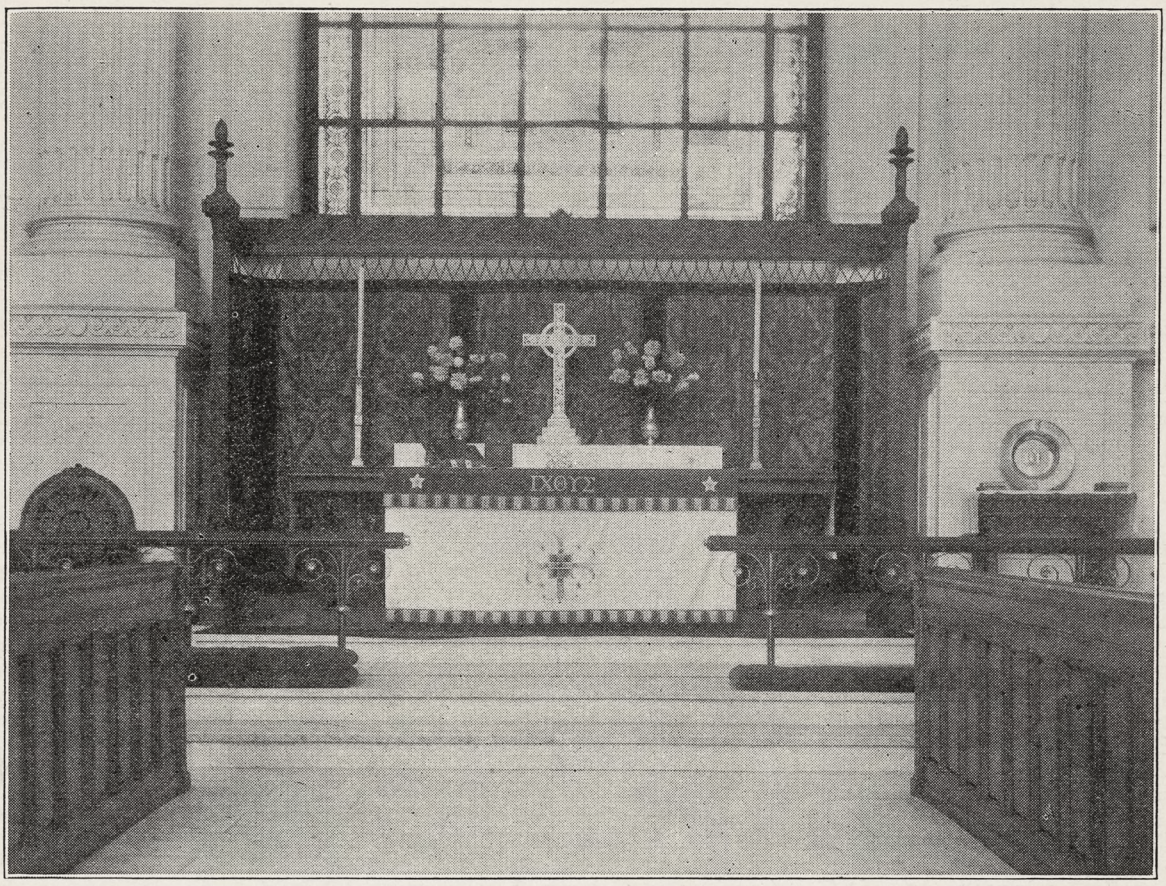

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD.

THE picture is of the altar in the Chapel of the United States Naval Academy, Annapolis, the dossal curtain and altar vestments having been recently designed and executed by the firm of J. M. Hall, Inc., of New York. The dossal is in blue and gold brocade, with orphreys of velvet. The white vestments, used at special services, show on the frontal the four stars of the Admiral's flag, to which every midshipman aspires, under the benediction of the cross. The antependium is of solid blue, the letters in gold being the symbol of the sea. The fringes are in the navy blue and gold. In the gradine under the cross may be seen the crossed anchors of the seagoing man. On The pulpit and lectern hangings are reproduced the cross and stars of the altar frontal.

* * *

The annual dinner of alumni and friends of the Berkeley Divinity School was held in New York on November 29th at the Hotel Ambassador. Mr. R. Fulton Cutting presided and speeches were made by the Rev. Elmore M. McKee, pastor at Yale; Dean Robbins of the Cathedral of St. John the Divine; Mr. George W. Wickersham, who once upon a time was the Attorney General of the United States, and Dean Ladd of Berkeley, who said that the school would be in New Haven next fall, that the move would be part of Connecticut's celebration of the 200th anniversary of Bishop Berkeley's historic voyage to America, and that the present dean of Derry would come across the Atlantic in the fall of 1928 to help commemorate the thrilling deed of his great predecessor. Dean Ladd is not given to puns but he did make it clear to the assembled brothers and sisters that a lot of other folks will have to "come across" in the meanwhile if the party next fall is to be the success hoped for.

Mr. McKee said: "We at Yale believe Berkeley will add something to the sum total of our academic and religious life. The Episcopal Church has a distinctive contribution to give and certainly a great university center is a strategic place in which an Episcopal seminary might make its contribution in a constructive and large-minded way. Such a center is also the recruiting ground for both the clergy and the lay leadership of the future."

Dean Robbins, after expressing the belief that America is standing upon the threshold of a new age of faith, evidenced in the unprecedented interest by newspapers and publishers in religious subjects, said the present trend — "properly characterized by Professor Pupin as 'the new Reformation' "—constituted a challenge to the Church to make provision for its future leadership by planning wisely, largely and far-sightedly for the training of men for the ministry. He thought Berkeley's affiliation with Yale a striking and important step in the right direction.

Mr. Wickersham emphasized particularly the need of a highly trained clergy to meet the intellectual demands of the modern, college-trained generation. "Increased stress upon ritual," he said, "which is one course being followed to redress the loss of leadership we know the Church must face, will not stay the hunger of the present-day world of eager, in-

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structed minds. The course we must follow is rather to give our postulants the best available education that books *and men* can furnish; for the minister must *know men of today* if he would lead them."

* * *

A national radio song service on Christmas Eve in which the whole country is invited to join in the singing of carols, has been arranged under the auspices of the Federal Council of the Churches with the co-operation of the National Religious Radio Committee.

It is the first national broadcasting program to be sponsored by the Federal Council. The National Religious Radio Committee, which is composed of prominent representatives of various Protestant communions, was initiated by the Federal Council to enable the churches to make a more effective and nation-wide use of the radio.

"This Christmas Eve service is an indication of the immense possibilities of the radio in awakening and cultivating interest in religion," said Dr. Charles S. Macfarland, chairman of the committee. "It is expected that similarly impressive services will be sponsored from time to time, especially in connection with the great religious festivals which are so dear to the hearts of all the people. The participation of church people of many communions in all parts of the country in services such as these should go far in developing a sense of their spiritual unity."

Leading stations of the country will carry the broadcast, including WEAF, New York City; WGY, Schenectady; WGR, Buffalo; WJAR, Providence; WFI, Philadelphia; WCAE, Pittsburgh; WTIC, Hartford; WWJ, Detroit; WHAS, Louisville; WSB, Atlanta; WTAG, Worcester. It is expected that other stations also will co-operate in the program.

The service begins at 10:30 p. m. and continues until midnight of Saturday, December 24. "Everyone," states the program, "is invited to join in singing the old familiar carols as led over the radio, thus uniting in a great nationwide chorus of praise and joy on Christmas Eve."

* * *

Property for a new mission of St. Luke's Parish, Evanston, Ill., Rev. George Craig Stewart, rector, has just been acquired by the rector and vestry at Kirk and Ashland Avenues in southwest Evanston, a few blocks from two stations on the new Skokie Valley extension of the Northwestern "L." This district, which lies to the west of Asbury Avenue (the extension of Western Avenue, Chicago) and just south of the new Oakton Boulevard, opened recently, is rapidly developing and St. Luke's mission will be the first Church on the ground.

* * *

A memorial service was held on December 8th in the chapel of Kenyon College for the Rt. Hon. Lord Tyrell-Kenyon, patron of the college and great grandson of the second Lord Kenyon who was the chief donor to the founding of the college in 1824, who died in England on November 29th.

* * *

The men's club of the Cathedral, Boston, invited the men of forty clubs in the Boston area to attend a meeting which was held last Thursday in the crypt, when Professor Robert Ward of Harvard spoke on the present immigration law.

* * *

The convalescent department of St. Luke's Hospital, New York, located in Greenwich, Conn., was dedicated last week. The speakers were Bishop Manning, Rev. George F. Clover, superintendent, Mr. Stephen Baker, president of the board of trustees, and the Rev. F. G. Budlong, rector of Christ Church, Greenwich. Among

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—o—

The Spirit of Missions

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those present were Governor Smith of New York and Governor Trumbull of Connecticut. The new building is a gift of Mrs. Keith Arnold who gave 200 acres of land and $1,000,000. The trustees are soon to seek other funds to the end that the sick of New York may have the benefit of the resources of the Church.

* * *

At the recent Thanksgiving Day service of all the Episcopal Churches of the Springfield (Mass.) district, held in the Municipal Auditorium in that city, Bishop Charles Fiske of the central New York diocese, who gave the address, said, according to the *Springfield Republican's* report:

Protestantism is breaking down in many places because "it has rather gone off the track and has drifted into the idea that Christianity has the purpose of snooping into other people's business. Protestantism is disintegrating because it hasn't group consciousness and it has not held to worship.

"I have been interested recently in gathering out of the newpapers the announced sermon topics in some of the other churches in my diocese. Here are some that I found: 'Thanks for the Buggy Ride,' 'The Tragedy of the Tuxedo' and 'The Facts About Fraternity Row.' Here's another one by a man who announced a series of sermons on advertising slogans; he actually had the audacity and irreverence to preach on 'Three in One Oil' and make it a sermon on the Holy Trinity.

