

# *The* **WITNESS**

CHICAGO, ILL., SEPTEMBER 4, 1930

## **Don't Be a Quitter**

*by*

*Bishop Johnson*

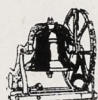
THE Church must go on and do the work that it is ordained of God to do. If those who temporarily represent the Church are poor stuff the workers in the vineyard do not please God by going on a strike. They merely please themselves and the vineyard grows more weedy and less productive. We are not going to improve the spiritual force which the Church has always contained by pulling out. The truth is that God made a Church which He never intended should be acceptable to quitters. If the Church in any particular age has been run down, as it frequently has, then it has owed its resurrection to the persistence of good men and women who stick to the Cross, when all the rabble about them are gabbing.

MESSAGE OF THE WEEK



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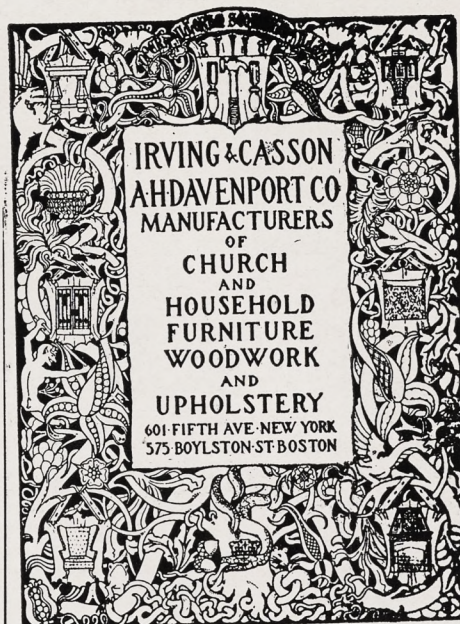
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# THE WITNESS

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## LAMBETH CONCLUSIONS

By  
BISHOP JOHNSON

WHAT is the use of the Lambeth Conference? This question has been asked me several times and it depends upon the attitude of the questioner's mind whether the answer to it means anything or not. If the Church is a human society in which the founder established everything with peremptory finality then a meeting in which there is no legislation would be rather meaningless. All that is needed in such an organization is a set of rules and a police force that will regimentate everybody to a single standard of monotonous conformity. But if the Church is a divinely created organism such as our Lord implied when He compared it to a vine then such a meeting as that recently held at Lambeth is quite understandable. It is, if you please, a meeting of agriculturalists who are vitally interested in the growth and fruitfulness of the vine and are considering the various experiments by which the fertility may be improved.

THE subjects considered were of general interest and reflected the experience of the whole Anglican communion. The matter of birth control was a possible exception since here the discussion was monopolized by British bishops without much consideration for the reaction upon primitive races or conditions in the United States and the Colonies. Upon most subjects there was great freedom of debate which reflected the experience of all parts of the Church, but upon this one subject there was not the same opportunity for general discussion because when the British bishops had concluded the audience was too jaded and the time too limited to hear from darkest Africa or remote America. One effective speech, however, was made early in the discussion by one of the South African bishops which unquestionably modified the resolution as it was subsequently passed, with one fifth of the house dissenting even from this conclusion. This does not mean that the American bishops were a unit upon

the subject, far from it, but it was nevertheless a subject which originated with the British bishops, was drafted by them in committee, was discussed by them in the final session and was intended to meet an English situation rather than a universal one.

Personally I voted against the resolution, printed elsewhere in this issue, because I felt that it was inadequate. It did not say enough to be helpful and yet did say a good deal that could be misinterpreted. The subject is a difficult one and manifestly cannot be disposed of in a few sentences. It is rather a matter for consultation with medical and spiritual advisers than for the general statement of an assembly. Although the claim was made that under certain conditions the use of contraceptives was permissible, one scarcely felt that they form a part of the counsels of perfection. One of the English bishops who advocated the resolution very properly stated that the idea was abhorrent to him. Yet one wondered why to him? Is there one standard of perfection for bishops and another for the laity?

So far as the Church in the United States is concerned I do not feel that this resolution as passed has much more force than a resolution of an English convocation would have. Certainly the spirit of the assembly did not favor birth control in any other emergency than one in which life would otherwise be endangered.

THE South India scheme for reunion of a group of Wesleyans and Congregationalists with Anglicans in a portion of India received the closest attention and was finally decided with practical unanimity. As has already been stated, South India becomes a separate Church not of the Anglican communion but in communion with the Anglican Church. Like the Church of Sweden she may work out her experiment with the blessing of the Lambeth Conference but without the participation of that conference in the plan. Bishop



Wilson writes of this in greater detail elsewhere in this issue.

