

The **WITNESS**

CHICAGO, SEPTEMBER 13, 1928



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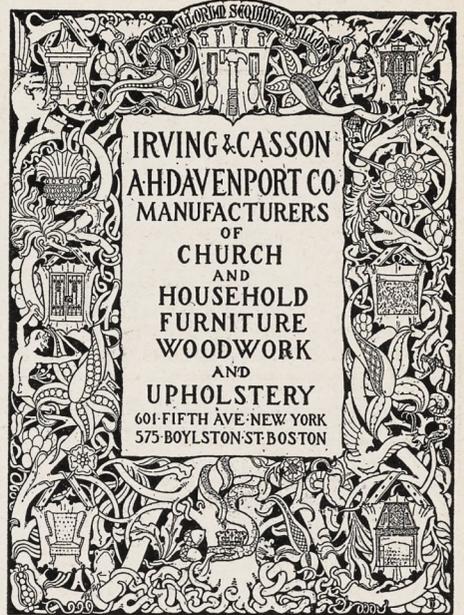
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AN OPEN LETTER ON CHINA

A Missionary Replies to Bishop Huntington

By

REV. L. B. RIDGELY

THE Bishop of Anking, with whom I was so long a fellow-worker, and who is still a very dear and much respected friend of mine, will pardon me, I am sure, that I venture to say a word in your columns in regard to his "Open Letter." I do so not to rouse excitement nor stir up controversy, but quite the contrary.

The point-blank question in which he sums up the crux,—“Are our Chinese Schools and our Chinese Churches to be conducted from 281 Fourth Avenue or from the field,” has a very simple answer. Of course they are not to be conducted from 281 Fourth Avenue, but neither are they to be conducted without reference to 281 Fourth Avenue, insofar as “281” is concerned with administering to them the funds entrusted to the National Council by our Church people at home for spreading “the Doctrine and Sacraments, and the Discipline of Christ... as this Church hath received the same.”

FOR INSTANCE

There may be times when the Department of Missions feels it desirable to ask even Bishops to consent to delay in carrying out certain projects because it seems to them for the general good of the Mission work as a whole, and the Church as a whole, that such projects should not be immediately carried out. It is conceivable that the Department, for the same reason, might ultimately even ask some Bishop or Bishops to give up some project or projects. This is, of course, a hardship, but not necessarily an injustice, any more than when in our Church at home a majority of the House of Deputies, *e. g.*, passes a canon that prevents some Bishops from carrying out some sincere convictions, and a majority of the Bishops think it to the general interest to accept and allow the limitation and ask all to hold personal judgment in abeyance to gen-

eral. The Department, in its action, is not assuming that the Bishops “do not care whether the character of Schools is Christian or not,” but only reckoning with the historic certainty that even Bishops have, at times, and with the best intentions, made mistakes. The Department is in duty bound to guard against difficulties and to secure that actions which rouse the fears of the Church at home shall be as few as possible.

And here is “the rub.” The matter of the registration of Schools is one that is causing great difference of opinion and action, not only among the Missions, but within the working body of each. Such differences of opinion are found among our own people, both Chinese and foreign, and even our Bishops are not all agreed. To say that “on one point the Department went contrary to the opinions of all four” of our American Bishops is not to say that on that point all the four agreed, but that they all disagreed. When even the Bishops disagree what can the Council do but act as “Moderator” till things become clearer?

THE CHURCH IN CHINA

And this brings up another important point. The Bishop of Anking speaks only of our four American Bishops, but there are altogether fourteen Bishops of our Church in China, two of them Chinese, and it behooves us and the Council to know what is the opinion of the whole house of Bishops in China, and the whole Chung Hua Sheng Kung Hui on this matter, which so deeply concerns the whole life of the whole of the Catholic Church in that land. The General Synod, held in Shanghai in April this year was far from being agreed on details in this matter, and while agreeing in principle to the desirability of registration, added that for the present “whether the conditions are suitable and whether we should proceed to

register we leave to individual Dioceses to decide," but later the Bishops added a Resolution that under registration "Church Schools should have the right to include optional courses in religion" and "the students should be voluntarily allowed to attend religious services." And the House of Deputies passed a resolution petitioning the authorities of the Chinese Government, "that Christian Schools be allowed to require Christian Students, with the approval of their parents, to attend classes in religious instruction, and services for Christian worship." The House of Bishops did not concur in this but sent a message to say they "do not object to the House of Delegates sending such a petition if they desire to do so." The chairman of the House of Delegates was, in fact, finally ordered so to do.

THE RESOLUTION

The Resolution of the Council in New York does not forbid carrying on Schools without registration, nor does it even forbid registration if any of our Chinese Christians wish to try the experiment of maintaining such, but the Council naturally hesitates to appropriate trust funds to financing schools that, under the present understanding, or misunderstanding, of the regulations imposed by the Chinese Government, might be compelled educationally to give up all religious character and aim and financially to become confiscate. A careful reading of the Resolutions will convince most readers and I think the Bishop himself that they do not intend "an absolute denial of any chance of registration," but only a delay. He himself admits that the subject is only deferred, by the resolution, "to a time when a stable government shall be established and a national system of education be in effective operation."

