

The **WITNESS**


CHICAGO, SEPTEMBER 20, 1928

General Convention

will be reported by

Mrs. George Biller
Bishop I. P. Johnson
Rev. Frank E. Wilson

Hon. Geo. W. Wickersham
Rev. Geo. P. Atwater
Rev. W. B. Spofford

 HERE will be seven numbers, dealing chiefly with Convention matters, the first being the issue of October 4th. The paper may be obtained in bundles, for sale at five cents a copy at the church, at these prices: Ten copies for each of the seven weeks at \$2.80; twenty-five copies at \$7.00; fifty copies at \$13.00; one hundred copies at \$25. In order to obtain copies of the first General Convention number, the order must be received at our Chicago office not later than September 28th.

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THE GENERAL CONVENTION

How the Convention Is Run

By

BISHOP JOHNSON

IN the preface to the Prayer Book (page V) we read "It is a most invaluable part of that blessed liberty wherewith Christ has made us free that in his worship different forms and usages may without offense be allowed, provided the substance of the faith be made entire; and that, in every church, what cannot be clearly determined to belong to doctrine must be referred to discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, according to the various exigencies of times and occasions."

The preface also states that whereas in England, ("to which the Protestant Episcopal Church in these states is indebted, under God, for her first foundation, and a long continuance of nursing") revision of the Prayer Book is dependent upon the approval of the Civil authority, yet in these American States, ecclesiastical independence is assured and individual denominations "are left at full and equal liberty to model and organize their respective Churches, and forms of worship and discipline in such manner as they might judge most convenient for their future prosperity; consistent with the constitution and laws of their country."

The preface also goes on to say "that this church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship."

This seems to be a very clear statement of the reason for and the powers of our General Convention.

ITS FUNCTION

It is an ecclesiastical synod whose function is to preserve the elements of the faith as handed down to us through the English Church, but with full power to alter or amend any form of worship or act of dis-

cipline which shall be deemed convenient for the edification of the people.

CONSISTENT WITH CONSTITUTION

It is organized consistently with the constitution of the country. The two institutions are modelled upon almost identically the same plan. And this is consistent with the discipline of the primitive Church which always adapted the form of its organization to the state in which for the time it was operating. In the primitive days of Christianity the Church was divided into parishes, dioceses, patriarchates, in close similarity to a similar division of the Roman state. In Egypt, which was the private estate of the Roman Emperor, presided over by an official who represented the emperor, the Church had but one bishop to which all the rest were suffragans. This policy was peculiar to Egypt. The papacy in the Middle Ages was an adaptation to the peculiar social organism of feudalism. In modern times the division of the world into nations has created the foundation of national Churches, such as that of England, Sweden, and the Episcopal Church in the United States.

LIKE OUR GOVERNMENT

The United States has a chief executive, a judiciary and a legislative body consisting of two Houses; so the Episcopal Church has a Presiding Bishop, with his council or cabinet, a judicial court and the two houses of General Convention. The House of Bishops is composed of all the bishops having jurisdiction in the Church. The House of Deputies consists of four clergymen and four laymen elected by each diocese, with a single representative in each order for each missionary district.

HOUSE OF BISHOPS

The General Convention meets once in three years, opening on the first Wednesday after the first Sunday

in October. This year it meets in Washington. The House of Bishops will meet in the Ball Room of the Hotel Willard and will consist (at present) of 133 bishops having a vote and 18 who have seats but no votes. The sessions of the House have as their presiding officer the Rt. Rev. John G. Murray, Bishop of Maryland, who was elected Presiding Bishop in 1925 and serves until 1931.

In this House all changes in the Prayer Book and in the Constitution require consent in two succeeding Conventions, and at the second reading require a constitutional majority of all the bishops entitled to vote. In other words in order to alter the Prayer Book sixty-seven bishops will have to vote "aye" on the second reading in order to make it effective. The sessions of this House are open to the public in as far as accommodations are provided for visitors.

HOUSE OF DEPUTIES

The House of Deputies is composed of the deputies as before mentioned. Ordinarily they vote as a body, but upon the call for a division the clergy and laymen vote separately and both orders must concur in the affirmative to carry a measure. In the matter of revising the Prayer Book or on constitutional questions or upon the proper demand, they vote by dioceses, in which case a majority of the dioceses must concur in both the clerical and lay order. It is, as you see, not easy to get radical measures through General Convention.

This year the House of Deputies is to meet in the D. A. R. building, and at the opening session a presiding officer will be elected from its membership. Each house is entirely separate from the other and speakers are out of order who refer to the action of the other house in debating a measure. Each house is extremely jealous of its own dignity.

JOINT MEETINGS

A messenger conveys the messages from one house to the other and the presence of a messenger at the door of either house takes precedence of all other business. It is permissible when the houses disagree to ask a joint committee of conference and it is also in order to refer business to joint commissions composed of representatives from both houses. During the sessions of the General Convention, which usually lasts for sixteen working days, there are usually three or four joint sessions of the two houses for the purpose of hearing reports from the National Council and to discuss matters pertinent to these reports, but any legislation is referred to the joint action of the two houses.

THE AUXILIARY

Meeting at the same time as the General Convention is the triennial meeting of the Woman's Auxiliary, which meets this year at the Mayflower Hotel and which is a legislative body composed of five representatives from each diocese. This body is under the supervision of Miss Grace Lindley, the secretary, but Miss Elizabeth Matthews has been selected to preside over the sessions at Washington this year.