THE Lambeth Conference refused to admit women to the priesthood as against tradition and primitive usage, but enlarged somewhat the functions of the deaconesses in their ministrations. Sisterhoods were cordially endorsed with the recommendation that they should seek a closer identification with the dioceses in which they labor. Youth was considered as it has been for the past eighteen centuries and obvious resolutions were passed. After listening to the discussion one felt the import of Lord Macauley's remark that "no one is infallible, not even youth." I am afraid that the only nemesis that will follow the "revolt of youth" is that youth will soon cease to be young and will in turn have to render an account to a new youth for their own mistakes and failures. It is all right for adults to say "mea culpa" but it is equally incumbent upon youth to say "many thanks." They have much more to be grateful for than they have to revolt from.

IN the discussion of Authority an effort was made to define the Anglican communion. It does not lend itself readily to definition because the communion is ceasing to be Anglican in other than an historical sense. Contacts with the Greek Catholics, the Old Catholics of Europe and the Church of Sweden indicate that a Catholic Church is emerging which will not be hyphenated by any racial limitations. In the meantime the Anglican Communion itself has covered nearly the whole earth.

After all the use of the Lambeth Conference is to facilitate, as this one has done, the mutual understanding of those parts of Christendom which have been rent asunder by causes antecedent to our own generation, and to offer an instrument by which these several parts may reform their unity upon a basis that is neither dictatorial nor desirous of imposing any doctrines peculiar to itself upon those in communion with it.

## *The South India Scheme*

By

BISHOP WILSON

THE POSITION of the American Bishops at the Lambeth Conference was splendidly recognized by nearly everyone. Our Presiding Bishop was accorded the rank and rating of an Archbishop and was asked to preach the closing sermon at Westminster Abbey. We were invited to everything and our opinions and advice was sought. When all the bishops were presented to the king and queen the American bishops were honored with precedence over the colonial bishops of the British Empire. We made up one fifth of the number present at the Conference and that fact was duly recognized. The Episcopal Church is looked upon as an increasingly important part of the Anglican Communion.

I say that we were splendidly recognized by nearly everyone. The exception was the United States Ambassador to England. He did not seem to know we were there, though he was officially notified. Not that we wanted attention—we had plenty of that. But from England's side it must have looked like zero in diplomacy.

WELL, I started to write about the South India scheme. Our readers are familiar with the main features of the scheme, outlined for you last week by Bishop Johnson. It proposes to unite the South India United Church (a combination of Presbyterian and Congregational), the Wesleyan Church (English Methodist) and our own Anglican Church in South India. The scheme has been developed by these three groups in a series of meetings begun some twelve years ago. It was presented to the bishops at Lambeth to secure their corporate reaction.

During the past year the South India Scheme has been widely discussed, often on very inaccurate information. It is fair to say that many of us went to the Lambeth Conference with grave misgivings about it. We learned some things we did not know before and we were able to clear up some points with the bishops of India which seemed particularly troublesome. In the first place it must be remembered that the Lambeth Conference does not have the final word about it anyhow. The Church of India is an autonomous branch of the Anglican Communion and they can make up their own minds to accept the schemes or not. Desiring to play the game with the rest of us they brought it to us for advice and suggestions, but the final decision rests with them.

Two important points emerged from our discussions. First that the proposed Church of South India would not be a part of the Anglican Communion. It would be a separate autonomous branch of the Catholic Church. This would mean that the South India Church would be driven into friendly schism, for our bishops, priests and communicants who are there now would still retain their privileges in communion with the Church of England.

Secondly, the Church of South India itself, as a Church, would not enjoy full communion with other Anglican Churches until the scheme was completed and proven satisfactory in practice.

TO BE SURE, this is a new state of affairs but they are new conditions which call for a new approach. The scheme so far is only in outline and the risks involved in carrying it out will be born by the bishops of South India. The Lambeth Conference has frankly stated the historic position of the Anglican Church and has encouraged the South Indian bishops to go ahead on that basis. With the weight of Lambeth's influence behind them we are confident that they will work out the details in a satisfactory manner.

It is a courageous venture to make a real step for-



ward in Christian Unity. We ask our people to pass no hasty judgment on details but to seek an honest understanding of the whole plan. You may be sure it is a reasonable procedure when I tell you that

it received the unanimous approval of the Lambeth Conference after most careful inspection and analysis. Indeed we think it may mark a real turning point in the history of Christianity.

## MARRIAGE AND SEX

### *A Resolution of the Lambeth Conference*

THE CONFERENCE believes the conditions of modern life call for a fresh statement from the Christian Church on the subject of sex. It declares that the functions of sex as a God-given factor in human life are essentially noble and creative. Man's responsibility in regard to their right use needs the greater emphasis in view of widespread laxity of thought and conduct in all these matters.

The Conference believes that in the exalted view of marriage taught by Our Lord is to be found the solution of the problems with which we are faced. His teaching is reinforced by certain elements which have found a new emphasis in modern life, particularly the sacredness of personality, the more equal partnership of men and women, and the biological importance of monogamy.

The Conference believes that it is with this ideal in view that the Church must deal with questions of divorce and with whatever threatens the security of woman and the stability of the home. Mindful of our Lord's words, "What therefore God hath joined together, let not man put asunder," it reaffirms "as Our Lord's principle and standard of marriage, a life-long and indissoluble union, for better, for worse, of one man with one woman, to the exclusion of all others on either side, and calls on all Christian people to maintain and bear witness to this standard."