The Resolution reads: (1, par. 6) "That until the above conditions can be complied with, no authorization be given to register any educational institutions supported in whole or in part by the aid of the Church in the United States." And the "above conditions" are (par. 5) "That whenever a stable government shall be established and a national system of education be in effective operation, it (The Council) will consider sympathetically any regulations regarding private schools supported in whole or in part by this Church, which may be formulated by the Government." The third section also states that "in view of the unsettled conditions it (The Council) cannot authorize the registration of our schools, but hopes that at least some of the schools may be carried on without registration."

It is a little difficult to see why the Bishop is so indignant that the Council hesitates to support schools in which the Government regulations are said to demand the teaching of a book,—the "San Min Chu I,"—which the Bishop himself, with all his excellent knowledge of the Chinese language and his long experience in Chinese life and Chinese Schools, considers "highly objectionable" and does "not wish to have taught." What could the council do but say, "We feel bound to object to registration till such difficulties can be removed"?

The only alternative to such moderate restraining

action as this would seem to be that the Council should simply pay out funds without questioning, and leave every Bishop to do as he pleases; but that would seem to savor of a degree of absolutism in Episcopal authority, which he would hardly himself be willing to endorse.

THE ALTERNATIVE.

The Commission sent out by the Department was composed of men exceptionally well qualified to study and understand the matter in hand; they were given special and remarkable opportunity to see and to study thoroughly the most important things, and to meet separately and together, the persons in China, both Chinese and foreign, who are best qualified to convey the values of what they saw and heard. That Commission sent in a report which the Bishop of Anking admits shows great care and the intention of fairness, and which he in most points commends. Surely we cannot blame the Council that it accepted the recommendations of such a Commission based on such an investigation. How could they reasonably do otherwise?

Theology

By

BISHOP JOHNSON

WHEN theology is mentioned the average man reaches for his hat and murmurs an apology about an engagement which demands his immediate presence. And yet there is nothing which the average man needs more than instruction in theology; and nothing which he really wants more. The man who will quote with full approval Pope's lines:

*"O'er forms of Creed let senseless bigots fight,
He can't be wrong whose life is in the right"*

is the very man who in his own heart hungers for definite knowledge about the Christian Faith.

For Creed and life are, after all, intimately connected—what a man really believes shows itself in life, and good intentions need clear doctrine in order to make them effective along lines which are worth while. The Apostle's Creed is an outline of those great facts which are the motive power of all Christian living. God the Father, the Creator and Preserver of all, to whom we may go in prayer; God the Son, the Redeemer from sin, to whom we may go for pardon; God the Holy Ghost, through whose sanctifying power in the Church we may go for strength to gain the victory; the life of the world to come. Not one truth in all these "doctrines" which is not a tremendous motive power over life, not one which can be left without leaving the life paralyzed. "The Lord is my Shepherd" could not have been written by one who was ignorant of the doctrine of Providence, and the comfort which it brings is the comfort of theological doctrine.

In natural science men have a clear conception of definitely established truth. We have no doubt as to

the fact of physical and chemical laws, nor of evolution as the method by which the present forms of life came into being. There is in the realm of the natural sciences a very definite and very dogmatic system of established truths which we accept as the necessary basis of any scientific knowledge.

So there is in Christian doctrine, and the fact that there is such a system, and the facts contained in that system ought to be the possession of all Christian people. When a person attacks religion there is no more reason for the Christian to feel unsettled than when some ignorant man protests that the sun does move. We do not feel uneasy under the latter statement simply because we know the reasons which have led astronomers to believe that it is the earth which revolves and gives to the sun its apparent motion. Did Christian men only know something about the reasons for the Christian faith they would feel just as confident and at ease when Christianity is assailed. The man who feels unsettled bears testimony in his own heart to his lack of proper instruction in those things which constitute the certainty of the Christian Faith.

There is, no doubt, a fear of theology because of the mysteries with which it deals. Natural science also is full of mysteries. But the mysteries of science constitute one of its most alluring attractions, and science does tell us enough of fact to be of immense value, in spite of all the mysteries it contains. So theology, along with its mysteries, which are beyond our fathoming, gives enough of light to illumine the path of life that we may walk therein with confidence and peace.

Notes on Worship

By

IRWIN ST. JOHN TUCKER

LET us practise turning our perplexities around and looking at them the other way. They may dissolve under the unaccustomed point of view. Take the question: "Why don't people go to church?" Turn it around, and ask instead, "Why should people go to church?"

"Oh," you reply, "they ought to go to God's house." True enough. But are you sure your church is God's house, and that a visitor will always find Him in when he calls? Can one find God there more readily and more certainly than anywhere else?

Look at your own parish church with the eye of a stranger. Would you, if a stranger, want to come again?

I have wandered into many a so-called church where one had as much chance of finding God as of finding snowballs in August, fish in the desert sands, or fruit on a hatrack—churches where the minister was very evidently bored; churches where there was as the old prayer-book said, "More business to find out what should be read than to read it when it was found out"; churches where never a friendly hand or a welcoming smile came my way, but many a curious and

suspicious eye instead; churches dusty, littered with torn hymn books, cluttered with discarded truck and full of a horrible dead air like that of a sepulchre.

Why should people go to such a church? The answer is simple and decisive. They shouldn't. There shouldn't be such churches. The first note to any one entering a church for the first time should be fellowship. He should find a welcome. Things should look as though he were expected. His welcome should be unobtrusive, but unmistakable and warm.