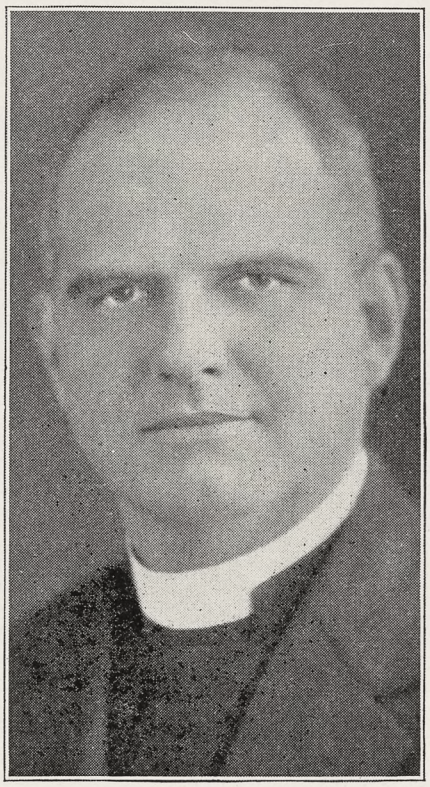
"It is those kind of things that are breaking down the reverence of Protestants and are building up an idea that God makes a sort of magnified Rotarian. Thank God this Church of ours does not do that."

* * *

The gift of a new chapel to Trinity College by W. G. Mather, Cleveland, iron ore magnate, is announced by the board of trustees. Mr. Mather, who is a member of the board, was graduated from the college in 1877. The new chapel will complete the present building program of the college, which includes the erection of a new gymnasium, chemistry laboratory and dormitory.

* * *

Between 25,000 and 26,000 persons from every state in the union and 22 territories and foreign countries have



BISHOP STEVENS
A Leader at Youth's Conference

contributed to the building of Washington Cathedral and its associated institutions, since the receipt of the initial gift in 1898, it was shown in data made public by the Cathedral authorities. The individual gifts have averaged well over $200, more than $6,000,000 having been contributed to the project since its inception. One of the largest contributions received by the Cathedral totaled $550,000 and was made in legacy by John A. Kasson, a former Minister to Austria Hungary, who first came to the capital as a congressman from Iowa and later enjoyed a distinguished career in the diplomatic service. The smallest contribution on record was the gift of ten cents from an anonymous donor. The Cathedral also has been the recipient of many unique gifts. These have included books for the Cathedral Library, rare paintings, old lace, a collection of valuable crosses, and precious stones and jewelry, such as gold wedding rings and a gold thimble, to be melted for the Holy Communion service of the High Altar in the completed edifice. A workman also gave his services, working for an entire month without remuneration.

* * *

Ground was broken December 12th for the new St. Paul's, Yonkers, New York, a church which will represent the expenditure of considerably over two hundred thousand dollars. The first shovelful was turned by the widow of the Rev. William M. Gilbert, for twenty-eight years rector of the parish.

* * *

The Rev. Murray W. Dewart, rector of Christ Church, Baltimore, was stricken with a sudden heart attack after his morning service on Sunday, December 4, and died almost imme-

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diately. He had been suffering from heart trouble for a year and had recently returned from a six months' leave of absence. The funeral was conducted in his own church on Wednesday, December 7, by the Rt. Rev. John Gardner Murray, Bishop of Maryland, and the Rt. Rev. Philip Cook, Bishop of Delaware. The service was a beautiful and triumphant Christian conclusion to a noble life. The chancel was banked with white flowers and the choir sang Easter hymns. The respect in which he was held is well indicated in the following editorial published in the *Baltimore Sun*:

"Baltimore can ill afford the loss of the Reverend Dr. Murray W. Dewart. His honest facing of facts, his loyalty to his convictions and his earnest advocacy of them were making him known to many besides his parishioners.

"One remembers him for that recent graphic illustration of his efforts to see reality—his recital of how, as chaplain in wartime, he had explained to many a man what the great war was about, whereas he had come to feel that those ignorant soldiers were wiser than he. For at last he realized that he also did not know. He had the honesty, and the courage in exhibiting it, of Sir William Robertson, to whom war appears 'a fool's game.'

"His courage, indeed, marked him. It is no light matter to take seriously what many a man agrees to set aside as unimportant or insoluble, and yet he spoke with conviction in his efforts to make religion a vital force in every element of human behavior.

"He made much of the simple virtues—honesty, humility, love. His death brings to a tragically early end the life of a man who, in a few years, had won friendship and sincere respect to a degree that gave indication of the still higher place he would have attained in Baltimore's affection in years to come."

* * *

Church Army will soon have quite a small fleet of motor mission vans, as in addition to the renewal of caravan work in the dioceses of New York and Vermont, this method of helping rural clergy will be undertaken also in the dioceses of Connecticut and New Jersey next spring.

* * *

The school for training young American laymen in lay evangelism in the American Church Army opens at McVickar House, Providence, on the Feast of the Epiphany; a staff of lecturers having been appointed, drawn chiefly from clergy and laymen within easy reach of Providence. Captain G. F. Turner of the Church Army is to be the superintending evangelist. The Sunday evening services at the Pro-Cathedral of St. John, Providence, will be conducted by these young men on alternate Sundays as an Evangelistic Service.

* * *

Canon J. G. Simpson of St. Paul's Cathedral, London, is visiting this country in January, as a representative from English headquarters of the Church Army and will visit their Training Centre, and lecture there, during the latter part of January.

Canon Simpson's engagements, which are being arranged under the auspices of the Church Army, include an address at the General Theological Seminary, at Evensong on January 13th, and preaching on January 15th at the Cathedral of St. John the Divine, New York, in the morning, and at the Cathedral of the Incarnation, Garden City, L. I., in the evening. He will also preach at the Church of St. James, New York, on the morning of January 29th, and in Providence on the 22nd, and will lecture at Trinity Church, Boston, on the 26th.

* * *

A summons to church people to penitence and prayer to free our nation from the evils of lynching and mob violence has been issued by the Federal Council of Churches through its commission on race relations.

"Lynching is a crime which leaves its stain upon us all," the call declares. "Any community that flouts the dignity of the law and courts of

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justice opens the way to the violent rule of the mob throughout the nation. It assaults the very ideals upon which our civilization is dependent. A nation's penitence and prayer must be summoned both to check the lynching evil and to build up deeper respect for the processes of justice and new sympathetic understanding among all the people. In the attitude of penitence and the atmosphere of prayer the best things come forth."

"The sobering fact that more than four thousand people have been victims of lynching in our country has filled all people of goodwill with a sense of horror and shame," states the call. "That mob violence should have continued through the years, so that in 1926 there were as many as 30 persons lynched in the United States, is so flagrantly opposed to the progress of right and brotherhood that all who are committed to the way of Christ are asked to observe a day of penitence and prayer that our American nation may be purged of this blot upon our civilization."

The day chosen for this observance is February 12, known as Race Relations Sunday.

* * *

The Connecticut Interseminary Conference, the members of which are Yale Divinity School, Hartford Theological Seminary and Berkeley Divinity School, met at Berkeley in Middletown, Conn., on Friday, December 2, to discuss the topic, "The Translation of Christianity into Modern Life." Prof. Alexander C. Purdy of Hartford met with the group to discuss "Modern Christianity and the Need for a Vital, Personal Religion." No attempt was made to define "modern" Christianity. Various means of developing a personal religion were considered, such as prayer, the social gospel, worship, religious education, and devotional and Bible reading, all of which were thought to be dependent upon a vital personal religion for their force and influence. It was decided that personal religion may be developed by both social and individual means, and that the two are dependent on each other.

The topic "Modern Christianity and International Peace" was discussed under the leadership of Prof. Tucker Smith of Y. M. C. A. College, Springfield, Mass. The consensus of opinion in the group was that international good-will and co-operation has not been developed as it should be, that there are many forces today which are working to bring about friction between nations, and that Christian ministers can do a considerable work in effecting international peace. The psychological approach to congregations of "particularistic" tendencies received a great deal of consideration.

Discussion of "Modern Christianity and Prohibition" was led by Mr. Albert Simmons of the International Collegiate Prohibition Association. The ways and means by which a clergyman might aid the cause of prohibition were discussed, the general conclusion being that it is best done through preaching and personal suasion. The activities of some parsons, as stool pigeons and agents provacateur, were roundly censored. The group felt that prohibition was a good measure and that it had come to stay. Several made the interesting statement that the liquor law is violated to a greater extent by college men and the leisure class than by workingmen.

Prof. Jerome Davis of Yale supervised the discussion on "Modern Christianity and Industry." It was felt by the group that modern industry is conducted along lines that are opposed to Christian principles, and that individual clergymen could do much to help the labor movement by surveying industrial conditions in his community, talking with employers and employees in his congregation, acting as arbiter in disputes, conducting forums, and preaching a message that shows the vital relation between Christianity and the economic life of society. Most of the group had had experience in industry, and all agreed that students-in-industry projects should be encouraged.

Those who were able were invited by Wesleyan University to remain over until Saturday and attend a "Symposium on Religion" being conducted by the University. The lead-

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$896,942

This is the sum which must be collected in December by the Dioceses for the work of the General Church in order to balance the Budget.