IN CASES of divorce the Conference, while passing no judgment on the practice of regional or national Churches within our Communion, recommends that the marriage of one, whose former partner is still living, should not be celebrated according to the rites of the Church.

Where an innocent person has remarried under civil sanction and desires to receive the Holy Communion, it recommends that the case should be referred for consideration to the Bishop, subject to provincial regulations.

Finally, it would call attention to the Church's unceasing responsibility for the spiritual welfare of all her members who have come short of her standard in this as in any other respect, and to the fact that the Church's aim, individually and socially, is reconciliation to God and redemption from sin. It therefore urges all Bishops and Clergy to keep this aim before them.

In all questions of marriage and sex the Con-

ference emphasizes the need of education. It is important that before the child's emotional re-action to sex is awakened, definite information should be given in an atmosphere of simplicity and beauty. The persons directly responsible for this are the parents, who in the exercise of this responsibility will themselves need the best guidance that the Church can supply.

During childhood and youth the boy or the girl should thus be prepared for the responsibilities of adult life; but the Conference urges the need of some further preparation for those members of the Church who are about to marry.

To this end the Conference is convinced that steps ought to be taken (1) to secure a better education for the clergy in moral theology; (2) to establish, where they do not exist, in the various branches of the Anglican Communion central councils which would study the problems of sex from the Christian standpoint and give advice to the responsible authorities in diocese or parish or theological college as to methods of approach and lines of instruction; (3) to review the available literature and to take steps for its improvement and its circulation.

THE Conference emphasizes the truth that the sexual instinct is a holy thing implanted by God in human nature. It acknowledges that intercourse between husband and wife as the consummation of marriage has a value of its own within that Sacrament, and that thereby married love is enhanced and its character strengthened. Further, seeing that the primary purpose for which marriage exists is the procreation of children, it believes that this purpose as well as the paramount importance in married life of deliberate and thoughtful self-control should be the governing considerations in that intercourse.

The Conference affirms (1) the duty of parenthood as the glory of married life; (2) the benefit of a family as a joy in itself, as a vital contribution to the nation's welfare, and as a means of character-building of discipline and sacrifice to this end.

WHEN there is a clearly felt moral obligation to limit or avoid parenthood, the method must be decided on Christian principles. The primary and obvious method is complete abstinence from intercourse as far as may be necessary in a life of discipline



and self-control lived in the power of the Holy Spirit. Nevertheless in those cases where there is such a clearly-felt moral obligation, and where there is a morally sound reason for avoiding complete abstinence, the Conference agrees that other methods may be used, provided that this is done in the light of the same Christian principles. The Conference records its strong condemnation of the use of any methods of conception control from motives of selfishness, luxury, or mere convenience.

While the Conference admits that economic conditions are a serious factor in the situation, it condemns the propaganda which treats conception control as a way of meeting those unsatisfactory social and economic conditions which ought to be changed by the influence of Christian public opinion.

**S**EXUAL intercourse between persons who are not legally married is a grievous sin. The use of contraceptives does not remove the sin. In view of the widespread and increasing use of contraceptives among the unmarried and the extension of irregular unions owing to the diminution of any fear of "consequences," the Conference presses for legislation forbidding the exposure for sale and the unrestricted advertisement of contraceptives, and placing definite restrictions upon their purchase.

Fear of consequences can never, for the Christian, be the ultimately effective motive for the maintenance of chastity before marriage. This can only be found in the love of God and reverence for His laws. The Conference emphasizes the need of strong and wise teaching to make clear the Christian standpoint in this matter. That standpoint is that all illicit and irregular unions are wrong in that they offend against the true nature of love, they compromise the future happiness of married life, are antagonistic to the welfare of the community and, above all, they are contrary to the revealed will of God.

The Conference desires to express the debt which the Church owes to the devotion of those who in constantly changing conditions, and in the face of increasing difficulties have maintained and carried forward the Prevention and Rescue work of the Church. Such devotion calls for greatly increased interest and support from all the members of the Church.

## *What's the Use*

A STUDY OF LITURGICAL ORIGINS

By

IRWIN ST. JOHN TUCKER

**M**ORE trouble is caused in the Episcopal Church by undigested liturgies than by any other difficulty. The complaint is a complication of ignorance and stupidity. It arises from the unnecessary adoption of ill-understood customs.

Frequently we hear the expressions "The Sarum use" "the Canterbury Use" and "The Roman Use," by which are meant customs of worship following a cer-

tain order. In asking "What's the Use?" we expect a threefold answer. First, why do this at all: What's the good of it? Secondly, after which custom does it proceed? And thirdly, what was the utilitarian origin?