Talk to strangers. Make them welcome. I've been in churches where even the attempt of younger members of the congregation to take part in parish work was resented by "old-timers" as an unwarranted intrusion. There should be no strangers, no outsiders in the Father's house. That does not mean rush them into full membership at the first visit. But it does mean making them feel glad to be there.

For this reason the First Degree of the Order of the Sangreal is the Degree of Fellowship. Its spiritual work is the joyous study of the Prayer Book. But its corporal work is the science of fellowship; how to make people feel at home; how to have a good time; how to make visitors so glad they came, whether to regular worship or to a party, that they cannot be prevented from coming again.

A Book Review

By

A. MANBY LLOYD

THE LOOKING GLASS OF LAMBETH is the title of a trenchant criticism of Anglicanism by "The Unknown Layman." The author deals with all sorts of people, from the Archbishop downward. In Dr. Davidson he sees a certain opportunism. Twenty years ago the Archbishop told Sir William Harcourt that Anglo-Catholicism could not be suppressed and he has found it so in actual experience. "Dogged" is the word written all over Dr. R. D. His bushy eyebrows, firm mouth, steady, stocky figure, all tell of a man of courage and determination—a man who thinks for himself.

Of other Bishops the author speaks freely. Of Dr. Frere he says: "He has been bold enough to declare that every step that the English Church takes toward Rome is a step to be welcomed." Of the Bishop of London: "a man hungry for smiles, with little capacity for administration and none at all for debate, though twenty years ago he was a great preacher. Wiser bishops have ruled at Fulham. Never a kindlier Christian gentleman." Dr. Furse of St. Alban's, he says, affects a wide-brimmed Buffalo Bill hat and his appearance suggests a sort of ecclesiastical bush-ranger and passes, as large men are apt to pass, from entire self-confidence to considerable self-distrust.

There will be those who will enjoy these intimate sketches, done with an entertaining style.



A CORNER OF THE CAMPUS

SAINT ALBAN'S SCHOOL

The Chicago Diocesan School for Boys

By

REV. E. J. RANDALL

FIFTY-FIVE miles directly west of the great metropolitan center of the Middle West, surrounded by the rich rolling prairie land of Northern Illinois, stands Sycamore, one of the cleanest, most wholesome towns of the State. Here, St. Alban's School is located. St. Alban's was founded some twenty years ago, at Knoxville, Illinois, near the famous St. Mary's, by the Rev. Dr. Charles W. Leffingwell, one of the best-known and saintliest of the Educators of the past generation. Later, the Rev. Llewellyn B. Hastings became Head Master and the school was moved to Sycamore, occupying the buildings of Waterman Hall. In 1924, the Board of Trustees of Waterman Hall took over the School, became responsible for its obligations, and St. Alban's became the Diocesan School for Boys of the Diocese of Chicago.

Since that time, a new class-room and dormitory building has been erected, the Head Master's rectory has been remodelled, and the first stage of a substantial new gymnasium has been completed. In January 1928 the Rev. Charles L. Street, Ph.D., became Head Master.

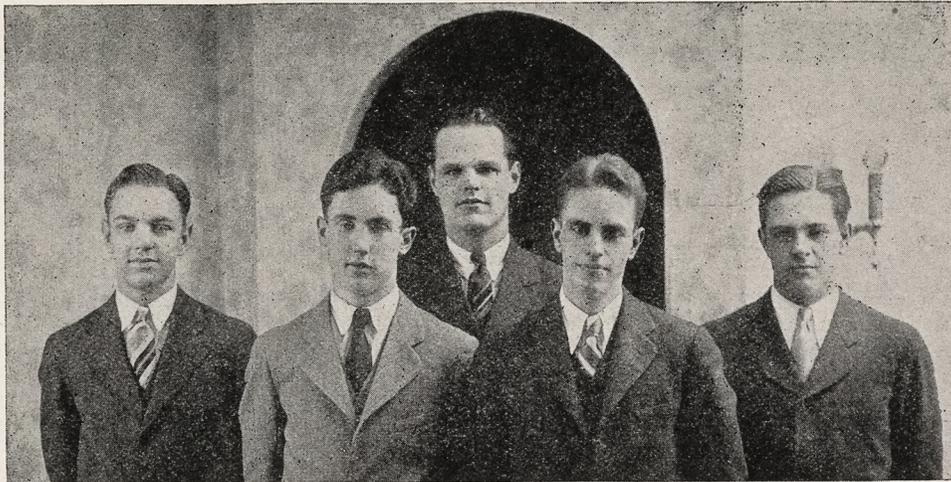
St. Alban's has this year one of the best faculties

it has ever had, most of whom have served in the school for several years. The additions this year of a new Latin teacher, a Physical Director, and a clergyman to assist in the services and teach Sacred Studies, have materially strengthened this earnest group of capable teachers.

The School is well equipped along academic lines to prepare boys for the College Board entrance examinations for Eastern Universities, and is also an accredited School for the various State Universities.

The boys at St. Alban's have had a splendid health record. The food is wholesome, well-balanced, and plentiful, and every boy is encouraged to take part daily in out-of-door activities. A small infirmary, in charge of a competent nurse, provides for temporary cases of illness and minor injuries, while the Sycamore Hospital in the immediate neighborhood of the School, is available for any more serious cases of illness.