For the maintenance of the work of the General Church in 1927, General Convention approved a Budget of		$4,212,370
General Convention told the National Council to adjust appropriations yearly to meet expected income. In February, 1927, the National Council reduced appropriations under this "Pay-as-You-Go" Plan by the sum of .		254,313
This left the net appropriations at		$3,958,057
The National Council estimated that it would be able to save during the year on these appropriations because of vacancies in the staff and other savings, the sum of		200,000
This leaves the estimated expenses of the National Council for the year 1927 at		$3,758,057
Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at .	$702,370	
The Council expects from gifts not applicable to quota and from other sources the sum of	75,000	
This gives a total of income other than gifts on the quotas of		777,370
The Council therefore needs from the Dioceses to meet its estimated expenditures		$2,980,687
When making reductions in appropriations in February, 1927, the Council provided for an estimated surplus for the year of		2,656
There is thus needed from the Dioceses to balance the Budget for 1927 . .		$2,983,343

(NOTE: This is the exact amount which the Dioceses told the Council it might expect to receive during the year.)

The Dioceses have paid to December 1st	2,086,401
To balance the Budget there must be paid in December	**$896,942**

THE NATIONAL COUNCIL

281 Fourth Avenue **New York, N. Y.**

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Services

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

Grace and St. Peter's, Baltimore
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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, 8.
Daily 7:30 and 10:30.

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

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ers of the Symposium were Rabbi Stephen S. Wise, Dr. William Adams Brown of Union Theological Seminary, Dr. John Haynes Holmes of Community Church, New York, Fr. John H. Cooper, of Catholic University, Washington, D. C., and Dr. James H. Leuba of the department of psychology, Bryn Mawr College.

* * *

Now here's an idea—the women of St. Mary's, Brooklyn, were recently the guests of the women of the Redeemer, Brooklyn, with about sixty present. Service, then luncheon, after which the heads of the various organizations of the two parishes swapped ideas, each disclosing their most successful methods.

* * *

St. John the Baptist parish, Brooklyn, is attempting to raise $100,000 for a new church. A number of prominent Brooklyn business men, not members of the parish, are giving their aid.

* * *

Plans have been made for a National Young People's Conference to be held next summer at Sewanee. Among the leaders are Bishop Stevens of Los Angeles, Bishop Dallas of New Hampshire, Rev. Karl Block and the Rev. John Suter, Jr.

* * *

The Church of St. John's-in-the-Wilderness at Paul Smiths, N. Y., a widely known summer resort and a place associated with the life and work of Dr. Francis B. Trudeau, was completely destroyed by fire on the morning of December 4. The fire was not discovered until the building was in ashes, and it is supposed it had its origin in an electric transformer installed for the organ. St. John's Church contained many beautiful memorials, a number of which were to Dr. Trudeau, and the church itself was in a measure his memorial. The loss of these may be irreparable, and of course the destruction of the church will be keenly felt because of the associations which had endeared it to the community and to visitors.

* * *

The Diocesan Boys' School, under the management of a special committee of five Chinese with Mr. Johnson C. Y. Leo, as chairman and principal, opened in September, 1927, on the Boone Compound, Wuchang. The committee had in mind the following three purposes: (1) to provide an educational opportunity for our Christian boys of Junior Middle School grades since education for boys of this age is considered indispensable; (2) to make use of the Boone buildings and equipment so as to avoid their standing uncared for or, worse still, their being occupied by unruly soldiers; and (3) to utilize the teach-

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Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursday, 7:30 and 11.

St. James, New York
Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Gethsemane, Minneapolis.
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
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St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

All Saints' Cathedral, Milwaukee
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ing abilites of those teachers who remained on after the closing of Boone last May.

* * *

Bishop Creighton writes of his pleasure in his return to Mexico and in the share which he and Mrs. Creighton had in the ceremonies and functions attending the arrival of Ambassador Morrow. He writes also of visiting Hooker School and the House of the Holy Name.

* * *

A store building on the business street of Helper, Utah, has been rented and definite Church work in the Coal Camps now begun under the leadership of the Rev. John Leacher. It is hoped and expected that this will be the center of a really strong work. Helper is the center of a whole group of Coal Camps which have been left under Episcopal Church direction by the Home Missions Council of Utah. Up to the present there has not been a single center for Church work in the whole section, except for the work of the Mormons.

* * *

The Rev. Lewis G. Morris, for seven years rector of Christ Church, Rochester, N. Y., has given his resignation to the vestry, requesting that it take effect on Dec. 31st. During these seven years, the parish has grown in membership and in giving power both to the local work and to the General Church. The names of 841 persons have been added to the communicant list, of which 282 were received by Confirmation. The congregation has erected and equipped a beautiful and commodious parish house. Dr. Morris has no plans for the future. He says, "I hope to keep employed by doing supply work for a few months, and then I want to secure a parish large enough to keep me very busy but small enough to enable me to do real pastoral work, to know the people and be known by them. I am tired of being chiefly the executive head of a big corporation."

Clerical Changes

AVEIHE, Rev. Carlos, of Green Bay, Wisconsin, is to become vicar of Trinity, Orange, California, January 1st.

BAILEY, Rev. Harlan, has taken charge of St. John's Mission, The Needles, California.

CANNON, Rev. F. B., formerly in charge of St. Paul's, Goodland, Kansas, is to serve as locum tenens at The Good Shepherd, Wichita Falls, Texas.

CLARK, Rev. C. A., rector of St. Peter's, Pittsburg, Kansas, has accepted a call to the rectorship of the Epiphany, Independence, Kansas.

MILLER, Rev. Frederick C., formerly of St. Peter's, Santa Maria, California, has accepted a call to Grace Church, Oceanside, California.

STANLEY, Rev. W. P., St. Andrew's, Lexington, Kentucky, has been appointed priest-in-charge of All Saints, Toledo, Ohio.

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ALMS BASIN WORSHIP—W. E. Johnson

The WITNESS

CHICAGO, DECEMBER 29, 1927



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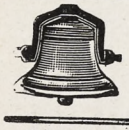
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WORSHIP WITH THE ALMS BASIN

The Need of Reverence

By

REV. W. EVERETT JOHNSON

WHEN a man of experience enters a building of any kind he can usually tell the use to which the building is put—this is a building from which things are sold; this is one for offices, and so on. With that in mind, let us enter a church building, supposing us to be ignorant of the purpose of the building. We find that the chief article of furniture is a desk, behind the desk is an organ with chairs before it evidently intended for singers facing the audience. The major portion of the auditorium is filled with seats, perhaps arranged in a semi-circle. It does not take much experience to decide that we are in a listening place; the people who assemble here expect to listen to addresses, readings, and singing.

We enter an Episcopal Church, as ignorant as before of the purpose of the building. Here we find that the chief article of furniture is an altar; the organ is placed on one side of the space before the altar, as is the desk for reading and speaking and the seats for the singers; there is nothing between the altar and the central space where the people sit. If we know the purpose of an altar, we can but decide that we are in a giving place, listening is subordinated to giving in this building.

If all the buildings erected by man for worship, Christian, Jewish, or heathen, were yet standing intact, and we might enter them, we would find that the older ones all had altars; its use being as ancient as any worship of God, or a god, worthy of the name, worship. Only in some modern buildings erected for religious assemblies would we find listening to be the factor emphasized, and the altar missing.

Then we who attend services in an Episcopal Church should clearly understand that we go to church to give, listening being subordinate to that. Of course, we give praise and thanks to God, and give to God the hour devoted to the service, part of which we may do without using the altar in any way, as in Morning Prayer. If we have the service of the Holy Communion, we must have the altar, but that use is not that with which I am now concerned but the use to which we may put it at any service.

In most of our churches in which Morning Prayer, is said or sung at mid-day, after the service and the sermon, a collection is "taken up." Did you ever think of the reason for using that expression: "Take up the collection?" You probably never have, but the question is answered in the asking—it is going to be "taken up" to the altar as soon as the wardens have made the collection of the alms from the people. We, folks of the Episcopal Church, use a great many expressions in worship and conversation without a thought as to what they really mean.

When the time arrives for taking up the collection the minister repeats a capitulum; possibly you do not know what a capitulum is, although you have been attending an Episcopal Church all your life and hearing one every Sunday. The word "capitulum" is a Latin word meaning little head. When your minister begins Morning Prayer, he does so by saying a capitulum—"The Lord is in His holy temple: let all the earth keep silence before Him" is a familiar one.

Before the collection he may use this capitulum: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Properly, this is a capitulum for the Offertory of the Communion Service, but it has become the custom to use it or some other at every collection. Its use means that the taking up of the collection is as much an act of worship as the prayers or chants, only many in the Episcopal Church do not regard it as such. Let us visualize the taking up of the collection in one of our churches from those who do not regard it as an act of worship.

The minister reads one of the capitula, the wardens take the plates and go from pew to pew. The man who does not look upon this as an act of worship puts his hand in his pocket and pulls out some bills or coins, looks them over, if he has a handful of coins from which to make his offering, he sees a silver dollar, a half and a quarter. If the sermon has been unusually good, he may select the dollar for the plate, if not, he may lay aside for his offering to God, the half or the quarter. The process is very much the same as that followed if he decides to give a beggar on the street something, and finds he has a nickel, a dime, and a quarter —possibly compromising with the dime.

All of this has nothing to do with the amount a man may offer, but with the manner of offering it. He has not been reverent in this act of worship, and it is the irreverence of the act that I am condemning. If I am asked to marry this same man, he most likely will tender me a fee. If he be a gentleman, the fee will be in an envelope, and quite often a brand new bill, if not a gold piece. I have married men who treated me as they

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do God or the beggar—look over a roll of bills and hand me one, sometimes two, and make me feel like a man he is paying for mowing his lawn. I have had some very small fees given in so polite a manner that the amount could be ignored.

We get ready to go to church; shave, put on a clean shirt and collar, polish our shoes, and so on. We are quite particular as to the preparation of our bodies, but often so particular that we have to hurry at the last minute, or be late. It probably takes a half hour to do this, if not more. Suppose that a man preparing to go to church were to take two minutes to decide what he was to put upon the plate. He spends that time in thinking after this manner: "I must give the two dollars I pledge to the support of my parish church; to what else shall I give this morning? I ought to give something to the Diocese, to the National Church for its missionary work; I ought to give to the poor. It is some time since I gave anything to the National Church, so I shall make an offering for that this morning." So he takes an envelope, encloses his offering, and marks it, "National Church." He places his two dollars in another envelope marking it, "For Support of the Parish." When the plate is passed to him he places his two envelopes upon it and so makes a thoughtful, reverent offering.