Other organizations pertaining to the Church are accustomed to have meetings immediately before or during the sessions of the Convention. Usually the attendance at the General Convention in bishops, deputies, Auxiliary delegates and visitors numbers about ten thousand, but it is expected that the session at Washington will attract many times this number, owing to its proximity to the large Church population and to the attractiveness of the Capitol City to visitors. Bishop Freeman, the host, and his co-workers, have gone to great pains and expense to make this session a memorable one. The opening service on Wednesday, October 10th, will be at the National Cathedral and the sermon is to be delivered by the Rt. Rev. Charles P. Anderson, Bishop of Chicago.

This is the first of a series of articles on the General Convention by Bishop Johnson. Next week his article will deal with PARTIES IN THE CHURCH, and the number for October 4th will contain an article on FELLOWSHIP AND LOYALTY IN THE CHURCH.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

LAND AHoy

In crossing to Liverpool on an English ship, it was but natural that we should have a taste of English manners and habits as soon as we were on board. We were looking forward to England and her ways. Imagine our delight when we asked our pleasant steward his name and he answer cheerfully "Darbyshire." There is a name that has all the color of England in it. It suggests the shires of England and the country life and Sir Roger de Coverly, and little churches in snug valleys. It suggests the horse races with royalty looking on. "Darbyshire." And it somehow suggests the delicious cheeses of the country about Chester—and the old inn in which Dickens used to sit and converse with friends. It was a real satisfaction to hear a steward with a solid name like that. And he was a good steward too.

We had a very smooth crossing. So far as I can observe no one missed a meal, and the ship was as steady as a Senior Warden going down the center aisle. We had one thrill. We were told one morning that the ship had altered its course to search for Courtney, whose airplane had dropped into the sea. Later we learned that we were a long way from his position, and it was reported that several ships were quite near him, and that we would keep on our way. We heard by radio the next day that he had been picked up.

We reached Liverpool at the exact hour predicted by the "Jolly Tar," the old sailor who wanders about the deck and helps to arrange the deck games. At noon on August 6 we were alongside the landing stage. The pier and all the adjacent piers, and the ferries to Birkenhead across the Mersey, were crowded with people.

We soon discovered that it was a bank holiday, when all England took a vacation. It was the worst possible day on which to arrive for the crowds swarmed over every station and pier. But by the aid of porters who worked in relays, under the stimulus of shillings, we got across the ferry, and were soon in the train that carried us to Chester, sixteen miles away. By three o'clock we were safely in the Grosvenor Hotel—and England lay before us.

Chester is a delightful, unique, and interesting city. It was a Roman camp, at the end of the famous Watling Street, which began on the east coast of England, passed through London and continued up to this camp. The Romans built a wall about their camp, and the present wall about Chester is built on the lines of the Roman wall.

Of course, we went first to the wall and followed it to the Cathedral and saw the exterior of that charming old pile. We were still hovering about at nine o'clock when we saw a light in a chapel, and we went in, and found that they were having the service or Compline. After the service we met the Dean, Dr. Bennett and he invited us to come the next day, and see the Cathedral. We did so and under the guidance of a canon, the Rev. Mr. Fisher, we inspected the buildings.

It was very interesting to learn that an effort has been made at Chester to make the Cathedral serve the people in a more intimate way than has been custom-

ary. They have abolished the "come-in" tax of six pence—so that any one, rich or poor, may enter the Cathedral as many times a day as he desires. One Englishman said to me "A swindle, I call it. I used to pay six pence to get in—and now I drop a bob (shilling) into box." He laughed as he said it. The Cathedral has a series of altars for various groups, so that it may have a more local, intimate association for them than is possible otherwise. It has a children's corner with books and pictures. And adjacent to the Cathedral is a large room, with books, in which one may read, write or smoke. All this is admirable but it still has a long way to go before it has the joyous character of an American parish.

I had a real thrill in Chester. I called upon Mr. Hyde and his family at Clayton House. I had made their acquaintance twenty years ago, when I was seeking the boarding school in which my grandmother lived one hundred years ago. I found it to be Clayton House and so I met the occupants. After twenty years I find the family still there. Little Dorothy who was a small girl in 1908 is now a capable young lady and her sister Joan is just a little older than my own daughter. They received us very hospitably and cordially and we very much enjoyed their delightful home and garden. They remembered my previous visit and were astonished to have me drop in again after so many years. "Like a story book," said Dorothy. So it was.

(To be continued)

AN IDEAL FOR THE WOMAN'S AUXILIARY

An Address Delivered at the Racine Conference

By

MRS. HERMAN B. BUTLER

Editor's Note—There is a division of opinion in the Auxiliary as to whether the organization shall interest itself in diocesan and parochial affairs or be strictly a national organization, auxiliary to the National Council. The matter will be one of the most important considered at the Triennial meeting in Washington next month. This paper by Mrs. Butler presents one point of view; a statement issued by a committee of the Auxiliary of the diocese of New York, which will appear here next week, presents the other point of view.

LET me confess at once the instinctive and superficial dislike I have always felt for our title, "The Auxiliary." It has seemed to me clumsy and uninspiring, hard to pronounce, lacking in attraction and for more than twenty years, I have been unreconciled to it.

As I began to think of the topic of this afternoon's talk, I turned to the dictionary, hoping to find something with which to paraphrase the name "Auxiliary" and make it sound more attractive. The definition was very little better—"one who aids or helps; assistant or associate." And, farther on, this explanation—

"an auxiliary is a person or thing that helps in a subordinate capacity,"—which at first sight seemed worse than the original. Then the thought came, since we cannot find a more appealing title, why not face this one gallantly and be proud of being a helper in a subordinate capacity to the National Council of the Church in their great task of making the kingdoms of this world the kingdoms of our God and of His Christ?

Helpers, assistants, associates—all of these we rejoice to be in our relationship to the work of the Church and of its chosen leaders.