The beautiful Gothic Chapel on the School grounds forms the center of the religious life of the School. Here morning after morning is offered the Holy Eucharist, and here the boys and the faculty meet regularly for worship. Here, also, the boys are taught



THE SENIOR COUNCIL

to sing in the choir, to serve at the Altar, and to take part in the reading of the Church Services. The aim of the School is to develop the religious life of each boy in a sane, healthy, earnest way, without compulsion; and to make that part of his life as real as the intellectual and the physical. Definite courses in sacred studies are a part of the regular curriculum of the School and train the boys to be intelligent Christians and Churchmen.

St. Alban's is not a Military School. This not only reduces the expense of the school, but makes possible a more normal, home-like atmosphere, with a discipline adjusted to the needs of each individual boy. The system of self-help, the school chores, the care of his own room by each boy, the system of student government, the family-life—all these help to develop in the boy regular habits of orderliness, a sense of responsibility, and consideration for others.

To parents and guardians of normal, manly boys, who want wholesome, healthful surroundings, careful and thorough instruction, well-supervised games and sports, a happy family life, and sane, earnest religious training in religion and the Church, the Trustees, Head Master, Faculty and many friends of the School commend St. Alban's.

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A Prayer

Written by

GEORGE DAWSON

GRANT unto us, Almighty God, that when our vision fails, and our understanding is darkened; when the ways of life seem hard, and the brightness of life is gone,—to grant us the wisdom that deepens faith when the sight is dim, and enlarges trust when the understanding is not clear. And whensoever Thy ways in nature or in the soul are hard to be understood, then may our quiet confidence, our patient trust, our loving faith in Thee be great, and as children knowing that they are loved, cared for, guarded, kept, may we with a quiet mind at all times put our trust in the unseen God. So may we face life without fear, and death without fainting; and, whatsoever may be in the life to come, give us confident hope that whatsoever is best for us both here and hereafter is Thy good pleasure, and will be Thy law.

To One Distressed

By

L. LE MESURIER

THOU sayest, poor child, thou canst not find Me,
Though thou hast sought with tears!
Now sit thee down, and let Me find thee,
And heal thy broken years.

Though in the dark thou needst must wander
Till thou hast pierced the Veil,
Yet be at ease, and in contentment ponder,
Because God cannot fail.

Let go of trouble. Cast behind thee
All that destroys thy rest.
Canst find Me not? But I shall find thee,
And take thee to My breast.

THE CHURCH POSITION ON PROHIBITION

A Sermon Preached

By

REV. FRANK E. WILSON

IN view of the wide newspaper publicity given to a pronouncement emanating from the Church Temperance Society of the Episcopal Church, it seems justifiable to take this occasion to make clear what is the position of the Episcopal Church on temperance, Prohibition and the observance of law.

The Church Temperance Society is a voluntary organization comprising members of the Episcopal Church, small in numbers and made up mostly of people in the eastern dioceses. Like any other organization, it has a perfect right to speak for its own membership but it has no right whatever to speak for the Episcopal Church. As its name suggests, the original purpose of this Society was to promote the Christian virtue of temperance and it was established for that purpose many years before the prohibition laws came into existence.

Now the Church has always taught temperance as a Christian principle. By Christian standards drunkenness was a sin before the 18th amendment to the Constitution of the United States was adopted as it is now. But that has nothing necessarily to do with prohibition one way or the other. Neither from the Bible nor from Church history can the prohibition of intoxicating liquor be converted into a Christian principle. Apart from the question of observance of the law, the man who makes moderate use of alcoholic beverages may be just as good a Christian and just as good a Churchman as the man who abstains from the use of them entirely. Prohibition is a legislative attempt to solve a social and economic problem and it is not a religious issue.

For that reason the Episcopal Church has steadily declined to involve itself in the political complications attending the various phases of prohibition legislation. Temperance—yes. There are no two ways about that. But when it comes to prohibition as the only method of achieving temperance, opinions within the Church may differ very radically and rightly so.

Therefore when the Church Temperance Society publishes a statement antagonistic to our present prohibition laws, it does not and cannot speak in any official way for the Church. This newspaper statement tells how a questionnaire was sent

to some five thousand of the clergy, of whom approximately half responded. One may be justified in assuming that all those who were unsympathetic with our present laws hurried to get in their replies, while many of those who favor the laws considered it a futile undertaking and declined to enter into a controversy. It was a post-card questionnaire. On a small card the clergy were asked to answer half-a-dozen questions with a simple Yes or No. In a situation as confused as this one is, such plain categorical answers could scarcely give a satisfactory expression to the honest attitude of most of the responders. On the face of it, then, any such partial poll of the clergy, conducted in such terms, would be exceedingly inaccurate and, for the Church as a whole, would be largely misrepresentative. A better idea of the Church's point of view may be obtained from a resolution unanimously adopted by the House of Bishops at the General Convention of 1925, which reads as follows:

"Resolved: That facing the danger of the spirit of lawlessness in American life, we welcome the renewed efforts of the Government of the United States to enforce strictly and impartially the Prohibition Laws and the Anti-Narcotic Laws, which are so widely and cynically disregarded; and we call upon the people of our Church to set a good example of that obedience to law without which no Democracy can endure."