Every liturgical custom has its origin in meeting some simple necessity. Building of churches originated in the necessity of shelter. Vestments originated in the need for clothing. Lights originated in the need for seeing in dark places and at night. On the top of this utilitarian basis has been superimposed a symbolic meaning. But the use came first; the symbolism later. Many times we have discarded the use and forgotten the symbolism, yet keep on with the practise; which is an offense against the God of Truth. "Turn from dead works to serve the living God" had reference to such things.

For example: the utilitarian origin of a sanctuary lamp was to provide a readily accessible permanent flame, from which other lights could be kindled.

The eternal fire was the chief concern of primitive man, because of the great difficulty of rekindling it when it went out. Guardians of the flame were appointed, who became guardians of the tribe's traditions; eventually its priesthood.

In the home of the sacred flame they kept the first-fruits of the harvest, to insure that some seed-corn should be preserved in case of disaster. So the eternal Flame, inheritance of the past, burning before the first-fruits, the hope of the future, became the central symbol of their worship.

Our sanctuary lamps are inheritors of this ancient tradition. They burn before the First-Fruits, the tabernacle in which is kept the sacrament of the hope of the future, symbol of the New Humanity.

The symbolism is sublime, glorious. But it becomes senseless when, instead of a flame feeding upon scented oil, a little electric globe is put inside the sanctuary lamp.

Its primary use-function in church is for the lighting of tapers whence to kindle the altar candles. Before the invention of matches, this use-function was obvious.

"It's so much easier to turn on a little electric globe and leave it burning than to refill the oil lamp." Doubtless. If it is too much trouble, abolish the custom altogether. But don't make it ridiculous. Olive oil or nothing is the rule for a sanctuary lamp. Light your altar candles from it, if it is there. Don't degrade the Eternal Flame.

## *About Books*

*The Child's Approach to Religion.* Rev. H. W. Fox. Richard R. Smith 1.00.

These are times when sincere and devout young parents are perplexed in regard to the spiritual training of their growing and questioning children. This is especially true of college bred men and women who wish to reconcile the modern point of view with



ancient truth. Here is a book that will not solve all the difficulties, nevertheless it will greatly aid as a guide towards one's attitude and one's expression of Christian truth that should be maintained in the spiritual nurture of children. It is really first rate, free from the haziness, timidity and cant which usually characterize this sort of book. We can highly recommend it to Sunday school teachers, if they want the essentials of the modern point of view in terms of their teaching task.

Irving Goddard.

\* \* \*

THE ALIEN IN OUR MIDST, edited by Madison Grant and Charles Stewart Davison. Publishers, The Galton Publishing Co., Inc., 11 West 42nd St., New York City.

To note the name of the publishers of this book is to note the purpose of its appearance. The Galton Company has already published material much worth while in the field of eugenics. This present volume is one into which has been gathered the opinion of outstanding Americans, present and former, upon the important subject of immigration and its results. It starts with William Green, the president of the American Federation of Labor and ends with George Washington, though it might have been the other way around. Among the opinions included are those of Professor East, Henry Fairfield Osborn, Lothrop Stoddard, to whom we must listen very, very respectfully when they speak on such a subject as racial progress. In short, it is the opinion of notable Americans for a period of 153 years, hence a compendium of that viewpoint, which has always stood for a recognition of regulated immigration and of the close connection between economic prosperity, and sound morals, social progress, political stability and the like. One might well ponder upon the implications suggested by these well weighed opinions, for, apart from the present census, it was previously figured that the rate of increase in the population (births over deaths), being one and one-half per cent per annum, the United States will never adopt again a liberal policy of immigration. Albert Johnson's phrase may be nearer the truth of the situation, "how to make the policy still more restrictive is the problem." Here's a record of opinion covering a century and a half—which boldly implies that the happiness and economic future of the nation make eugenic education within our borders much to be desired.

R. P. Kreitler



*How does St. Paul say "There is one God and Father, and One Lord Jesus Christ" if he was a monotheist?*

Because he believed that Jesus was God incarnate.

If you read the whole passage you will see that quite clearly. He says, "Among the heathen there are gods many and lords many. They are polytheists, but," he goes on, "we are monotheists. For us there is one God the Father and one Lord Jesus Christ." He is contrasting the two positions and ranging himself on the side of monotheism.

\* \* \*

*What is the meaning of that passage that begins, "Let this mind be in you" in the Philippians?*

It is one of St. Paul's clearest statements about his belief in Our Lord's divinity. The Philippians were, we may say, special friends of St. Paul. They had helped him when he was in prison at Rome, and he didn't mind accepting their help because he was sure it would not be misunderstood. He put forward Christ to them in his letter as an example of typical Christian character. Though He was in the form of God, that is God in essence, He did not stand aloof like a man with a thing all His own, but emptied Himself and came down to earth, and lived under the conditions of human life right up to death on the cross. This and the passage in the first chapter of the Colossians are about the two clearest expressions of his belief. Read them up in some commentary, or if you can't at least in the Revised Version, which brings out the meaning more clearly.