It is a curious fact that churches having very little ceremony with their worship have more at the offering of the alms than at any part of the service. One of the purposes of ceremony is to emphasize the words being used or the act being performed; it is also an outward mark of reverence. It is the duty of the congregation to prevent the ceremony of placing the alms on the altar from being an empty form, for empty forms are an abomination unto the Lord.

In all this, I bid you mark, that it is not generosity I am urging, but thoughtful reverence. You know what it is to make a wedding gift to a bride when you are one of the "also invited." You hardly know her, much less her fancies, tastes, and desires; so you give her something. You know what it is to make a wedding gift to one whom you love dearly, when you give much thought to secure a gift that will meet her fancies, tastes, and desires, that you know so well. Treat God as you do the loved bride. In either case, you do not put your present in a paper bag, such as grocers use, but give much attention to paper and ribbons which are the ceremonial part of the gift. Your church is a "giving church" and expects you to make giving the chief feature of your worship, and that giving, not only generous, but thoughtfully reverent.

On the Cover

THE Rev. Henry Willmann, rector, Trinity Church, Janesville, Wisconsin, this month celebrated completion 20 years' pastorate, longest in history of parish, and longest continuous record on list of clergy on present diocesan record. Graduate, Nashotah, 1900, served as missionary in charge Hartland, Pewaukee and Pine Lake in diocese of Milwaukee, built stone church at Pewaukee during senior year in Seminary, largely the labor of his own hands. For four years, curate, St. Mark's, Jersey City, returning to Diocese Milwaukee, December, 1907. Served four years as assistant secretary diocese Newark; sometime Archdeacon of Madison Convocation, Diocese of Milwaukee, in addition to duties as rector of Parish. Later for four years secretary of Diocese of Milwaukee — also Rural Dean of Madison Convocation. Author, "How Church Came to Wisconsin." Effected consolidation of two parishes in Janesville in 1920. Born in New York City, church life nurtured in Trinity Parish. Twelve years' business life in publishing house before ordination.

Let's Know

ANY DIFFERENCE?

By Rev. Frank E. Wilson

HERE is a curious question which came in to me for answer over the radio: "The average man professes to know little about religion but wants to live an honest, good life and—is demonstrably superstitious. What is the difference religiously between this average man who does not know what it is all about and the idol worshipper of Africa."

Such a question probably ought to be answered two ways. In the first place, let's try it from a different angle. In the interior of Angola reigns a great king or emperor. When his subordinates decide he is losing his vigor and has reigned long enough, they arrange a war with a neighboring tribe in which the king must be their leader. At some critical stage in the campaign, they all desert the king and his family. Then the king mounts his throne and calls his family around him. His mother approaches first and the king cuts off her head, after which he does the same to his sons, his wives, and any other relatives. He then awaits his own death, which is accomplished by an officer sent from powerful neighboring chiefs. First the officer cuts off the king's legs and arms and then his head, after which the officer himself is beheaded. Then a new king is chosen and things go on as before.

Well—what's the difference between the people of Angola and the average American citizen who goes to the polls on election day to cast a more or less indifferent vote with the object of taking off the political head of some office-holder who, he thinks, has encumbered public life long enough? Of course, it is all the difference between savagery and civilization.

So it is with the idol worshipper and the average Christian. The former is living up to the standards of heathenism while the latter is in some measure living up to Christian standards. The net results are scarcely comparable. It makes a great deal of difference what kind of God you worship, however inadequate your own worship may be. Only the other day a woman tried to tell me that people had a right to choose their own religion and that it made no difference which religion they might choose so long as they were in earnest about it. I told her she ought to live for a while with those very religious Africans and she might change her mind.

To be sure, there is another aspect to the question. Apart from general results, might it not be true that the personal attitude of this average man and that of the African native regarding their respective religions are about on a par? But there I think the questioner is not giving sufficient credit to the intelligence or the sincerity of the average Christian. I know perfectly well that people often seem discouragingly childish about their Christianity, yet I am nevertheless convinced that they are more serious over it than appearances would indicate. Frequently people from whom I would least expect it, talk to me on religious questions which they have been mulling over in their minds with remarkable earnestness. Sometimes their conclusions are a bit wierd but the popularity of religious books and the growing news value of religious matters to the daily press tell me that the average man is not nearly as indifferent as he is often said to be.

The tenth anniversary of the liberation of Jerusalem was observed on December 9 with the customary State service in the Anglican Cathedral of St. George, in Jerusalem, attended by Field Marshal Lord Plumer, High Commissioner of Palestine, and his principal officials. The service was conducted in English, Arabic, Hebrew, Greek and Armenian, and both the Orthodox and the Armenian Patriarchs took part.

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PRAYER BOOK AS MYSTERY DRAMA

Drama of the Canticles

By

IRWIN ST. JOHN TUCKER

AFTER the First Lesson the Te Deum ordinarily is sung. This sublime hymn was composed, it is said, by Ambrose, bishop of Milan, at the time of the baptism of Augustine. Both these characters are full of inspiration. Ambrose, military governor of the Roman capital of Milan, was chosen bishop by the voice of a child. Having been consecrated, he refused to allow the emperor himself to enter the church, until he had done public penance for the massacre of the Thessalonian martyrs.

The life of Augustine is told at length in his Confessions and in his City of God. He was bishop during the taking of Rome by the barbarians, and his writings set him among the greatest philosophers of all time.

Pageants illustrating the Te Deum can be made of the lives of these two men, followed with scenes illustrating the hymn itself.

The Te Deum as we have it is a misprint. The real hymn of Ambrose consists of an exultant Credo, and ends with the words:

"We therefore pray thee, help thy servants, whom Thou hast redeemed with Thy precious blood;

"Make them to be numbered with Thy saints, in glory everlasting!"

That is all of the Te Deum proper, a fitting and glorious close. But then, in the early prayer books. followed a series of versicles and responses, just like "The Lord be with you—and with thy spirit."

If you will read them over, you will see:

V. O Lord, save Thy people:—
R. And bless Thine heritage.

V. Govern them;
R. And lift them up forever.

V. Day by day we magnify Thee:
R. And we worhsip Thy name, world without end.

V. Vouchsafe, O Lord;
R. To keep us this day without sin.

V. O Lord, have mercy upon us:
R. Have mercy upon us.

V. O Lord, let thy mercy be upon us:
R. As our trust is in thee.

V. O Lord in Thee have I trusted;
R. Let me never be confounded.

All these versicles are found in other places in their proper character as versicles. They were simply copied into the canticle by some scribe who was accustomed to singing them after the Te Deum, and subsequent scribes followed him.

The advantage of this discovery is that it has shortened the canticle, as well as improving its significance. There is a pronounced let-down of interest, and a lowering of intensity, from the high level of the hymn of praise. This can be avoided if these versicles are sung in the ordinary manner. Try it thus: after the chanting of the Te Deum let the minister, or one of the men in the choir, chant the versicles with the choir chanting the response in the ordinary way. After a time the congregation, being told what the reason is, will learn and join in.

These versicles and responses might be used in other places, as before the collect in Morning Prayer, which is really where they seem to belong.

The "O All Ye Works of the Lord," sung ordinarily in place of the Te Deum in Advent and Lent, is known in the Apocrypha as the Song of Three Holy Children, whom Nebuchadnezzar threw into the burning fiery furnace. This hymn is a roll call of all creation, beginning with the Heavens, the Powers, the Sun and Moon, the Stars and Light, and summoning each thing, small and great, to praise the Lord and magnify him forever. Sum and climax of all creation, the purpose and object for which it all was undertaken, are the Holy and humble men of heart; for it is in such holy and humble hearts that the Lord has chosen his habitation.

The Hymn of Zacharias, sung at the birth of John Baptist, celebrates the opening of the Gospel. It lends itself to pageantry so wonderfully well that it should be a part of every Christmas pageant.

Of all the canticles, the Jubilate Deo surely has suffered most in printing. As we have it, it is all but unsingable. Divided as it should be into shorter verses, it becomes far more intelligible, and more beautiful:

O be joyful in the Lord; all ye lands;
Serve the Lord with gladness: and come before his presence with a psalm.
Be sure that the Lord He is God: it is He that hath made us, and not we ourselves.
We are His people: and the sheep of His hands.
O go your way into His gates with thanksgiving and into His courts with praise.
Be ye thankful unto Him: and speak good of His name.
For the Lord is gracious; and His mercy is everlasting:
And His truth endureth: from generation to generation.

Make it eight verses, instead of four, and instead of gabbling, sing it!

What is there dramatic about this psalm? Analyze it. The man who composed it was a shepherd, and was inviting his people to enter a great temple on some occasion of thanksgiving. It calls to mind David at the Dedication of the Temple.

Thus having linked ourselves with Old Testament and with New, with God revealed in Jesus Christ through his messengers and his saints, we stand and say, "I believe." It is not enough that we acknowledge the existence of God, of Ambrose and David, of Augustine and John Baptist; each one of us, individually, must say, "I believe." "Our Father" is supplemented by "I believe!"

Having believed, acting out our belief is an obligation. Justified by faith, we must show our faith by our works. These works are set forth in order. Primarily, the obligation is for personal peace, sure in that knowledge of God in which stands our eternal life. It is for personal rectitude. But then our obligation is for good citzenship; for loyal church membership: to help all in affliction or distress in mind, body or estate.