An ideal is not born full grown. My own ideal of the Woman's Auxiliary has developed through a process of evolution. Through stages of parish and Diocesan experience, more or less common to all of us and with most of you undoubtedly far more thoroughgoing than in my own case, I believe we have all been developing an ideal for our work which should keep pace with the progress made in other fields. We could not be content to stand still or to mark time when conditions were changing, new needs arising, new opportunities

being offered and demanding a response from the women of the Church.

NEW BEGINNING

Until after the Triennial of 1916, the W. A. had no corporate organization nor thought of one. The Triennial meetings were held for inspiration and information for the presentation of the United Offering, then so-called, and for some prayer study classes, which were wonderfully helpful. There had been no corporate work, except the United Gift, coming from the grateful hearts of many women who neither asked nor expected a voice in the distribution of the offering, no way of carrying on United effort between Triennials. In St. Louis, on this occasion, the momentous step was taken which made Auxiliary history, in the appointment of a committee with two functions: to counsel and advise with the Board of Missions about the workers under the United Offering, and to confer with a committee of the Board on the relation between the W. A. and the Board of Missions.

MISS DELAFIELD

The Chairman of the Committee was Miss Elizabeth Delafield, a most brilliant, forward-looking, and consecrated woman, formerly President of the New York Branch, whose early death has been an irreparable loss to the Auxiliary. Her recommendations, presented to the Triennial of 1919 in Detroit, resulted in the national organization of the W. A. as an auxiliary to the newly formed National Council of the Church and included in its scope Religious Education, and Social Service as well as Missions. In a sense one might call this resolution a Proclamation of Emancipation for the W. A., setting it free for a larger, broader, service.

This is a familiar story to many of us, but some may not remember the quite significant fact that Miss Delafield's committee had prepared their recommendation in such a form as to add Religious Education and Social Service to the work of the W. A. *whether or not* the proposed canon 58, providing for a National Council, were passed, thus showing the committee's investigations had convinced them that the women of the Auxiliary were ready for the enlarged responsibility. This development in our corporate life has set before us an open door, beyond which I see my ideal for the Auxiliary taking a more and more definite form.

I believe it should be first and last a resource for the Church and that, within its range, should be opportunities fitting every woman's ability and the Church's need.

Whether we divide our work into the five fields of service, or call it education, activities, missions, and devotion—or use some other convenient names, matters very little. What does matter is that the women of every parish, in every diocese, should be enlisted in the task of bringing the Kingdom of Heaven on earth nearer every day.

ACTIVITIES

In trying to put into concrete form my vision of the ideal Auxiliary, shall I say, first, that I see an

activities department, divided into committees for missionary boxes and supplies, surgical dressings, orders and entertainments for money raising and for parish needs. Under this head will come the work of the Altar Chapter and Choir Guild, making and repairing of vestments, Parish-housekeeping and purchasing, with other forms of practical work suited to local conditions.

DIOCESAN RELATIONS

There should be a committee on Diocesan relations to keep the parish branch in touch with plans, meetings, etc., arranged by the Diocesan Board, and a committee acting for the Church Periodical Club, whose work would be to sort, pack and forward in large parcels, magazines for mission stations, thus avoiding the expense of separate mailing. There are large possibilities of usefulness in this method, which could be greatly developed.

EDUCATION

The Educational Committee, in my ideal Auxiliary, has a function of great importance and needs finely equipped leadership. They would plan with the Rector's approval, a course of intensive Bible study to be carried on along historical, critical, and devotional lines. A course, or several courses, on the Psalms, Church History, the lives of great spiritual leaders. Some, and finally all, of these subjects might be taken up by groups of women carrying on continuously from year to year and thus helping eventually to remove the reproach from our membership of being uninstructed Church people. The Educational Committee should plan and conduct normal classes for teacher-training, and also train leaders for smaller parishes. A member of this group might be in charge of a well-selected library of books on Church History, biography, personal religion, sermons. Into this group would naturally fall those studies in international and interracial problems which the Auxiliary, in the Triennial at New Orleans, were pledged to undertake in what was called a "constructive program of education for peace".

In outlining these suggestions for an educational committee, I realize that they must be fitted to the varied needs and capacities of individual parishes, but every branch could use or adopt some of them and the range is wide enough to interest many types of mind.

SOCIAL SERVICE

The duties of the Social Service Committee would differ widely according to the situation of the parish—town, rural, suburban or city. But there are some

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needs which are common to nearly all communities and might come within the scope of this department. No rural parish or suburban mission is too small, for instance, to have a flower committee, cooperating with a Plant Fruit and Flower Guild in sending to nearby hospitals; in every group there are motor drivers to visit the shut-ins, take invalids for a welcome outing, bring far-away women to Church service and meetings, and scattered children to Church school. Those parishes within reach of Diocesan institutions would find many opportunities for helpfulness according to their special needs and Auxiliary women should, I believe, feel a very real responsibility towards the wards of the diocese, whether children in institutions, aged people, or hospital patients. It has been suggested that a beautiful form of service would be to bring a child from a Church institution to spend a holiday or a Sunday, or even take a meal in a real home with a real family, as too many of these little ones have never known or have forgotten what a family home is like. Where there are Deaconesses or Sisters, City Missionaries or a Church Social Settlement, opportunities for service are unlimited.

Under the Social Service Committee would come the musical groups, the Parish Players, the orchestra, the Choral Club—prepared to give their programs of entertainment in a hospital ward, in an orphanage parlor, or wherever cheer and gayety and brightness are needed and welcome.