\* \* \*

*Why did they want to revise the Bible?*

The old version of the Bible was made over three hundred years ago, and many English words have changed their meaning a little since then. Again, please remember that the Old Testament was written in Hebrew and the New in Greek. During the last three hundred years there has been considerable advance in scholarship, and though the Authorised Version was a wonderful piece of work, there were some passages where the meaning of the original was not quite clearly brought out. Again, the earliest copies of the book were written by hand, and little mistakes had crept in. These can nearly all be corrected by comparing the different manuscripts, and of recent years this has been done much more carefully. It was found that the Greek and Hebrew text taken to translate in 1603 was not quite the nearest to the originals everywhere. Where this was so the necessary changes in the English were made. It wasn't revised because people wanted to change things they didn't like.

\* \* \*

*Do you pray to Christ or to God the Father?*

To either. To the Christian there is no practical difference. Most of the prayers in our services are addressed to the Eternal Father, but not all. When the idea of God begins to get vague and abstract we centre them in Christ and they become vivid and personal. When they tend to become limited we remind ourselves of the greatness and majesty of the Father. The ideas may not always be logically fitted together, but the Christian consciousness finds no practical or spiritual difficulty, I think.



# NEWS OF THE EPISCOPAL CHURCH

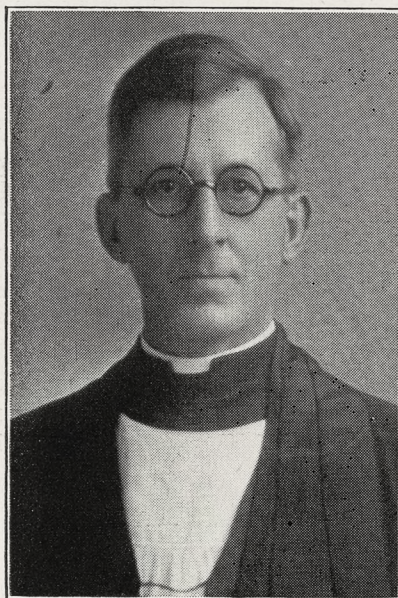
Edited by  
WILLIAM B. SPOFFORD

THE most energetic propagandists in the country, judging from the mail that comes to this office, are the motion picture producers and the Board of Temperance, Prohibition and Public Morals of the Methodist Church. Hardly a day passes that communications are not received from these agencies. Ordinarily the waste basket is handy, but it being summer and the news rather slack, due to your vacations, I have spent a few minutes going over their recent releases. Here is one from Mr. Hayes, for example, which rips it into a British parson because he told his people that it was impossible for a good Christian to sit and watch some of the films that are shown today. I am rather inclined to agree with the parson even if he is, according to Mr. Hayes and his associates, holding "a 19th century view of a 20th century institution." And to support their opinion the movie magnates quote a newspaper writer, a woman incidentally, who says that "It seems entirely reasonable that children might be benefited instead of harmed if they were taken now and then to a bad picture. Providing that they could be shown how unreal, how stupid, how foolish it is. Keep them constantly away from the lurid and they will live in a perpetual state of curiosity to see it."

Now there is an idea. The next time you go to the movies take your little tots along and, in a voice loud enough to be heard above the din of the movietone, explain to them the virtues of monogamous marriage, tell them that it is not necessary to get drunk frequently to be a he-man and that bumping off a person is not the Christian way to right a wrong. I am sure the other patrons will congratulate you for being an ideal parent and that the management of the theatre will give you a cordial invitation to come again and bring your family.

The propaganda of the movie producers seems to me to be a little bit more absurd than their pictures.

As for the literature that comes from the Methodists, it chiefly tells of the blessings of prohibition and the heroic efforts that are being made to enforce the law. I had a bit of experience in this field recently. It was my privilege to welcome to this country the Rev. August Demant, who came to be a lecturer at the new School for Christian Social Ethics, a part of the Wellesley Conference. In order to have his customary daily cel-



BISHOP CASADY  
*Opens Brotherhood Convention*

ebration on board ship he brought with him a tiny portable altar. Seeing that his cruet contained about an ounce of communion wine as he neared our shores, and being an honest gentleman, he so declared on his customs statement. Well, sir, I wish you could have heard the fuss that was made over that ounce of communion wine. I told the inspector that he was welcome to it; that Mr. Demant had no further use for it; and that if he did need wine I knew of places within a block of the landing dock where it could be bought by the quart, gallon or hogshead at fairly reasonable prices. But he made it clear to us that it was a serious matter. Finally the chief inspector with his gold braid was called, together with two or three other inspectors and a conference was held lasting half an hour. It was then decided that the ounce of wine should be confiscated. It was all done very solemnly, the inspector taking the cruet to the end of the dock and with ceremony dumped it into the Hudson river. The disposition of the case was carefully recorded, after which Mr. Demant was allowed to go his way, with his first impression of America registered in his mind.