For my part, I consider it exceedingly unwise and equally unfortunate that such a statement as this from the Church Temperance Society should have been put out at this particular juncture. Whatever value it contains would be just as valuable after the presidential election next November as it is now. To issue it at the present time courts the danger of projecting the Church into a political campaign which is already far too greatly confused with religious prejudices from more than one direction and into which the Church has no right to enter.

I believe the eighteenth amendment did represent the sentiment of this country when it was adopted and I believe it still represents the prevailing sentiment at this moment. The enthusiastic hopes of those who led the movement ten years ago have not all been realized, as might have been expected. But in spite of grievous maladministration, I believe

the benefits far exceed the evils which have followed.

It is always easy to blame the ills of society upon something which you do not like. So it is not at all surprising that the opponents of prohibition should make the eighteenth amendment responsible for all the crime and lawlessness which trouble us in this country today. But such a line of reasoning is in no way convincing to me. Modern civilization is far too complex to allow of any such simplified answer to its deficiencies. I find a great increase of crime and lawlessness troubling other countries as well where no prohibition laws have been contemplated. Five years ago, when I was in London, the government authorities were raiding the Soho district for bootleggers and Soho is one of the wettest spots in Europe.

To find any direct connection between the eighteenth amendment and the post-war crime wave is pressing coincidences too far. Similar arguments might be made for other coincidences. For example, the nineteenth amendment was adopted at about the same time as the eighteenth but I have yet to hear anyone seriously blame the increase of crime on the introduction of woman's suffrage.

So far as I can see, there is only one self-respecting course for this country to follow, and that is to settle down to the proper enforcement of its own laws. For this country to acknowledged itself whipped by a lawless minority would be a case of national surrender and a public confession to the total failure of representative government. That is something we can scarcely permit. From which it logically follows that the good Church people who deal frivolously with the bootlegging business will have much to answer for to future generations.

The Church urges you as decent citizens to respect the laws of the social order in which you live, certainly so far as no Christian principles are at stake. As for social and economic expedients advocated for the general good, the Church recognizes your privilege to hold such opinions as you prefer.

"Be not drunken with wine wherein is excess; but be filled with the spirit," says St. Paul. That is good Christianity. If we were all filled with the Spirit of God, temperance

(Continued on page 15)

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

A READING of Mr. Ridgely's open letter, together with the report submitted to the National Council by Bishop Sanford and Dr. John Wood after their return from China, which may be secured from the department of missions for the asking, certainly makes one aware that the Church is dealing with a delicate and trying situation.

It is to be hoped that each deputy to General Convention will have read not only the open letter by Bishop Huntington, and the answer to it by Mr. Ridgely, but also the commission's report, for this matter will certainly be one of the most important questions to come before Convention, since the polity of the Church is involved. Bishop Huntington has asked whether the work of the Church in China is to be conducted from 281 Fourth Avenue or from the field, a question which will have far reaching results whichever way it is settled. Mr. Ridgely reminds us that funds are entrusted to the National Council for spreading "the doctrine and sacraments, and the discipline of Christ—as this Church hath received the same." Certainly the Bishops in China are aware of this trust and there are many Churchmen who will feel that these Bishops are as capable of administering wisely and honestly the funds sent to them as are the members of the commission, which after all spent but a few weeks in China.

Mr. Ridgely writes; "The department is in duty bound to guard against difficulties and to secure that actions which rouse the fears of the Church at home shall be as few as possible."

Whose fears and what fears? Are there any considerable number of Church people who are fearful that our distinguished Bishops in China will not administer funds sent to them through the National Council wisely? Certainly we cannot doubt either their sincerity of purpose or their ability; one would assume therefore that they might be left to handle this situation in a country where they have spent so many years.

Mr. Ridgely reminds us that we should know the opinion of the whole Church in China and not merely that of our American Bishops. He then gives us the action taken at the General Synod held in Shanghai in April of this year. There the Church of China agreed to the desirability of registration, but left it to the individual dioceses to decide, the Bishops



BISHOP BRENT
To Present Report on Unity

later adding a resolution that "Church Schools should have the right to include optional courses in religion" and "the students should be voluntarily allowed to attend religious services."

From reading Bishop Huntington's Open Letter (see Witness for August 9th) one gathers that he merely wishes to carry out the policies of that General Synod. Instead of being allowed to do so he is told, by our National Council, that under no circumstance shall an educational institution under his charge be registered, and that if one is registered all financial support for that school coming from the Church in the United States will be cut off. In certain districts in China schools can be registered without greatly changing the Christian character of the schools. Why should not each Bishop be allowed to determine what schools should be registered and what schools should not be registered?

The question involves more than China. Is ours an Episcopal Church, with the polity that the name implies or is it a Church run by secretaries in New York? Historically we are an Episcopal Church, but there are many who feel that for several years we have been rapidly coming to be a Church administered by boards. There is undoubtedly merit in the latter polity. Nevertheless if

there is to be such a fundamental change most Churchmen will wish to arrive at it openly.