MISSIONS

As an ideal auxiliary develops before my mind's eye, I clearly see an enthusiastic and devoted group of women composing the Missions Committee bringing their best powers to bear on the task of helping the workers in the field. These will take special charge of boxes and missionary allotments, they may take up each year one domestic and one foreign field for reading and study; they will keep in personal touch by correspondence with at least one missionary, possibly assume some share of her support, at least some responsibility for cheer and comfort and encouragement, praying regularly for her. This committee will make earnest effort toward recruiting workers for the mission field, interesting young people in the need and setting it before them as a vocation presenting the highest challenge and offering the finest service. A member of this committee will be in charge of the United Thank-Offering, seeing that every woman in the parish has the privilege of sharing it; she will arrange for speakers on the subject and be responsible for stimulating and sustaining intelligent interest in the Offering. Special projects like the Corporate Gift would lie within the province of this committee, who should be finally responsible for making the missionary motive fundamental to the life of the Auxiliary.

DEVOTIONS

Underlying all the activities—social, educational and missionary, supplying the essential inspiration for our ideal Auxiliary, I see a Committee on Devotion, meeting regularly weekly, for corporate prayer, taking special subjects of intercession, constantly praying for

World Peace and Christian Unity, reading and recommending books on religious subjects. By example and friendly invitation they encourage attendance at Church services and at the Holy Communion, making it their special responsibility to carry out the pledge of our Message—"To try to awaken the women of the Church to such a conception of Christ that we may all become more effective instruments of His power in the accomplishment of His purpose for the world."

It may seem as if this general outline would involve a great number of women and might only be carried out in the larger parishes, but this is not my feeling at all. Numbers and size need have little to do with realizing the ideal, the absolute essential as a goal is to have all the women of the parish engaged in some part of the work of the Auxiliary and in the smallest branch, in the weakest mission there should be study, service, missionary work and a prayer class—not all at first, perhaps, but keeping the general plan in mind and never omitting the devotional group of perhaps the "two or three gathering together" in Christ's name.

In this great organization, of which we are a part, there is work for all of us, need for all of us. As there are many members in one body and all members have not the same office, but all are interdependent and necessary for the perfect functioning of the body, so I believe that in the ideal Auxiliary, when we attain to it, there will be found many women of many minds, working with head and heart and hand in diverse ways but with cooperative effort and united purpose to carry out the Church's Mission for the world.

Christian Social Service

By

REV. ALFRED NEWBERY

CHRISTIAN social service is revolutionary in that it is bound to seek the creation of a society in which will be conserved the values for which it stands. It cannot be content with an industrial system the aims of which are not Christian aims, the processes of which subject large numbers of individuals to blighting influence, the rewards of which remain in large measure in the hands of the few. It cannot rest content with a penal system that is built on no higher basis than an eye for an eye and a tooth for a tooth. It cannot rest content with a national outlook which feeds the lust for war and keeps us in our international relations on a lower ethical plane than the one we have established as neighbors on the same street.

But if it is revolutionary it is not committed to any scheme whereby the new society can be ushered in. The process whereby new values are to be followed is to be the outcome of a change of heart, a new point of view, rather than by tinkering with the machinery of life or by restrictive legislation. The task is not to create machinery but to create social mindedness. The first task is to get people to thinking in social terms so that a conscience is created that is sensitive to the social values and impatient of the ideas and practices that tend to break them down.

ORIENTALS STUDY CHRISTIAN RELIGION

Taylor Hall Conducts Oriental School of Religion

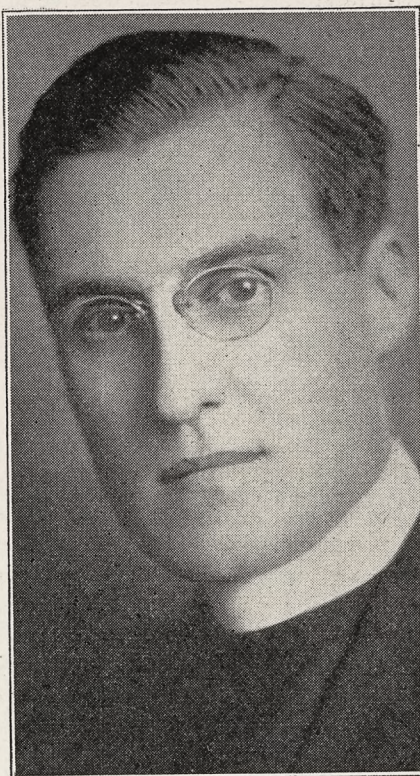
By

REV. D. A. MCGREGOR

ALL the foreign missionary work of the Church is not being done in foreign lands. Almost unexpectedly there has come about a most unusual foreign work in the National Center for Devotion and Conference at Taylor Hall, Racine, Wis., which has culminated this year in a School of Religion for Oriental Students. During the last two weeks of August, twelve students from foreign lands, nearly all of whom were non-Christians, have been engaged in an intensive study of Christian teaching in order to learn what Christianity is.

This has come about as a result of requests from several Oriental students; it was not planned or even thought of by our Church people a year ago. The history of this development is of great interest. In 1925 a few of our people became interested in the Oriental students in our universities and arranged a Christmas house party for them at Taylor Hall during the Christmas vacation. This was not looked upon as a missionary activity, but merely as hospitality to the strangers among us. The students present enjoyed the spirit of the gathering so much and appreciated the interest of the Episcopal Church so heartily that they organized the Oriental Students' Conference which meets at Taylor Hall every September. This organization is controlled by the students themselves and exists for the purpose of developing friendly relations between East and West, and of providing the students with an opportunity of conferring together regarding the common problems which they face here and which they expect to face when they return to their home lands. A number of American friends of the students are present at each meeting of the conference and represent the views of the West, but the students direct their own affairs. They are highly appreciative of the interest which the Episcopal Church has shown in their problems, and particularly of the support of Mrs. George Biller, hostess at Taylor Hall. They have made Mrs. Biller the General Director of their Conference, giving her veto power over all their activities. Thus the work which began with a house party developed into a conference.