Having thus set in order before us the vows and obligations, the service ends with the Lesser Eucharist. Eucharist means "thanksgiving." The General Thanksgiving is an act of devotion, of self sacrifice, of consecration, ". . . show forth thy praise by giving up ourselves to thy service. . ."

Most dramatic of all Christendom's heroes is Chrysostom, with whose prayer the office closes. Son of an imperial Roman general, most famous of Antioch's lawyers, he abandoned wealth and power for the life of a hermit on the Anti Lebanon. Summoned thence, he became a preacher in the Antioch cathedral; he was kidnaped by order of the new emperor, Arcadius, carried 800 miles, in a chariot, and made Patriarch of Constantinople against his will.

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Then he denounced cruelty and oppression, wicked greed and frivolity in the emperor's court, preaching in the cathedral next the place. Exiled once, for his outspoken courage he was recalled when the people rose in revolt. Exiled again, he died in torture and suffering on the bleak shores of the Caspian sea.

Before our eyes this roll of heroes passes, as step by step the drama of Redemption is enacted, with ourselves and God as the chief participants. It is a Mystery, a setting forth of truths too big to be expressed in brief; and yet it is but a prelude to and a foretaste of that sublimest of Mysteries, the Holy Eucharist itself.

Cheerful Confidences

SUNDAY SCHOOL PRIZES

By Rev. George P. Atwater

THIS is the time of year when Sunday School superintendents stand before their schools and dangle prizes for attendance.

"I have here four prizes," says the superintendent. "The first prize will go to the pupil that has the best record for attendance from now to July. The second prize will go to the second best record. In case of a tie for first place, we shall let the contestants draw lots and one will take the first prize and the other the second prize."

So the rules are laid down, and the contest starts. Jimmie and Susan have not missed Sunday School since the year of the double mumps, and it is conceded by all that they will get the first prizes. The only question is which is to be the most successful in avoiding chicken pox. This or measles might cause one or the other to lose a lap.

After a month or two has passed about 80 per cent of the children are hopelessly in the rear, and the hope of reward has no effect upon them at all. Later in the year, Billy, who has had a chance for third place, is carried off by his parents for a visit to his aunt in Kalamazoo, and Billy takes the count. So it goes.

Near the end of the year four pupils are interested in maintaining their places, and the others have lost all interest.

That system is all wrong. It should never be inaugurated in any school. It is not effective, and it is unfair.

If prizes are offered they should be made possible to every pupil who maintains a certain record. If, for example, there are to be forty sessions of the school from October to July, the prize should be offered to every pupil who has a record of thirty-six Sundays. An allowance of four Sundays should be made so that the pupil is not hopelessly out of the contest if he should be absent for a Sunday. This sort of a contest would maintain the interest of the pupils far more effectively; only the hopelessly careless would be left behind.

Likewise, new pupils could enter the contest as soon as enrolled, and be entitled to a second prize if they maintained a 90 per cent average from the day of enrollment.

But care must be taken that such rewards are not relied upon to maintain the interest of the children. They are quite subordinate. The school must establish its attractive power upon several basic features. They are:

1—Provide a cheerful and attractive room for the school.

2—Begin on time.

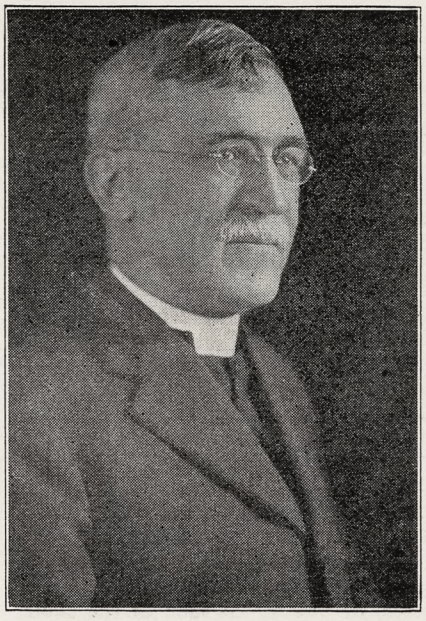
3—Have cheerful music and short services in which the pupils actually say or read as much as possible.

4—Get good teachers who will prepare their lessons.

5—Call upon absentees.

6—Provide variety of group activities.

This is a very sketchy program, I realize. Some one in your school ought to make it a business to become an expert in school methods, and to read the modern literature about church schools. There is no excuse today for dull schools, unless the leaders are hopelessly dull, and even that is no excuse.



BISHOP REESE
On Finance Committee

On St. Thomas' Day, December 21st, Bishop Stires advanced to the priesthood his eldest son, the Rev. Ernest Van R. Stires, in the Cathedral at Garden City. Mr. Stires is in charge of a new mission at Bellerose.

My Discipleship

By H. Adye Prichard

NO TRAPPINGS His, no pride of rank or place,
No unconditioned choice of where and how,
No lofty crown upon a jeweled brow,—
Naught save God's spirit in a human face.

No blare of trumpets from the choirs above,
No sceptred right, no brief electoral sway,
No elbowing police to keep the way,—
No hold on men save an abounding love.

No facile priesthood, weaving plot with plot
To guard a selfish, vain prerogative,—
Twelve friends, discounting death with Him to live,
Twelve friends unbending, — save Iscariot!

They called Him Lord—and yet He washed their feet;
They called Him Master—yet for them He died;
To them His gentleness was sanctified,—
And yet He racked them on the judgment seat.

No path of churchly ritual they trod,
No sponsored vows their Jesus seemed to need;
They pinned their faith to one sufficient creed—
Thou art the Christ, Son of the living God.

His smile of thanks was all they ever craved,
His the request that planned the dawning hour,
His the achievement, His the mastering power,
His word of praise their only accolade.

Fortune's twelve friends! And how can I match them?
I, twenty centuries after, I, too late,
I, modern madness' victim, unregenerate,
How can I share their fadeless diadem?

Only if His one sacrifice sufficed
To ensure for me His presence, living now;
Only if He explains each why and how;
Only if I can seize the mind of Christ.

I am no creature of a church or creed,

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I am no creature of a passing whim;
I only know I am in love with Him;
I only know He answers all my need.

Twice blest are they, who saw Him face to face,
And we must wander all this age away!
Uncomprehending twelve — thrice blest are they
Who know His eyes—we only know His grace.

But I will follow down that bloody road,
The Via Dolorosa of the soul,
Where sick and old have walked, and been made whole,
Where faithful warriors pass to God's abode.

The mind of Christ! That is my sure release,
My passport to the realms where He provides
An eternal home, and, like a shepherd, guides,
My feet into the peace that passes peace.

About Books

CHILDREN OF THE SECOND BIRTH, *By S. M. Shoemaker, Jr. Revell,* $1.50.

In *Children of the Second Birth* there are some accounts of life changes which have taken place at Calvary Church in New York. There have been many sensational accounts of the work. Controversies have raged over it. Any one who has a friend whose cousin had some first hand information about it is eagerly seized upon in religious or social circles everywhere to contribute his morsel of information. The issue is a live one.

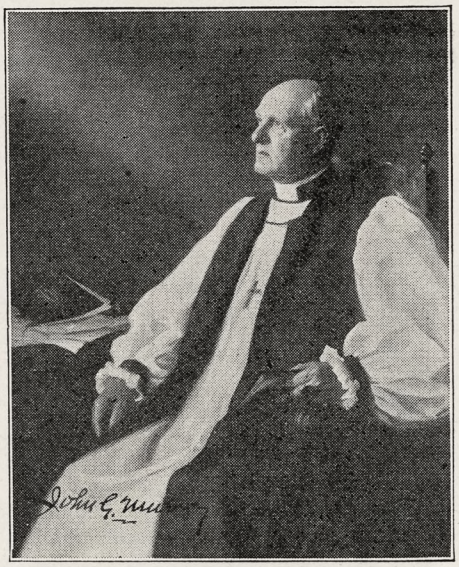
Opinions of the work vary widely. It is said to be caused by psychic power, by pandering to sex instincts, by the desire for novelty, by a hunger for God, by a thirst for a religious reality, by all sorts of motives innocent or vicious. The results are said to be good or bad, real or negligible, permanent or temporary, varying widely in every particular.

The net result of all this for those who are far away from it, is the perverse conclusion that it isn't serious, that it merits no consideration. The human will prefers not to be faced with alternatives and is not easily drawn into controversies which it can keep at a convenient distance. It prefers to treat as non-existant events which might influence its direction. And yet the events recorded in this book are non-existant as anyone knows who is near them. Something is happening. This book is a simple account of what is going on. It might be called, "Varieties of Religious Experience in a City Parish." The stories are told for the most part in the first person, so that a dispassionate reader can study religious psychology as coolly as James did. It is well written and genuine, more authentic in detail than Harold Begbie's *More Twice Born Men.* It describes conditions which are nearer the conditions met with in the average church.

The sub-title, however, is not "Varieties of Religious Experience," but "A Narrative of Spiritual Miracles"; so the book has a bias, and the bias is that God can work directly in human life in this way.

Children of the Second Birth is a challange, an inspiration to a harder ministry. It is not comforting to those at ease in Zion.

C. L. Glenn.



BISHOP MURRAY
"Parishes Leave Him Alone"

Preacher, Pulpit and Pew

By E. P. Jots

An Irish Presbyterian chaplain, on being ordered down the line, said his adieu to a Roman Catholic priest, who had shared his dugout.

"Good-bye, padre," he said. "I'm sorry we have to part. With all our differences we have been very good friends. We've got on together finely. But, then, we're both doing the Lord's work—you in your way and I in His."

* * *

"Evesdropping again," said Adam as his playmate fell out of the apple tree.

* * *

A student nurse, inexperienced in reading the clinical thermometer, was horrified when, taking the temperature of a patient, that instrument apparently registered 120. She hurriedly despatched a note to the doctor.