* * *

Renewed efforts to achieve Christian unity following the World Conference at Lausanne a year ago, are urged in the report of the Joint Commission on Faith and Order to the General Convention. The report is sponsored by Bishop Charles H. Brent, of Western New York, who presided at the Lausanne Conference, Bishop William T. Manning, of New York, President of the Commission; Bishop James De Wolf Perry, of Rhode Island, its Executive Secretary, George Zabriskie of New York, its Treasurer, Bishop Thomas F. Gailor of Tennessee, former President of the Episcopal National Council, and other leaders of the Church, recommends that the Continuation Committee composed of representatives of 100 participating Communions, "be informed that in the judgment of the General Convention of the Episcopal Church, the World Conference should be continued, care being taken to preserve its educational nature by excluding schematic action; and that when the opportune time arrives this Church will gladly participate in another meeting of the Conference."

The Convention is also requested to continue the Commission with instructions "to appoint in the near future a special committee of theologians and scholars—not confined to the members of the Commission—for the purpose of assisting the Commission to consider and report to the next General Convention on the Lausanne Report, and to confer as opportunity occurs on questions of Faith and Order, with other Christian Communions."

Noting the fact that it was a resolution of the Episcopal General Convention of 1910 which launched the movement for Christian Unity, the report details the successive steps which led to the Lausanne Conference, through the constructive work of the Continuation Committee representing 100 separate participating communions. A business committee of which the Hon. Charles E. Hughes, was Chairman, supplemented the efforts of this Continuation Committee, and the Lausanne Conference followed in August, 1927.

Discussing the results of this first general world conference on Christian Unity, the report of the Episcopal Commission says:

"Considering the numerous differ-

ences, some very acute, which had to be faced, the success of the Conference in finally receiving for transmission to the churches six of its reports without a divided vote, was amazing. None the less, these reports are registers of discussions rather than committals of the individual members to the specific propositions affirmed in them. They are not transmitted to the churches as formal agreements or resolutions to be ratified, but as material for consideration, discussion, and further conference. It is to be remembered that the expressed purpose of the World Conference which your Commission was appointed in 1910 to bring about was educational. Its aim was to promote mutual understanding between Christian communions throughout the world, both of their agreements and of their differences, faithfulness to convictions was clearly premised; and in order that no communion might be deterred from sending delegates through fear of compromising committals, it was stipulated that the Conference should be limited to 'study and discussion without power to legislate or to adopt resolutions.'

"In other words," the report declares, "the Conference was educational rather than determinative, and initiated rather than completed the study and discussion for which it was assembled. In thus initiating such study and discussion, it accomplished its true aim, and, by the grace of God, accomplished this in surprising degree."

Summarizing, the report concludes:

"Two conclusions are obvious. The first is that the reports transmitted to this Church and to other churches, do not require, or recommend, the adoption by the General Convention of any of the statements contained in them; but they constitute a body of highly important material for the deliberate consideration of their respective subjects, to which the Conference invites us. The second is that the Conference should go on, and should carefully retain that freedom from schematic pro-

posals and official committals which made the Lausanne Conference so successful."

* * *

An unique service was held in the Cathedral of the Anglican Church in Buenos Aires the day the Kellogg peace pact was signed. The preacher was the Rev. William Adams Brown, Methodist from the United States, who delivered his address from a pulpit draped with the American flag; the lesson was read by a Presbyterian minister, while the rest of the service was read by the arch-deacon.

* * *

The Rev. Francis J. Bloodgood, rector of St. Andrew's, Madison, Wisconsin, told his congregation the other day that the religious bigot was a blot on the landscape, and that it mattered not a particle whether he was a Catholic bigot or a Protestant bigot.

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tion. Just as humility perfects us toward God, so does meekness toward our neighbor. Last year at this time, I was in Lausanne at the World Conference on Faith and Order. If we learned anything, it is that we do well to stop talking about converting each other and devote our attention to being reconciled to each other. I am appealing to all those who believe that Jesus Christ lifted mankind into a higher world than this visible world. I am asking that all shall recognize in all possible ways that they are friends of each other. I would ask you to establish a Garden of Eden of the Holy Spirit where you may forget your differences and remember only your agreements.

"Then the Church, though still divided, will be delivered from that seed of bitterness which jealousy engenders. I ask for an increase of actions that have the power of uniting all men in sympathy. The test of churchmanship is in the respect we have for the personality of others."

* * *

The Rev. Ira C. Young of El Paso has written us a letter in which he takes healthy wallops at what he considers to be current evils in the affairs of the Church. First of all he thinks that this business of divid-

ing dioceses is a silly business; that as a matter of fact several dioceses now existing should be united in order to give a bishop a healthy man's job. He names several; Indiana, he says should be one diocese; likewise Kansas, Kentucky, Nebraska, Michigan, North Carolina and South Carolina. As for creating new dioceses by chopping off pieces from those that now exist it does nothing but create a job for some person who wants to be a bishop. To quote:

"We already have about 150 Bishops to give Episcopal supervision to about a million and a quarter communicants. That is perhaps three times as many as we need. The Roman Church in this country has 118 Bishops to give Episcopal supervision to more than eighteen million communicants. A Roman Archbishop with one assistant bishop serves more communicants than we have in our whole Church, and in addition he is the Bishop of the Roman chaplains in our army and navy."

Mr. Young objects to the creating of a new office, that of Sufragan to the Presiding Bishop, on the grounds that one man ought to be able to take care of the duties of that office without greatly burdening himself. "The demands of our Church for money have almost reached a limit.