This year it has advanced another step, quite unexpectedly, and entirely from the initiative of the Orientals. Last year a Chinese student, a Confucianist, came to Mrs. Biller and laid before her this problem: "I have



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Gives Lectures to Orientals

been in America five years studying. I have taken an advanced degree at my university. I think that I have learned something of Western science and industry, of your politics and social life. But I have never had a chance to learn what Christianity, your western religion, is. If I go to church I don't learn much from sermons for they presuppose a Christian background, and I have not had that. Where can I go to obtain an understanding of this great religion before I return to my home in the interior of China? I have not the slightest intention of being converted, but I'd like to know what Christianity is. And there are many other students in the same position as myself."

Here was a challenge to the Christian Church. When men ask for an opportunity to study the Gospel of Jesus Christ, we must provide it. Other students who had been in touch with Taylor Hall through the Conferences expressed their interest and their desire to participate in such a study. The result was that the Oriental School of Religion was announced for August 15-29 of this year. It

was a novel experiment to meet a new situation and methods hitherto untried had to be adopted. The school was not projected as an evangelistic agency, but as an answer to a definite request from men who wanted to know what Christianity is. It had to be of a high standard intellectually for all those who inquired about it were advanced graduate students from our universities. The work had to be condensed into two weeks which was all the time the students could spare from their college work. What was needed was a two-weeks' intensive study of Christian theology.

Fortunately, we were able to secure high-grade instructors, for three members of the faculty of Western Theological Seminary were greatly interested in the attempt and volunteered their services. Dean F. C. Grant presented a course in Christian Doctrine; Prof. Forster lectured on the Christian Bible, and Prof. Norwood discussed the History of Christianity. The present writer, who acted as Director of the school, taught a course on the Philosophy of Religion. The school lasted two weeks with four hours of lectures each day, all lectures being attended by all the students. In addition to the lectures, three hours daily were given to discussion of the lectures, and these discussions were intensely interesting. Also, readings were assigned, particularly on the Bible, and reports presented by the students.

The student body was altogether exceptional. No attempt had been made to secure numbers; the school came into existence in response to a demand and we wished only those who were genuinely interested. No American students were invited; the desire was to concentrate on the problem of the Orientals. The class was made up of twelve students, eight of whom were non-Christian. The religions represented were Hinduism, Confucianism, Buddhism, Shintoism and Christianity, with a strong seasoning of Agnosticism in all. Of the twelve students only one was an under-graduate, this one being in the senior college year. The other eleven were all graduates engaged in advanced studies. Two of these had already received the Ph.D. degree, and nine were candidates for that degree. Altogether the intellectual standards of the student body were quite exceptional. Their attitude was most earnest.

(Continued on page 15)

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE Christian Social Service column in the September number of the *Spirit of Missions* has an interesting bit of news. Writing on the subject of industrial relations the author says: "Parishes made up of employers see their side as pure white and the labor side as pure black. Parishes made up of working people see the labor side as pure white and the employer side as pure black." I have been interested in the subject of the Church and industrial relations for ten or fifteen years and have gotten about the country a bit during that time and I have yet to find a parish "made up of working people", much less one made up of laboring people who are sufficiently class conscious to "see the labor side as pure white." One hopes that the forthcoming report of the Division of Industrial Relations of the Social Service Department will tell us just where the parishes are located.

* * *

The National Center of the Girls' Friendly Society in Washington is to be formally dedicated during the General Convention by Presiding Bishop Murray and Bishop Freeman.

* * *

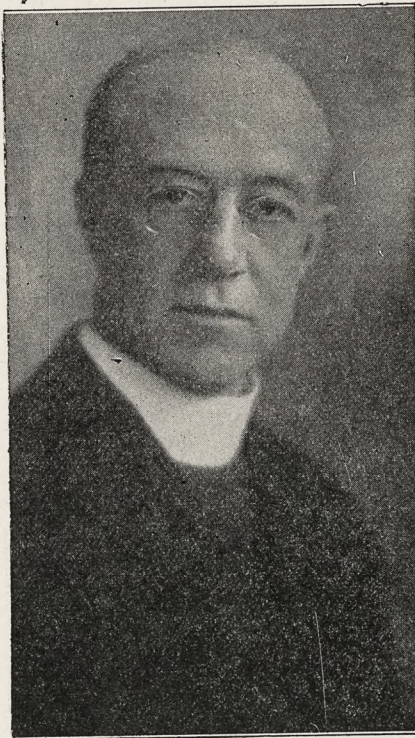
Churchmen in England are concerned over how the present archbishop of Canterbury may keep his seat in the House of Lords when his resignation becomes effective in November. There is talk of the King conferring upon him a peerage, thus entitling him to a seat; otherwise in November he will become "Dr. Davidson".

* * *

"Proud as we are of our city, there are many conditions of which we must be ashamed," says Mr. George J. Hecht, secretary of the New York City Welfare Council. He mentions some of New York's social problems, which may well be noted in other places, for New York probably is not essentially different. Other cities have similar problems.

New York City has today a quarter of a million total illiterates, persons unable to read and write in any language, and not more than two per cent of them are enrolled in any of the classes which public and private effort provide to teach English to foreigners.

"Social conditions far worse than ever existed on the East Side exist today among the Negroes in Harlem. The over-crowding, the inadequate recreation facilities, and particularly the deplorable health conditions that



REV. C. N. LATHROP
Tells of New York Conditions

exist there challenge the best efforts of our social agencies.