A clinic for mountain whites was held on August 20th at the Girls' Friendly Farm near Beattyville, Kentucky. Over three hundred people, mostly children, presented themselves

to the staff of physicians, oculists and dentists who gave their services. At the close of the clinic Bishop Abbott baptised and confirmed. Piti-ful, wide-eyes children, woefully undernourished and many of them disease-ridden; grown-ups with emaciated bodies and listless expressions, was a graphic reminder of the tremendous task which challenges, especially when one was reminded that there are six million of these mountain whites waiting for the help of Christian America.

\* \* \*

The Rev. Alfred Scott Priddis, head of the Buffalo City Mission Society, was drowned at Lake George, N. Y., giving his life for another. Mrs. Harry P. Williams was drowning. Her husband and Mr. Priddis went to the rescue. She was saved. Both of the rescuers were lost. Mr. Priddis was prominent in the affairs of the diocese of Western New York and was a leader of social service activities as well as the champion of minority causes. His heroic death deprives not only the diocese of Western New York but the national Church as well of a young courageous leader.

\* \* \*

Young people of the province of the Southwest held a record breaking conference in the Ozark Mountains, with several of the applicants turned away. Faculty; Bishop Seaman; Rev. H. A. Stowell of Pine Bluffs, Arkansas; Rev. David Covell, secretary of the National Council; Rev. E. H. Jones of Waco, Texas; Miss Esther Fifield of the G. F. S.; Miss Lynette Giesecke of Christ Church, Little Rock, and Miss Dorothy Fischer, in charge of young people's work in the province. Rev. David R. Haupt, student pastor at Missouri, was in charge of devotions and Mrs. Seaman was the counselor for girls.

\* \* \*

Robert Pilcher Quin, son of Bishop Quin, died this summer while in England with his father. He was greatly beloved by all who knew him and was highly honored for his sterling Christian character. Our sympathy to Bishop and Mrs. Quin.

\* \* \*

The new cathedral house at Albuquerque, N. M., is rapidly approaching completion and will be ready for occupancy in September.

\* \* \*

Two accomplishments of Bishop Darlington, late bishop of Harrisburg, are not perhaps generally



known. As chairman of the executive committee of the American Church Missionary Society he led in the movement to transfer the work of that society to the official society and bring to an end a controversy and division that had lasted for forty years. As a result the home work of the society, all of its endowments, and the Brazil and Cuba missions became parts of the work of the whole Church. This happened in 1904 when Dr. Darlington was a rector in Brooklyn. Then, inspired largely by Dr. Darlington, there was held at Richfield Springs in the summer of 1904 the first Church Workers Summer Conference. This later developed into what is now the Wellesley Conference, the parent of the numerous conferences held throughout the summer months.

\* \* \*

Over three hundred young men are present at the national convention of the Junior Brotherhood of St. Andrew, meeting at Oberlin, Ohio. Bishop Casady was the speaker at the banquet held last Tuesday evening and this was followed by a half hour with the conference chaplain, Rev. C. Leslie Glenn. The following morning three boys, representing various parts of the country, spoke on "Power in the Individual and its Development", after which the conference was broken up into small groups for discussion. In the afternoon there were athletic contests and a conference for adult leaders. Wednesday evening was International Night when young men from various parts of the world spoke. Mr. Paul Rusch of St. Paul's University, Tokyo, was the chairman. The subject for Thursday morning was "Power in Brotherhood Chapters" and the conference came to a close on Friday with the corporate communion, an impressive feature of the conference, and a mass meeting in the evening when Bishop Thomson of Southern Virginia spoke.

\* \* \*

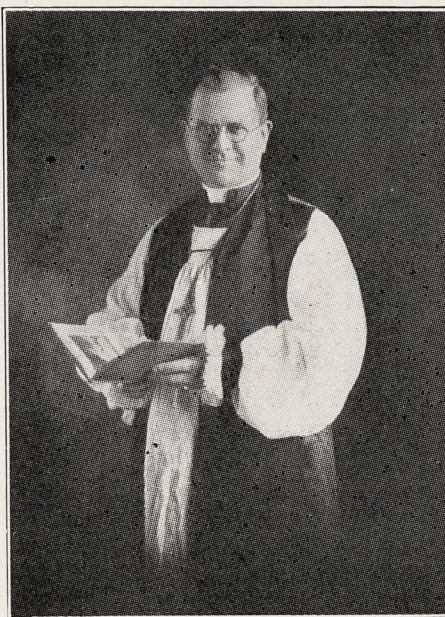
The first diocesan camp in the province of Sewanee for young colored people was that of the diocese of Georgia held at Brunswick, the first part of August. Thirty four boys and girls attended the lectures given by a fine faculty.

\* \* \*

The Church of the Holy Spirit, Coleman, Texas, Rev. A. B. Hanson, has been remodeled and enlarged and a new parish house built. Bishop Seaman is to dedicate the parish house this Fall and also preach an eight day mission there.