"Please come at once. Number three's temperature is 120."

The doctor did not come, but he sent this message:

"You had better send for the fire engine—I can do no good."

* * *

First Kid: "Gee, Jimmie, when I went by your house this mornin' I heard somebody swearin' somethin' awful!"

Second Kid: "Aw, that was my dad. He was late for church an' couldn't find his Prayer Book."

* * *

Little Boy—"Mother, are there any men angels in heaven?"

Mother—"Why, certainly, dear."

Little Boy—"But mother, I never saw any pictures of angels with whiskers."

Mother—"No, dear, men get in with a close shave."

* * *

Most people will agree that it is better to make a few mistakes in trying to cultivate politeness than to make no efforts whatever in that direction.

Little Mary had been taught politeness, and was an apt pupil. One day the minister called, and Mary, waiting carefully for a pause in the conversation, remarked, "I hear we are going to have the pleasure of losing you."

* * *

Passing the blame for any trouble on to the woman is a very old habit, as the following story will prove:

At the close of a hot day, Adam was returning with his hoe on his shoulder, from a hard day's labor, to his humble cottage. Maybe it was a cave. That doesn't matter, for it was a humble abode. Young Cain was running ahead, boylike, throwing rocks at the birds. Suddenly they came upon a beautiful garden. "Oh, father!" said Cain, "look at that beautiful garden. I wish we could live there."

"We did live in that garden," said Adam regretfully, "until your mother ate us out of house and home."

* * *

A small boy had slapped a little girl. The teacher was quick to rebuke the youngster. "Jackson," she said, "no gentleman would strike a lady." The boy was all ready with his reply. It was: "Well, no lady would tickle a gentleman."

* * *

The Rev. William H. Lax, also mayor of Popular, Eng., paid a pastoral visit to a coster who had lost his voice by laryngitis.

"Thank ye, Sir," said Billy's wife. "I knowed ye'd be sorry, 'cos ye're like Billy; yer both earn yer livin' with 'ollerin'."

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WHAT'S COMING IN ENGLAND

A Few Forcasts for 1928

By

A. MANBY LLOYD

THE year 1928 is likely to be an epoch-making one, both in Church and State. Assuming, for the once, the prophet's mantle, we may look for a general election in the spring, with a labor government in office, if not in power. It all hinges on the flappers' vote.

Ramsay MacDonald is in the labor saddle, but at any moment he may be unhorsed by Philip Snowden, a thorough-going collectivist with an Utopian mind and vision that is alien to the Puritan soul of his chief. Among the ruck of the labor men the lamp of Ruskin and Morris has gone out. They stole the lamp, but a new party —the party led by Belloc, Shaw, Chesterton and the Guild socialists, have kept the flame. They are known as the Distributists and their organ is "G. K.'s Weekly."

MacDonald is hated by the extremists and H. G. Wells has a poor opinion of him and wants Snowden to lead the party toward the right—that is—toward a coalition with the liberals.

There will be a rare fight in the communist camp: Cook and Havelock Wilson are daggers drawn; Wheatley wobbles between the two. While the Scotch contingent votes solid for anything that smells of Moscow, it is equally abhorred by George Lansbury and Jack Jones. Not a lively prospect for the man who has to lead.

* * *

Of course the new Prayer Book will go through and as the use of the old Book is still the option, trouble will not develop all at once. Most of the Anglo-catholics will go on as usual, for they have nothing to gain. Their use is modeled on a *living* church and not on anything dug up at the British Museum. They want no permission for the mass, vestments, incense, reservation, etc. They claimed all these things long ago and they are not going to argue about them now. Their fathers went to jail and faced mobs for these liberties and they are regarded as the normal use. But many a priest who has to meet with strong opposition from a flock, brought up under another tradition, and harrassed by an Erastian bishop, in the alternative service will find that backing he requires. The Low church party, almost to a man, will fight revision to the bitter end. There can be only one issue, one *certain* outcome and that is—DISESTABLISHMENT—and then anything may happen.

There will be a loud demand for



BISHOP TEMPLE
Makes Startling Proposals

Synodical government of the Church, but that is impossible while the State controls the Church. The severance will come with a rush, just as Home Rule for Ireland did. People talk and debate for a hundred years without any apparent result and then, all at once, comes a landslide—it may be that God Himself steps in and decides the issue.

* * *

The Bishop of Manchester has made two bold proposals which are likely to be discussed throughout Christendom for some time. Addressing his diocesan conference, he said that because the Church of England claimed to represent the true order of the Church in this country, they should be ready to welcome to their Communion as a normal practice communicants in any recognized body. He went further by insisting that they must come to the conclusion that not only a Free Church minister, but any layman who should devoutly and not defiantly decide that it was right for him devoutly to celebrate the Holy Communion, would effect a real consecration and through it the real gift would be given, and that Anglicans who were unable to receive Holy Communion in their own order should receive it in this way. Bishop Temple takes his stand, first, on the canonical rule that any baptized Christian presenting himself in good faith is entitled to receive the Communion, unless he is personally excommunicated; and, secondly, on the declaration at the Lambeth Conference that the great non-Episcopal bodies are to be recognized as in a real sense parts of the universal Church. "If that is so, it seems to me that one way of acting on this recognition is to accept their own disciplinary arrangements, and formally to welcome those who are by them actually admitted to Communion." Bishop Temple puts forward these suggestions now partly because as one of the delegates to the Lausanne Conference he feels responsible for thinking out what is the next step the Anglican Church might take, and, further, because if the Lambeth Conference of 1920 is to take any decisive step a great deal of discussion should take place before it meets. The Church Times is of course wholly opposed to these "grave departures from Catholic principles and precedents." The Church of England Newspaper and the Record support the bishop, the former remarking that if Dr. Temple can persuade his Episcopal brethren to follow his lead the problem of reunion will very soon be solved. Welcoming the proposals as "a breath of healing" in the stress of controversy, and as opening up a broad pathway of unity of spirit, the Christian World remarks: "We see but little hope for many a day of corporate reunion; but a true Christian unity of the Spirit in the bond of peace is what we do long for. And until Christian men, of all persuasions of Church order, can meet together at the Lord's Table as brothers in the household of faith, even the Christian unity for which all right-minded men earnestly pray can hardly be more than superficial."

* * *

Shaw's new play "The Glimpse of Reality," will be produced in New York, and a famous cynic will make a lecture tour of the middle west. There will be a large increase in the numbers offering themselves for Holy Orders, a reaction from the Bullock-Webster episode. And your correspondent wishes every one of his faithful readers

A Happy New Year.

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

THREE major matters considered by the National Council at its regular meeting on December 14 and 15 were the disposition of the Children's Lenten Offering, the status of the Woman's Auxiliary, and the adjustment of quotas.

There has been a general demand in the Church that the Lenten Offering of the children should be devoted exclusively to missionary work, and not be subject to the division of funds as between the diocese and the general Church, which is the almost universal custom today. The Department of Religious Education brought in the following resolution, which was adopted by the Council:

> RESOLVED: That the Children's Lenten Offering throughout the Church should be an offering designated for the general work of the Church and not for diocesan or parochial work, and that all moneys secured through the Lenten Offering should be remitted undivided to the Treasurer of the National Council.

At the October meeting of the Department of Missions a resolution was introduced by the Bishop of Washington, asking that this department, through the National Council, should give a word of assurance to the Woman's Auxiliary that the work of the Auxiliary should go forward unimpaired and unhindered. This resolution was referred without discussion to the National Council, and by it was referred, together with much correspondence which had been received on this question, to a special committee composed of Bishop Burleson, the Rev. Dr. W. H. Milton, Mr. Richard I. Manning, and Miss Grace Lindley, executive secretary of the Woman's Auxiliary. This committee reported at this meeting of the Council; the report was unanimously adopted, and was ordered printed. The report may be secured by writing the National Council, 281 Fourth Avenue, New York. It is too long to be reproduced here; but we do want to pass on the word that the Council assures the Woman's Auxiliary that their work shall go forward unimpaired and unhindered.

* * *

General Convention of 1925 authorized the Presiding Bishop to appoint a committee of one bishop, one presbyter and three laymen to consider the advisability and possibility of a revision of the basis and percentages of apportionment, looking toward the fairest possible distribution of responsiblity for the General Church Program, this committee to report to the National Council. The committee was composed of Bishop Slattery, chairman; the Rev. B. H. Reinheimer, Messrs. Reynolds D. Brown, Frank G. Merrill, and Arthur Boehm.

Bishop Slattery presented this report in person. It was placed in the hands of the following special committee of the Council for careful consideration: Bishop Reese of Georgia, Bishop Garland, the Rev. Dr. G. S. Stewart, the Rev. Dr. W. H. Milton, Dr. Franklin, Mr. Patten, Mr. Peterkin.

The General Convention Committee recommended that the basis for determining the diocesan quotas be a flat rate on the total of current parochial expenses, instead of the percentage basis on a sliding scale at present in vogue, which was adopted by General Convention of 1922.

The special committee appointed by the Council reported that while recognizing the difficulties now existing in certain dioceses concerning quotas, it was not prepared to suggest any change in the present plan of apportionment, and recommended that the quotas for the coming triennium be fixed upon the same basis and scale as heretofore. As the debate progressed it developed that under the flat rate plan the quotas of twelve of the large dioceses would be reduced while that of all of the seventy-five other dioceses would be increased. This was the dominant factor in the ultimate defeat of the proposed flat rate as against the sliding scale now in use. After a very general debate on the question, the resolution of the National Council Committee was adopted.

* * *

The treasurer submitted a statement showing that $896,942 must be collected in December if the budget for the year is to be balanced. He was hopeful that this could be done because in the final month of last year an even greater task was accomplished.