"We boast of our falling tuberculosis mortality rate, but in 1924, the last year for which comparative figures are available, New York ranked thirty-ninth among sixty-two cities. And we forget that the mounting tide of heart disease has more than replaced tuberculosis as a primary cause of poverty and family break-down. Our mortality rate from that cause puts us fifty-fourth among sixty-two cities with a population of over 100,000.

"Consider our tenement house situation. Twenty-seven years ago when our present law was passed, we had a few over 88,000 tenement houses which were even then regarded as out-moded, socially inadequate and insanitary. In June, 1927, there were 71,000 of those old tenements not only still standing but occupied—more than half a million people were still living in these buildings which twenty-seven years ago we knew were unfit.

"New York City continues to grow without a city development plan. We are, for instance, permitting new developments in Queens without making any adequate provision for neighbor-

hood playgrounds. Queens, with over a million residents, has more acres of cemeteries than it has of parks. We are permitting the erection of flimsy frame houses without fireproof roofing, which constitute one of the greatest fire menaces that the world has ever known.

"We know our goals, and we know that through the years we do make progress toward the realization of our ideals. Perhaps we are going as fast as human nature will let us, but certainly it is our responsibility to turn our thoughts and our efforts to speeding up the pace."

The Rev. Charles N. Lathrop, National Social Service secretary, commenting on these facts, says:

"Parallel conditions exist in other cities, and the cause is not poverty, but a lack of constructive thinking and oversight in city planning. Probably nothing can be done for the congestion of New York as long as public opinion here rejoices in the size of the city.

"The tide must turn. It has already turned, for instance in London, where the City of London has put aside \$30,000,000 and bought property in another county to develop garden cities, and to draw away from London the factories and their people; to scatter population by scattering factories, instead of congesting population by having factories too closely grouped.

"We dig subways, and then build skyscrapers, and thus keep a continual balance in congestion. Even better tenements will continue congestion. New York is the superlative example of the results of congestion, but all our cities are sinning in the same way. They are mad to be large. As long as this insanity continues, these conditions will continue.

"Such a plea as this, however, too often falls on deaf ears. Can you imagine—any city—endeavoring to make itself smaller?"

* * *

St. Luke's Hospital, Manila, has an annual budget of \$75,000, of which the Church in the United States furnishes one quarter. Recently a much needed X-Ray equipment was purchased at a cost of \$10,000.

* * *

Rev. James and Rev. Matthew Maury, father and son, rectors of Old Buck Mountain Church, Earlsyville, Virginia, from 1754 to 1808, maintained "a school for young gentlemen" in connection with their parish duties. To this school came three boys who afterwards figured prominently in the

history of this country: Thomas Jefferson, James Madison and James Monroe. Still another, Meriwether Lewis, became the leader of the Lewis and Clark expedition. These facts were brought out in an historical address given at a home coming day held at the parish on September 4th, which was delivered by Archdeacon F. W. Neve, who expressed the hope that some day a suitable memorial might be erected on the spot.

* * *

Just one more word about the General Convention numbers. They will start with the issue of October 4th and will run for seven weeks. The first two issues will contain articles based upon the questionnaire which was recently sent to all of the deputies and bishops—ought to make interesting reading. Then as you will see from the announcement on the cover, Mrs. George Biller, the director of Taylor Hall, has been added to the list of those who are to report the Convention for THE WITNESS. Mrs. Biller will give special attention to the meetings of the Auxiliary and to the affairs of the ladies, but like all who write for the paper, she will be perfectly free to conduct her department in any way she may choose to do. We believe we will give you the story from Washington completely and interestingly and we hope that most of the churches will adopt the Bundle Plan for this period at least.

* * *

The Rev. Thomas Cline, assistant dean of the Berkeley Divinity School, preaching at the Cathedral of St. John the Divine, New York, said that the effectiveness of the Church depends entirely upon the quality of the men entering the ministry. "Yet the laity give themselves slight concern about the sources of supply. They assume that there will be an unfailing supply of godly and learned men to fill their pulpits." He said that good home life and proper school training were essential, and he pleaded for a greater interest in theological education.

* * *

Heywood Broun, New York newspaper man of note, stated not long ago that he was grateful to the *New*

York Times for printing on Monday mornings a page of reports of sermons preached from New York pulpits the day before. "That page warns all sane people that they should stay away from places where such foolishness is poured forth week after week"—maybe not his words, but at least his idea. One does not have to agree with Mr. Broun in order to appreciate his remark. Last Sunday one parson stated from his pulpit that Alfred Smith was a papal subject and as such could not be president of the country, though he thought it would be all right to elect him if he was an atheist. Another preacher repeated all of the tales he had heard while on his vacation about the two candidates, "that Al Smith got drunk every night and that Herbert Hoover was on the payroll of King George." Pastor Stratton, who never misses a good big headline each Monday morning, told of "a campaign for righteousness, with stirring gospel and patriotic messages which are

stirring our people throughout the land". Still another said that "Christianity is responsible for American industrial and social health and prosperity." It is a noticeable fact that only the sermons preached from Episcopal Church pulpits deal with purely spiritual matters.

* * *

Calvary Church, Chicago, was con-

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* * *

The Rev. W. S. Slack of Alexandria, Louisiana, is the recorder of ordinations of the Church. He writes us that he has just closed his books, preparatory to making his report to General Convention, and he sends in these interesting facts. Every diocese and missionary district has made a report except Marquette, from which no report has been had for six years. The number of ordinations for the last eight triennial periods were as follows;

1905-07	505
1908-10	530
1911-13	513
1914-15	309

(but two years, due to a new method of keeping the reports)

1916-18	498
1919-21	353
1922-24	472
1925-27	528

It will be noted with gratification that the report for the last triennium shows a tremendous increase over that of 1919-21.