The only Church Program we hear about is a program to raise cash to pay bishops and secretaries. This condition of affairs is becoming burdensome and it is time to call a halt."

* * *

The Seaman's Church Institute in Manila is quartered in a small rented building which is entirely inadequate for the work they are called upon to do. An effort is therefore being made to raise funds with which to build their own building. The Institute in New York is contributing \$8000 and it is hoped that \$4000 will be raised in Manila. The American Legion there has agreed to raise part of it.

* * *

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man told his class, some of whom have had twenty years' experience in the pulpit. "It is hard to convince the younger generation that a building with a leaky roof and a run-down-at-the-heel appearance is a House of God.

"A minister must be a better executive than a business man. The business man can hire his employes. The minister, for the most part, must depend on voluntary help. You must thrash out the best method of instilling efficiency into these volunteers.

"A minister is no less a seer, or prophet because he incorporates into his spiritual guidance some good common business sense. As a matter of fact, once the church is properly organized and placed on a sound business foundation, the pastor is free to devote more of his time to the actual spiritual guidance of his flock.

"Church attendance can be swelled by constructive letter writing, letters in which some of the principles of sales correspondence are incorporated. The church can be an efficient organization, without the sacrifice of the church atmosphere."

The apportionment assigned to the Philippines for the years 1926-1928 was nine hundred dollars. In 1926 the Diocese paid \$1,334 or 148%, thus standing second in the entire Church. In 1927 \$1,187 or 132% was paid. Despite this slight decrease the Convocation of last January voluntarily (yes, enthusiastically) accepted an apportionment of \$1,250, an increase of nearly forty per cent. Of this increased amount \$625 was due on June thirtieth. On that date \$706 or 113% had been paid in.

Word has been received of the death at the Grant Hospital, in Chicago, of Mrs. Francis Key Brooke, (Mildred Baldwin), the widow of the late Francis Key Brooke, first Missionary Bishop of Oklahoma, who died in October, 1918. On July third of this year Mrs. Brooke, who was then living in Gambier, Ohio, suffered a paralytic stroke. She recovered partially from this stroke and was able to be moved to Chicago.

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Shortly afterward she had a second stroke, other complications set in, resulting in her death.

Mildred Baldwin Brooke was born on February 26, 1859, the daughter of Milton and Ruth Sheldon Baldwin. In 1865 she went with her mother and her aunt and uncle, the Reverend and Mrs. John Newton Lee, to Topeka, Kansas, where the latter were taking charge of the new school for girls, the Episcopal Female Seminary of Topeka, later known as the College of the Sisters of Bethany. Mrs. Brooke was graduated from this school in 1877 and went at once to Fort Keogh, Montana, where with her mother she had the school for the children of the officers and soldiers of the Fifth Infantry for two years. During these years she went with other ladies as the guest of General Nelson A. Miles on a trip through the newly surveyed Yellowstone Park, a distance of five hundred miles on horseback. This was probably the first time that white women had ever been in that region.

The Rev. John B. Panfil, engaged for the last three years in the work of the Church at Mosul, Mesopotamia has just reached New York and will remain in this country until after the General Convention. Mr. Panfil is accompanied by his sister

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Miss S. E. Panfil. Reports from the Mosul district which he brings, are heartening and optimistic. He tells of three new day schools in surrounding villages recently established by permission of the Moslem Government and in our charge. These schools will train sixty or more children each. The curriculum includes work in three languages, Assyrian, Arabic and English, while the actual school work is secular in nature. Each daily session is preceded and followed by a Christian service in church. Mr. Panfil also reports improved conditions generally with greater and constantly increasing concord among the various races. The Government has given permission for twenty-four additional day schools. This being an opportunity for future expansion as finances will permit.

* * *

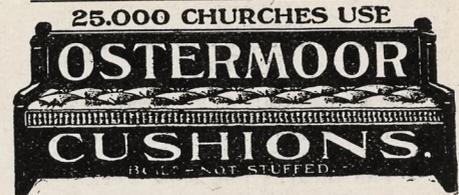
A letter from Archdeacon W. C. Marsh, Williston, North Dakota, which speaks for itself: "Can you possibly find room for a few lines asking clergy all over the country who have any parishioners moving

into North Dakota to advise me? I would also be glad to know of any who have moved in during the past year.

"The care of the Isolated is one of the keys to many of our Prairie Church problems. So many people are lost to us because they move out into these great States where the Church has a mere handful of clergy and we never hear of the new settlers. Less than 20 clergy are covering an area greater than that of several New England States put together, but we are making an earnest effort to get a list of scattered Church people in North Dakota, and we intend to keep in touch with these people. We shall send them literature, and a monthly letter, and try to help them to feel that the Church has

not forgotten and does care about them.