With regard to the old deficit of $1,534,303.99 existing as of December 31, 1925, and toward the extinguishment of which the dioceses at the General Convention of 1925 undertook to raise $1,406,650, the treasurer reported definite pledges or assurances amounting to $1,375,126. This leaves only $31,524 more to be pledged to complete what was undertaken in 1925. The announcement was made that the Hon. William J. Tully of Long Island, a member of the Council had given his personal assurance that the entire $100,000 from Long Island would be paid prior to the next meeting of Convention.

The Presiding Bishop was asked to consider plans whereby the balance of the deficit, $127,653.99, not covered by any pledges, might be raised before the meeting of Convention next October.

* * *

Appointments and changes in personnel included the following: The Presiding Bishop has appointed Bishop Bennett of Duluth as Bishop in charge of Missionary District of Wyoming, pending the election of a bishop.

Mr. Spencer Miller, Jr., was appointed for one year as part-time consultant on Industrial Relations, for the Social Service Department. He is to study industrial conditions here and in England, looking toward the possible establishment of a permanent office on Industrial Relations under the Social Service Department. Mr. Miller is now director of the Workers Educational Bureau of America, and managing director of the Press of that Bureau. He is a native of Worcester, Mass., and a graduate of Amherst and Columbia. During the past fifteen years he has made a study of industrial conditions for the New York State Factory Commission and in various capacities has been associated with the United States Commission on Industrial Relations, the United States Department of Labor, the Industrial Department of the United States Navy, the Industrial Administration of Sing Sing Prison, and has lectured at Oxford, Vienna, Prague, Brunsvik, Sweden, before the School of International Relations at Geneva, and before workers' educational classes in the United States.

Miss Helen C. Washburn of Philadelphia was elected a member of the Department of Religious Education, and chairman of that Department's Commission on Child Study.

Mrs. Robert Burkham of St. Louis was elected a member of the Department of Publicity.

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The Rev. W. J. Loaring Clark, who for the past five years has been General Missioner of the Field Department, has been elected a General Missioner of the national Commission on Evangelism.

* * *

The Rev. F. G. Deis and the Rev. C. E. Snowden were elected general secretaries of the Field Department.

Miss Frances J. Withers has resigned from the staff of the Department of Religious Education, effective July 1, 1928.

* * *

December 14 was the eleventh anniversary of Bishop Burleson's consecration. He received the congratulations of the Presiding Bishop and Council.

Greetings were sent to Bishop Brent and Bishop Winchester convalescent from illness, and to Bishop Griswold, recently recovered.

* * *

Two long time members of the Missions House staff retire on January 1, 1928: the Rev. Edwin B. Rice, registrar and custodian of archives, who came in 1895, and Mr. James W. Henry, second assistant treasurer, who came in 1899.

* * *

The Gold and Silver Offering conducted in a number of centers by the Woman's Auxiliary has brought in over $132,470, which is to be used for the rebuilding of St. Margaret's School, Tokyo.

* * *

In an effort to conserve the time and strength of the Presiding Bishop during the coming months, when so many matters of supreme importance are before him, and when he has the preparation for the approaching General Convention very much at heart, the following was adopted by the Council:

"The National Council, in the name of the whole Church, cordially congratulates the Presiding Bishop upon his swift restoration to full vigor following his recent illness. The resumption of his personal leadership in a critical hour as the fiscal year draws to a close is of the utmost importance to the national staff.

"At a moment when in restored vigor the Presiding Bishop begins this service, the Executive Council would suggest to the Church at large that for the present welfare of its Presiding Bishop and for its own major interest, the only valid claim upon his time and energy should be those of diocesan or provincial units.

"We appreciate the eagerness of parishes throughout the Church to welcome their chieftain, but inasmuch as each of six thousand such units has equal claims, and compliance with such requests from all is obviously impossible, parishes should loyally forego the privilege of such visitation.

"May we venture further to urge upon all the units of the Church that in view of the crowding number of methods and policies which must be considered and decided upon for presentation to the approaching General Convention, the strength of the Presiding Bishop should not be dissipated, nor his attention diverted, except in really important cases."

* * *

The last item of business was the plan for securing the data for the General Church Program for 1929-31. This plan carries out recommendations made by the Evaluation Committee and involves careful study of every unit in the Church now receiving appropriations from the National Council. The secretaries were instructed to report their findings to the April meeting of the Council.

* * *

The Rev. William Porkess, rector at Wilkinsburg, Pa., wrote a pamphlet a couple of years ago on Tithing. He wrote us at the time to say that he would be glad to have us call it to the attention of folks and that he would mail a copy free to any asking for it. As a result copies were sent to applicants living in twenty-two states as well as abroad. You can't get a copy now for they

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are all gone, but Dr. Porkess has written another pamphlet called "Prayer and Perspective" which he will send to any of you that ask him for a copy.

* * *

A conference on social service was held in St. Paul's, Savannah, Ga., on December 11th, led by the Rev. Harry S. Cobey who is the head of the department in the diocese. At a service preceding the conference the sermon was preached by the Rev. Prof. C. B. Wilmer of Sewanee. There were three speakers at the conference, all authorities on child welfare which was the topic for the day. In the afternoon those attending the conference visited various institutions.

* * *

The Rev. Peregrine Wroth, for fifty years the rector of the Church of the Messiah, a down-town Baltimore parish, died on December 9th. His long rectorship was notable chiefly perhaps for the close contact he maintained with his parishioners. In his fifty years he performed over 900 marriages and 1600 funerals. In the diocese he held practically every important office in the gift of the Convention. In the religious life of the nation he will be remembered as having inaugurated the noon-day Lenten service, now so popular everywhere.

* * *

Things are moving along at the Cathedral of St. John the Divine, New York. The announcement has been made that the fund of $150,000 for the Sports Bay has been completed with the anonymous gift of $59,000.

* * *

"It is a great surprise," said Bishop William T. Manning, "as well as a great satisfaction so soon after the completion of the fund for the Bay of the Historical and Patriotic Societies to be able to announce the completion of the fund for another of the nine community bays."

Twenty-six major sports—polo, golf, tennis, baseball, steeplechase, cycling, basketball, handball, swimming, gymnastics, yachting, bowling, billiards, racing, track and field, football, skating, hockey, soccer, fencing, wrestling, pole vaulting, boxing and motor boating—are represented in the chapel widow of the Sports Bay. This, according to Bishop Manning, will show that the cathedral is in touch with the whole of life.

* * *

Rev. W. Russell Bowie, rector of Grace Church, New York, was presented with a nice fountain pen last week as a prize for writing the best advertisement on the subject: "What the Church Has to Offer Men." It was given by the New York Advertising Club. Many New York parsons entered the competition.

* * *

Bishop Robins of Athabasca, Canada, was the preacher at the afternoon service last Sunday at St. James, New York. He told of the frontier life in Manitoba.

* * *

The Rev. Robert Renison of Eagle Rock, California, was killed last Monday by being run down by an automobile, the driver of the car fleeing and leaving his victim lying unconscious. He was taken to a hospital but died shortly after arriving without regaining consciousness. Canon Renison established several churches in California and gave three sons to the ministry.

* * *

Two nice preaching missions closed in Nebraska, one at St. John's Valentine, with the Rev. James N. MacKenzie of Grand Island conducting, and the other conducted by Dean Lee of St. Mark's Cathedral, Hastings, at Christ Church, Sidney.

* * *

Here is a Christmas present for

A MISSIONARY PICTURE GALLERY

Through 1928, THE SPIRIT OF MISSIONS will bring each month to its subscribers the portrait of one of our Missionary Bishops, (chosen in order of Consecration) with a brief story of his work and field.

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—o—

The Spirit of Missions

281 Fourth Avenue -:- New York

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you—the fellow who was paid $2000 to get "Elmer Gantry" ready for the movies has sent back the check with a little note saying that he has no mind to do a job that is so offensive to a large number of people.

* * *

Dr. Albert Parker Fitch, professor at Carleton College, who had three or four fine articles in the paper a year or so ago, has accepted the pastorate of Park Avenue Presbyterian Church, New York.

* * *

Here's something new—the hotels of Detroit, where 5000 college students are now meeting under the auspices of the Student Volunteer Movement, have *agreed* not to draw the color line during the convention.

* * *

Chicago claims that 90 per cent of its population is affiliated with churches, and the papers the country over immediately shout: "What an influence the remaining 10 per cent have."

* * *

The Rev. Aristides Villafana, in charge of the Spanish congregation of St. Luke's, San Juan, Porto Rico, has just returned from the synod of the second province with enough cash in pocket, received from many small gifts, to erect a much needed chapel in the country district near Trujillo Alto, where he has been ministering to a large congregation for a long time in a tobacco shed.

* * *

The Rev. Kenneth Miller, rector of the American church of St. John the Baptist, San Juan, has completed a six weeks' campaign for financing the church, the first systematic campaign in years. As a matter of fact the laymen did it all and did it most successfully.

* * *

Bishop Tyler of North Dakota is to spend the first six months of next year assisting Bishop Stires in the diocese of Long Island.

* * *

Christ Church, Bay Ridge, Brooklyn, has received payment of a legacy of $10,000 from the estate of Mr. James Warren Lane, a parishioner who died a few months ago.

* * *

Just heard the latest Scotch joke. I say: "Too bad about Sandy isn't it?" And you say, "Why, what happened to him?" Then I say dryly, "He went crazy trying to shoot off a cannon a little bit at a time." The poor Scotch, they do get panned, don't they, but for some reason or other I thought that very funny.

* * *

Those who were at the Girls' Friendly Holiday House at Milton, New Hampshire, last summer had a reunion the other day at St. Paul's, Boston. Brought box luncheons, cheered, sang songs and had a high old time generally.

* * *

The 5:10 afternoon service at St. Paul's Cathedral Boston, discontinued because of repairs, has been resumed.

* * *

Open house at the diocesan house of Massachusetts on Christmas Eve.