\* \* \*

Bishop Ingley was the speaker at the closing services of the first conference for girls held at the Girls' Friendly Holiday House at Buffalo,



BISHOP INGLEY  
*Speaks at Girl's Conference*

Colorado, the first part of August. The Rev. Austin Pardue was the chaplain; Miss Florence Newbold, executive secretary of the Society, Miss Dorothy Weller of Denver; Miss Mary Hoyt of Golden and Miss Caroline Averills, field secretary of the Society, gave courses. This conference under the auspices of the Girls' Friendly Society took the place of the conference for girls generally held at Evergreen.

\* \* \*

Three candidates for the ministry have been vigorously at work this

summer in the district of North Texas under the direction of Bishop Seaman. Warwick Aiken, P. Walter Henckell and Arthur Pierpoint are the men who have had a taste of their future work in that part of the country.

\* \* \*

Here's a new one: the Rev. Alexander M. Rich, St. John's, Charleston, S. C., reads excerpts from THE WITNESS to his congregation during the notices. Says he: "The material is excellent and timely and this is one way to present salient truths in concise form to those who will not read."

\* \* \*

Four churches of Norfolk, Va., Ascension, Park Place Methodist, Knox Presbyterian and Christian Temple, united for services during the month of August. The pastors of the various churches preached.

\* \* \*

Dean Blankenship of the Cathedral at Havana, Cuba, is supplying at Christ Church, Norfolk, Va., during the absence of the Rev. H. D. Peacock, rector, who is abroad.

\* \* \*

The following have been elected to the executive committee of the Industrial Fellowship, the official organization of the Church in the field of labor relations; Myles S. Warfield, president, who is president of the sleeping car conductors union; Leon Worthall, editor of the barbers magazine; Alfred Coulton, textile worker; Matilda Lindsay of the Woman's Trade Union League; Samuel F. Elliott, a member of the carpenter's union and Spencer Miller, who is the consultant of the division

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of industrial relations of the department of social service of the National Council.

\* \* \*

England is pretty well stirred over the Lambeth Conference resolutions on the subject of birth control, which is printed in THE WITNESS this week. As a result of this resolution and others passed the Church and ecclesiastical affairs are again on the front pages of British newspapers, with the editorial pages and correspondent's columns devoting large space to discussions of Church matters. Bernard Shaw said: "On the subject of birth control the bishops have given way under overwhelming pressure of accomplished fact. They ought to have discarded the Prayer Book, the articles of religion and a few other things." And Dean Inge said: "Some method of checking natural growth of numbers beyond means of subsistence has nearly always and everywhere been practiced. It is useless to discuss the morality of birth control apart from these considerations."

\* \* \*

When Lord Davidson retired as Archbishop of Canterbury friends presented him with a purse of \$50,000. This he has put down in his will for the Archbishop of Canterbury who, he says, "should have at his disposal a fund available at his sole discretion for a variety of general and Church needs as they arise."

\* \* \*

There are various ways of celebrating. In Massachusetts at the Cathedral they were having their second Tercentenary service. So the Rev. Phillips Osgood, who was the preacher in the evening, read to the congregation choice specimens of oratory which the Puritans had to listen to in a cold church. Among them was a sermon by an anonymous divine against the sin of sleeping in church. The message Dr. Osgood seemed to convey was that while things may be pretty bad now, there was a time when congregations were asked to endure more, so cheer up.

\* \* \*

The Rt. Rev. P. L. Tsen, Chinese Bishop attending the Lambeth Conference spent much time in Hyde Park listening to the oratory. There each evening and all day Sunday every conceivable sort of an idea is presented—every variety of Christianity; many anti-Christian societies send their speakers there; orthodox and unorthodox political parties hold forth; vegetarians; back-to-nature faddists; anti-vivisectionalists; revolutionists—all blow off steam and then generally collapse. Bishop Tsen was there to study oratory and the technique of outdoor speaking. "What

#### LAMBETH

**B**ECAUSE of the length of the resolutions passed at the Lambeth Conference it is obviously impossible to run them in one issue of THE WITNESS. We are therefore presenting them one at a time under their various headings, commencing in this issue with the resolution dealing with marriage and Sex. Subsequent issues will contain the resolutions on the subjects of "The Christian Doctrine of God"; "Race Relations"; "Peace and War"; and "The Ministry of Women." We also call the attention of our readers to the series of articles, to appear presently, on Religion for Laymen, written by Bishop Johnson; the final eight articles by G. A. Studert-Kennedy, to commence this month, on The Teachings of Jesus for the World Today; and the new feature by Irwin St. John Tucker which commences in this number. May we also urge the Bundle Plan upon you? Ten or more copies to one address. Sell at the Church door at five cents a copy. We will send a statement quarterly at three cents a copy. Try it. You can cancel the order at any time on ten days notice.

struck me most about all the speakers," he said, "was that not one of them seemed to have any doubts. All of them were cock-sure about their message, however absurd."

\* \* \*

The Rev. Allen W. Clark, rector

at Hanover, N. H. has accepted a call to All Saints, Worcester, Mass., succeeding Henry Hobson, now bishop coadjutor of Southern Ohio.