* * *

The Rev. Dr. Geza de Papp, has resigned his charge of the Hungarian mission at Lynch, Kentucky, because the Concordat, or affiliation, between the Magyar Reformed Church and the Protestant Episcopal Church has failed. The Hungarian congregations have not supported their ministers in this relationship.

It is expected that Dr. de Papp will have his future ministerial relationship to some one of the branches of

the Reformed Hungarian Church in the United States.

* * *

St. Barnabas' Community House, Sacramento, California, has ten nationalities among the children in its Church school: Austrian, Danish, Dutch, German, Greek, Italian, Scotch, Spanish, Assyrian, Portuguese. Community work makes friendly contact with Mexicans, Japanese, Chinese, Slavonians, Swedish, Armenians. Twenty-four Japanese Women are taught in home groups by a woman who speaks their language. Deaconess Kelton is in charge of the house.

* * *

The Chinese Board of Missions at the Chinese General Synod appointed a committee of two bishops and two archdeacons which illustrates a peculiar difficulty of the Chinese Church, for each of the four committee members speaks a different language, i.e., the dialects of Fukien, Chekiang, and Canton, and Hankow Mandarin. Bishop Norris says, "Archie Tsen (the presiding officer) hoped for immediate action by this babel committee, and writes that he is very disappointed."

* * *

We are all interested I suppose in the next world, not only on our possibilities for getting there but also just what sort of a state it is to be. Here are a few words on the subject by the Rev. Selden P.

Delany, associate rector of St. Mary the Virgin's, New York:

"The state called heaven is only for supernaturally awakened souls, however God may have awakened

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them during this life. God does not always limit Himself to His sacraments. For ordinary human souls who may have attained mere natural excellence there is no need of assuming any such condition as heaven. But for those who have been distinguished by heroic acts of virtue, men like Father Damien, who gave his life in ministering to the lepers, or women like St. Joan of Arc, who was true to her conscience and was burned as a witch, or men like the sailors of many a ship who have stood at attention and gone down with the ship, while the women and children were saved, we must assume a higher state of existence adapted to their needs. They look forward to fellowship with God and the beatific vision of infinite beauty, truth and goodness. Heaven is not a matter of playing on harps or walking along golden streets, or contemplating walls of precious stones. It means rather the continuation of supernatural experiences which begin in this life, contact with the underlying reality of the universe, taking part in the activities of an absorbing social life, and the constant self-giving that leads to richer capacity and deeper joys. What do we mean by hell? It is an endless state of self-willed separation from God for those who have rejected the supernatural call. No one will go to hell except those who want to go there, those who dislike the society of God, those who prefer self-occupation and self-indulgence to communion with God and doing His will. There are probably many men who are conscious

of having received a high call in their youth. Perhaps it was a call to the priesthood or to some noble form of self-sacrifice for their fellowmen, or to the pursuit of truth in the realm of science, or to the pursuit of the beautiful in art. They disregarded that call and went in for the pursuit of wealth for its own sake. They now have what they wanted in abundance, but there is the gnawing pain of dissatisfaction in their hearts. They know that they made a mistake. They wish they could make the choice over again. But it is too late. It will be something like that in the next world for those who have deliberately chosen a selfish path rather than the path that leads to heaven and God."

* * *

Among speakers for the triennial meeting of the Daughters of the King, held in Washington just before Gen-

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eral Convention, are Bishops Murray, Roots, Rhinelander and Juhan, President Bell of St. Stephen's College, Mrs. James Maxon, Senator Pepper.

* * *

Ordinarily we do not print letters in this paper but since so much has been said and written lately about Prohibition, and since the Church Temperance Society has sent out the information that the majority of the clergy are "wets" we are glad to print this one from a layman, Mr. V. S. Kenyon of Marcellus, New York:

"As a communicant for thirty years and a church warden of the Protestant Episcopal Church for fifteen years, I am much interested in the stand that some of our bishops and clergymen have taken regarding the Volstead Act and the 18th Amendment.

"Where is it a failure?

"Where was license a success?

"I hang my arguments on these two questions.

"I was born and raised to young manhood in a small manufacturing community of 600 population. There were always two or three country hotels in this town. Hardly a day and evening passed but someone was "drunk" and a great many men hung around these places away from their homes and families. I grant this condition may be true to some extent today but not in the proportion that it was in the old days. I have attended dances and even the old fashioned church social and seen the flask on the hip in greater proportion than today even with the easier means of transportation and increased population.

"About twenty-five years ago, I lived several years in a city of central New York. This town was fairly

wide open in those days. The lake resorts, dance halls and theaters had the usual crowds, myself among them. Always between acts of the first class musical comedies and dramas, a number of the male sex made their way to some nearby drinking place and my personal experience was these places were generally fairly well crowded with thirsty customers, some rather the worse for wear and others sociably jolly. I am speaking now more particularly of the better class of saloons in the center of the city and not the countless dives in all sections of the city run by bruiser prize fighters and their kind, breeders of vice of every nature.

"The past fifteen years I have

spent in a suburban village of Central New York and the same conditions prevailed here as set forth in a foregoing paragraph. This village had one hotel and two saloons. Pay-days were Friday and Saturday and these evenings were always marked with drunkenness, fighting and disturbances of all kinds. We have it to some extent today but not in the proportion that we did in the old days. In fact, there is no comparison with conditions of the past and present.

"It has been my observation in the past two years that the public dance hall, lake resort and other places of amusement have a more orderly and better crowd than in the old days. I have made countless trips to these

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Holy Days and Thursdays, 10.

places for observation. Now, if conditions are worse today, it would seem to me that one of three communities and places of amusement I have mentioned would show up this condition.