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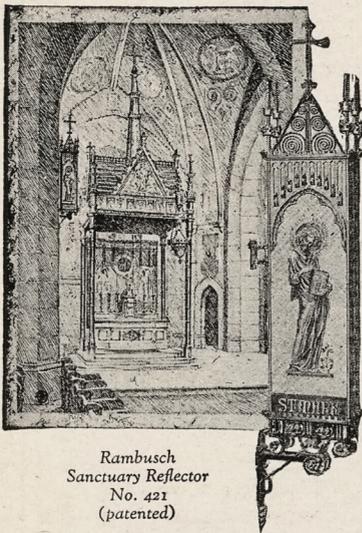
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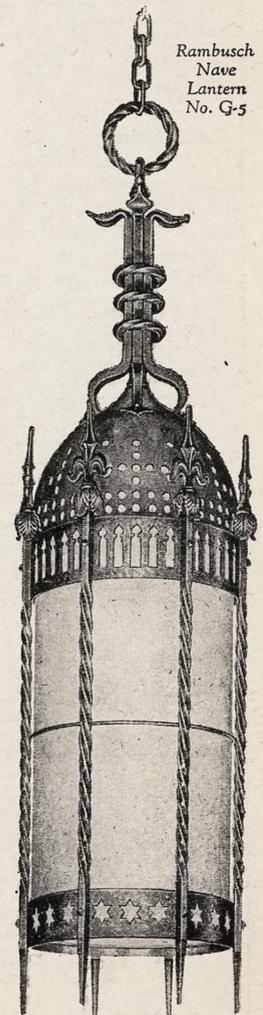
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of clergy whose people come to us may help us to save lots of individuals and families from being lost to the Church." * * *

The Rt. Rev. John Gardner Murray, as a member of the National Golden Rule Committee announces that December 2 has been designated as International Golden Rule Sunday for 1928.

This date proposed by the International Committee in Paris was confirmed at a June meeting of the National Committee presided over by Major General James G. Harbord at the Bankers Club in New York. Mr. Cleveland E. Dodge as Treasurer reported that \$820,591 was received during the two months, December and January, largely as result of Golden Rule Observance, but "the Golden Rule spirit has become increasingly prevalent through all the months of the year and donations are received midsummer from impulses imparted at Golden Rule functions or observance weeks or months before."

President Coolidge wrote to the Committee: "I hope the voluntary observance of Golden Rule Sunday may become increasingly prevalent in America and throughout the world. Begun as an attempt to care for the

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Governors of twenty-two states last year issued proclamations and accepted Chairmanship of State Committees. Bishop Murray states that plans are being formulated for an increasingly effective observance of Golden Rule Sunday this year.

* * *

Don't forget your Bundle for General Convention. Better order it right away, using the coupon printed elsewhere in the paper. Give your parishioners a chance to know what is going on in Washington. The first General Convention number will be the first of October when we will feature an article based on a questionnaire which has been sent to each deputy and each Bishop. Bishop Johnson will contribute articles stating what is apt to be done this year in Washington in these two Pre-Convention numbers and during Convention there will be reports and pictures which will give adequately but briefly the news of Convention.

* * *

The Rev. Charles L. Ramsay, archdeacon of Michigan, has accepted a call to be the rector of St. Paul's, Jackson, Michigan.

* * *

A special convention of the diocese of South Carolina is to meet on the 18th for the purpose of electing a Bishop and to consider the proposal which has been made to unite with the diocese of Upper South Carolina.

* * *

Laymen's and clergy conferences, in preparation for the Nation Wide Campaign are getting under way. Conferences were held last week in the diocese of Newark and similar conferences are to be held the 18th and 19th in the diocese of Springfield.

* * *

The Rev. William McM. Brown, former dean of Western Colorado has accepted a call to the rectorship of All Saints' Church, Denver.

CHURCH ON PROHIBITION

(Continued from page 8)

would automatically prevail and there would be no need for prohibition laws. But we know there are many of those among us to whom the spiritual values of the Christian Gospel mean nothing. Against them society is entitled to some protection. Certain very honest people think that prohibition is the best form of protection; others, equally honest, think it is nothing of the kind. It is time to keep our minds clear on the religious and non-religious aspects of the whole matter and to preserve a judgment which will be sane, reasonable, and as charitable as Christ would have it be.

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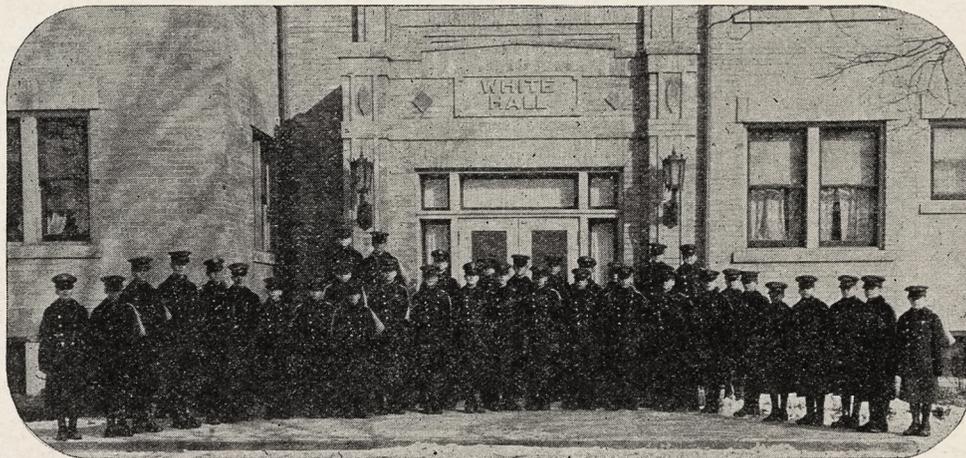
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