* * *

The Advent, Boston, has received $2,000 and $3,000 for their endowments from the wills of two former parishioners.

* * *

Rev. George S. Pine recently celebrated the completion of fifty years' service as rector of St. Paul's, Providence. *Notable service.*

* * *

Thanks a lot, you folks, for your opinions on the articles now appearing by Irwin St. John Tucker. Had a lot of them and without exception they are all high in praise. Several have asked that they be made up into a pamphlet and I hope that we can

Washington Cathedral

A Witness for Christ in the Capital of the Nation

◆ ◆ ◆

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

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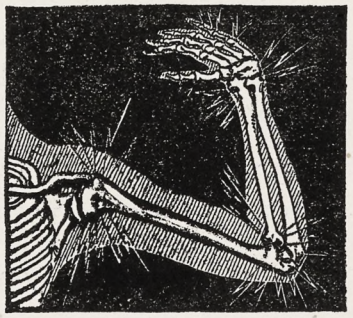

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not only do that but also persuade him to continue writing for us.

* * *

"More Rambles in Italy and My Audience with Mussolini" was the subject selected by the Rev. H. Anthony Dyer for his address before the Men's Club of Trinity Church, Boston, last week.

* * *

Labor should receive a cultural wage. Those who work in industry should be the employers using capital as a mere commodity. These are high lights in an interview with Owen D. Young, head of the General Electric Company, published in the current issue of Forbes Magazine.

"Not merely a living wage but a cultural wage," Mr. Young says, "must be the basis for the solving of the economic system of tomorrow. We have been talking for a long time about capital as being the owner and labor as being a commodity. I hope we will come to the day when human beings who give their lives to the job—if you want to call that labor—will be the employer and capital will be the commodity which they buy for their own account. The only outlay you would have to make would be for your capital and for its insurance. The remainder of the profits of that concern should be distributed among the human beings devoting their lives to it."

Mr. Young's idea parallels very closely with Fr. Bull's idea for the solution of the problems of capital and labor in his new book, "The Economics of the Kingdom of God." When an outstanding industrial leader such as Mr. Young agrees with a person like Fr. Bull, a socialist, it is time we revised some of our ideas as to the impracticability of bringing our present industrial order into harmony with the teachings of Christ.

The theory being on the way to acceptance, how are we to bring it into actual practice?

The National Catholic Welfare Conference News Sheet says: "The first gap in the cultural wage and workers' ownership program is the unanswered question of how they are to be brought about. How, in the first place, are the people to obtain a 'cultural wage?' Enormous numbers still do not make a living wage and this includes not alone wage workers but many salaried workers. Few make a cultural wage. How then are they to move on to workers' ownership of capital?

"A combination of labor unions bargaining with employers of cooperative undertakings and of legislation is the answer of Christian social teaching. But at the present time the unions are not growing, they are being attacked successfully and dangerously by injunctions, so-called 'unions' controlled by employers are being used to thwart labor, protective legislation is frowned upon and the Constitution as interpreted by the courts, is made to stand in the way of relief to labor.

"The record shows that few employers will voluntarily raise wages either to the living or the cultural standard. The record also shows that they often thwart attempts by economic force or by law to compel them to pay a living wage or a cultural wage.

"On the other hand, the unions have far to go yet in the development of a program which will turn the workers from executives on, throughout industry—into employers. Union-management co-operation is one step toward it. Labor banking, insurance and investment are other steps. Plans of government ownership of the few industries in which government ownership is considered advisable wherein those at work possess such functions of the employer, as sharing in management and profits, are in line with it. But union labor has consistently steered away from labor ownership of stock. It has discussed tentatively the conditions under which this might be adopted in a labor union program."

* * *

Here's a new one—and a *good idea* too. At Grace Church, Providence, a down-town church noonday services were held during Christmas week, the folks being urged especially to come in for a few moments and to forget the jam and hustle which is going to wreck Christmas pretty

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and

THE NEW YEAR

The greatly improved congregational singing is largely due to the placing of the New Hymnal in the hands of the congregations.

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Services

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Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace and St. Peter's, Baltimore
Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
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. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

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, 8.
Daily 7:30 and 10:30.

Christ Church, Cincinnati.
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.
Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.
Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
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Week-day Masses, 7, 8, 9:30.

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soon. They hung up a sign "Shop in the Christmas Spirit" and invited all to listen to a few carols and say a prayer or two.

* * *

The reconstruction of Trinity Church, Bethlehem, Pa., the Rev. E. L. Haines, rector, took place on the 11th, Bishop Sterrett officiating. Lots of new things and a new sanctuary and chancel all of which cost $20,000.

* * *

Christ Church, Williamsport, Pa., Rev. Hiram R. Bennett, rector, was reopened on the second Sunday in Advent, after the congregation had worshipped for six months in the parish house. All redecorated and beautified, a fulfillment of the term of the will of the late Mrs. Susan Baird. A rose window, memorial to the Baird family, was dedicated.

* * *

The Church Army, which has been winning constantly increasing enthusiasm for its methods in eastern dioceses, opens a Church Army Training Center in Providence, R. I., on the Feast of the Epiphany, for the development of an American branch of the work. "Help us find candidates," says Captain Mountford, "keen young men who don't yet feel called to Holy Orders but still want a man's job in the Church."

* * *

The Greek Orthodox Church of St. Andrew, South Bend, Indiana, is outstanding among Greek Orthodox parishes for the remarkable progress it has made in the two years since its establishment. It has a congregation of about 200, and serves a considerable area around South Bend. Marking its second anniversary a special service was held there on Sunday, December 4, with the Liturgy of St. John Chrysostom cerebrated by Bishop Johanides of the Greek Orthodox

Memorial

WHEREAS it has pleased Almighty God in his wise providence to take out of this world the soul of Francis A. Lewis, and

WHEREAS for forty-two years Mr. Lewis served the Church of St. James the Less as vestryman and accounting warden, in which Church his mother was reared and of which his maternal grandfather was one of the founders, and

WHEREAS in the history of the Parish no one man has ever had a greater length of service or been more faithful in the performance of his duties or more devoted to furthering the best interests of the Parish, therefore be it

RESOLVED that in his death the Rector, Church Wardens and Vestrymen of the Church of St. James the Less have suffered an irreparable loss, and humbly commend his soul into the hands of God, with a thankful remembrance of his life and service, and be it further

RESOLVED that these resolutions be spread upon the minutes and copies sent to his family and the Church Press.

Attest:
SAMUEL T. WAGNER,
Secretary.
Dec. 2nd, 1927.

Services

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

The Incarnation, New York
Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D., Rector
Sundays, 8, 10 and 11 a. m., 4 p. m.
Daily, 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.
Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursday, 7:30 and 11.

St. James, New York
Rev. Frank Warfield Crowder , D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

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, 12.

St. Paul's Cathedral, Buffalo.
Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

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

St. John's Cathedral, Denver.
Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.
Church School, 9:30.

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

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

St. Mark's, Milwaukee.
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
Sheldon Foote, M.B., Choirmaster.
Magnificent new Austin organ.

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

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Trinity College, Hartford, Conn, has one of the best pre-medical courses in the country: its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

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A Thorough and Select CHURCH SCHOOL for Boys.

Special attention given to College preparation. The Lower School for Little Boys Entirely Separate in New $100.000 Building.

Rev. Charles Herbert Young, M.A., Rector

ADDRESS P. O. BOX, HOWE, IND.

Diocese of Chicago, who also preached.

* * *

The Woman's Auxiliary of the Diocese of Honolulu has given a set of Communion vessels to St. Margaret's School, Tokyo, which are now used in the temporary chapel of the school.

* * *

So many requests have been received by the American Bible Society from flood sufferers in the Mississippi valley for Bibles containing Family Record pages, in order that the entries may again be made while the old and damaged records are still in mind, that the Society has issued some thousands of Bibles with Family Record, specially inserted. Owing to the destitute circumstances of many of the families, the distribution of these will have to be without financial return.

* * *

In celebration of the fiftieth anniversary of organized work of the Brazil agency of the American Bible Society a consecutive Bible reading campaign was started throughout Brazil on September 7th, the country's National Independence Day, which lasted until Universal Bible Sunday, December 4th, a period of eighty-nine days. The Gospels of Luke and John, the Acts of the Apostles and the Epistle of Romans, in which there are just eighty-nine chapters, were the books used.

* * *

Two groups of clergy in Long Island have developed a plan for meeting their own spiritual needs and obtaining help from each other in frank discussion of specific personal problems and in united intercessions for each other and for the church. It may be that other clergy, elsewhere, will find valuable suggestion in an account of it.

Clerical Changes

BAYLOR, Rev. J. William, deacon, has accepted charge of the colored mission of St. Andrew's, Lexington, Kentucky.

BOTKIN, Rev. Warren L., rector of St. John's, Parsons, Kansas, has accepted the rectorship of St. James', Texarkana, Texas.

DUE, Rev. Paul, rector of St. Peter's, Cynthiana, Kentucky, has accepted the rectorship of St. James, Bucyrus, and Grace, Galion, Ohio.

EDWARDS, Rev. Harold J., rector of Immanuel, Weston, Conn., has accepted the rectorship of Trinity, Seymour, Connecticut.

MONTGOMERY, Rev. Hugh E., rector of St. John's, Stockton, California, has accepted the rectorship of All Souls', Berkeley, California.

PLUMMER, Rev. A. Harold, in charge at Brownville Jct., Maine, has been placed in charge of St. George's, Sanford, Maine.

PURCHASE, Rev. H. G., non-parochial, is to be assistant at Trinity Cathedral, Newark, New Jersey.

SPENCER, Rev. E. P. S., rector of St. Paul's, Waterbury, Conn., has accepted the rectorship of St. Mark's, Mystic, Conn.

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