"In my observations of the condition today and twenty or twenty-five years ago, I have never seen clergy or bishops mingling with such crowds for personal observation and for the sake of getting facts. Am I not right in this? I have not written this with any idea of condemning our bishops or clergy on their stand but I do feel that the scripture and teachings of Christ and his apostles were absolutely against drunkenness and riotous life and I believe that under license, not necessarily saloon, modern drinking places were a breeding ground and hot-house for not only drunkenness but gambling and all other social evils. I feel that most fair minded people will bear me out in this statement. I cannot understand why they consider prohibition a failure and how a condition that has been growing on the human race for centuries can be wiped out in the short space of time that the 18th amendment has been in operation. Yes, the 18th amendment is broken every day. The gambling law is broken—broken every day, but should gambling be licensed? The red light district laws are broken but should these laws which pertain particularly to the health, morals and life of our nation be licensed? The evils we have under the 18th amendment we surely had under license—at least, that was my personal experience.

"I believe most fair minded people will agree with me when I say that all or most of the modern evils, whether gambling, red light or the countless other evils which we have today and had in the past, liquor is the prevailing element. Furthermore, even with the rapid growth, there certainly is not the poverty, misery and suffering there was under the old regime. I also believe that under any form of license we would run into the very same conditions that we do under the present law. This has been tried, has it not, in a number of forms?

"In closing, I wish to say that the public press has expressed the position of the Episcopal Church and I feel that the Episcopal Church laity have not had an opportunity to express their opinions on this matter. Why not issue a questionnaire of eight or ten questions covering the matter in all the important phases and each rector allow the lay people to express their opinions, thereby establishing the true position of the Church in this matter. If this is a personal liberty as some think, why not let the people personally express

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Holy Days at 10 A. M.

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Daily: 7:30, 9 and 5:30. Also Friday,
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12:10.
Holy Days, Holy Communion, 10.
Daily, 7, 9:30, and 5:30.

St. Matthew's Cathedral, Dallas

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Rev. E. Caldwell Lewis
Rev. Charles James Kinsolving
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Week days, 10 A. M.

Christ Church, Eau Claire, Wis.

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their opinion of the Church position."

* * *

You know there is something funny about questionnaires. The Church Temperance Society sent one out recently and according to the newspaper reports the clergy of the Episcopal Church are about three to one wet. Yet included in the list that we sent to General Convention Deputies was this: "Should General Convention go on record as either favoring or not favoring the 18th amendment?" We will give you the results in due time but it is possible to say now that as far as those who are to represent the Church in Washington are concerned there is nothing to indicate that the Episcopal Church is wet. And this goes for the clergy as well as the laity.

ORIENTAL STUDENTS

(Continued from page 8)

The lecture courses were all frankly and thoroughly Christian, but were scholarly rather than dogmatic in approach. The instructors were Christian clergymen who had no apology to make for their religious position, who had no faith in any hazy fashion of all faiths. They presented that faith by which the Church has lived, they were broad-minded, modern men, but men with a faith in Christ as the Incarnate Son of God. And this faith they presented courteously and clearly. The students responded with the same spirit of courtesy, both in listening to the lectures and in taking part in the discussions, for every lecture was publicly and formally discussed. The school was an object-lesson in religious discussion. Sixteen students and faculty lived together for two weeks, spending at least seven hours each day in earnest religious discussion. These men represented five different religions and most of them were very earnest in their beliefs. But never once in that two weeks did the slightest sign of religious heat or bitterness mar the spirit of fellowship. And this was achieved, not by avoiding topics where the group differed, but by frankly and honestly wrestling with the very problems of difference; not by watering down Christianity, but by presenting the teachings of Christ and the Church in their fullness.

Every morning the Holy Communion was celebrated, and every evening Evening Prayer was said. Attendance was of course not required, but most of the non-Christians attended. It was a striking sight to see a Confucian repeating the Creed towards the close of the school, as he began to realize its rich meaning, or to see a Buddhist remain in the Chapel in prayer after the others had gone out. Or one might see a repre-

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sentative of any religion slipping into the Chapel during the day for a time of prayer or meditation. A Hindu, a professor in an Ohio college, who one year ago was bitterly anti-Christian, presented a vigorous defense of St. Paul's teaching to the class and said that this introduction to the Bible had opened his eyes to such an extent that he was going to read the whole Bible through at once. At the end of the school, the students gave a banquet to the faculty and spoke most appreciatively of the teaching. What are the results of this effort?

Superficial questioners will ask at once if there were any converts. Such a question betrays a lack of understanding of the immediate purpose of the school, and also an ignorance of the magnitude of the difficulties involved in the approach to the educated Oriental. The end of all missionary work is, of course, bringing men and women into the divine life of Christ in His Body, the Church. There is a place, and a tremendous place for evangelistic effort, but this school was for another purpose. It was asked for by non-Christians in

order that they might learn what Christianity is. We tried, in good faith, to answer their question. They were earnest men, mature students; we recognized this, and instead of preaching or exhorting, we taught the faith of the Church.

They have gone away with an intellectual and spiritual respect for Christianity, and, we believe, with a deeper understanding of the meaning of Christ. We trust the power of God, the Holy Spirit to carry on His work in their souls. All the students urged us to repeat the effort next year. Most of these students will be in their home lands next year, for all are near the end of their college work, but they desired that others of their country-men might have the opportunity which they had.

The usual Taylor Hall activities for Oriental students will continue; the Conference will be held in September, and if funds are available there will be another Christmas Party. If other Oriental students express the desire for a School of Religion next year, and if some practical difficulties can be solved, we shall try to meet the need again. We who had a share in this school are filled with gratitude that we had the privilege of taking part in one of the most interesting and valuable missionary activities that we can imagine.



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