\* \* \*

The Rev. R. Bland Mitchell writes that he discovered a frank mortician during his summer travels. The undertakers sign read "Proffit & Co., Caskets."

\* \* \*

Camp Leach, near Washington, N. C., has been a popular place this summer. The young people of the diocese were there to start the season with an enrollment of eighty; then the juniors came along, one hundred strong. The adult camp also had a large attendance, with many visitors for the week-ends, especially the Sunday when Bishop Darst preached. This is the first year of Camp Leach and it has, under the able direction of the Rev. Frank D. Dean, won a leading place in the life of the diocese.

\* \* \*

Miss Helen Brent, Mrs. J. W. D. Cooper, Miss Frances Arnold and Miss Lucy Arnold are the speakers at the 38th semi-annual meeting, a quiet day of the Girls' Friendly Society of the diocese of Western New York, to be held at the holiday house at Conesus Lake, September 5th and 6th.

\* \* \*

The department of religious education of Western New York is to have a series of conferences this Fall, the first to be held at Salamanca for the Olean district on September 27th. These conferences are being arranged by Miss Clarice Lambright, educa-

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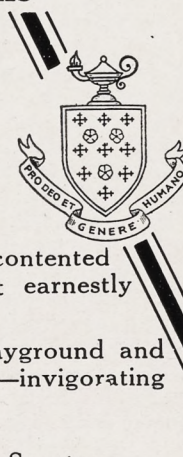
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tional secretary of the diocese, with Bishop Davis as the headline speaker.

\* \* \*

Lecturing on Liberia while a glacier stream is overflowing its banks is a novel experience I judge. The Rev. W. R. MacPherson of Anchorage, Alaska, went to Seward on August 5th, took his slides and began telling the folks of the Church work in far off Africa. Rain was coming down in torrents, and everyone was a bit nervous for fear the safety flume constructed by the government last year to carry off the glacier waters would not hold. A little water overflowed at the intake but no great damage was done.

\* \* \*

Several important changes in Oregon; Archdeacon Black resigns to become the rector of St. Michael and All Angels, Portland; Rev. F. G. Jennings, rector at Eugene takes up the work left by Mr. Black and the Rev. H. R. White, son of the late Bishop of Northern Indiana is taking charge of the work at Eugene, with charge also of the student work at the state university. Rev. E. F. Ayres of Colfax, Washington, becomes rector of Christ Church, St. Helens, and chaplain of St. Helen's Hall.

\* \* \*

After a rectorship of six years the Rev. D. H. Loweth has resigned the charge of Fort Lee, N. J. in order to return to London, England, where he formerly lived.

\* \* \*

On October first the Rev. W. H. Watts, rector at Clifton, N. J. begins his work as one of the chaplains of the Newark City Mission.

\* \* \*

Sherwood Parish, Cockeysville, Maryland, celebrated its 100th anniversary on August 23 and 24. There was a pageant, setting forth the history of the parish, and addresses by Bishop Helfenstein and the Rev. Robert Smith, dean of the convocation of Towson.

\* \* \*

Edward Littell, son of the bishop of Honolulu, is to enter the General Seminary this Fall; he has been teaching at Boone School, China. Also a successful banker in Honolulu is giving up his job to study for the ministry and the son of the bursar of the diocese, who holds a bank job in New York, is also entering the General this Fall.

\* \* \*

A varied assortment of the Advance Work is being undertaken by the diocese of Chicago: new work in the Liberian hinterland; land, building and equipment for the Calumet district of Northern Indiana; new rectory for the mission at Tochigi, district of North Tokyo, where liv-

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ing conditions for foreigners have been difficult; repairs and improvements for the Church's farthest inland mission in China, at Ichang, where such improvements are essential for the continuance of the work; \$25,000 for the Chapel at the University of Illinois; new church for St. Stephen's Chinese Mission in Manila. Also, an additional \$5,000 for maintenance of the Chicago building at St. Paul's School for Negroes, Lawrenceville, Va., the building erected recently by the diocese of Chicago.

\* \* \*

A new religious census of Hawaii discloses that half the Japanese belong to no religious body. A surprise to everyone, especially the Buddhists who have always claimed them all. The Japanese form 41% of the population so that Bishop Littell sees a big job before him.

\* \* \*

Deaconess Elizabeth Newbold, on the staff of Christ Church, Rye, N. Y., for the past five years, has accepted an appointment as director of religious education at Calvary Church, Germantown, Pa., effective September first.

\* \* \*

The Rev. Harrison Rockwell, rector of All Saints, New York, is the preacher during this month at the Little Church Around the Corner, New York. Mr. Rockwell was formerly on the staff of this parish.

\* \* \*

As so often happens, the death of a worker, in spite of the very great loss of his presence, seems to release new forces of work. Mr. Sam Nash of Tarboro, North Carolina, who died last May, was a lay missionary who for more than fifty years had given himself wholly to the Church's work in eastern North Carolina.

Now we learn that since Mr. Nash's death one of his missions has been taken over by the manager of the local telephone company, who never did any such work before. He goes out every Sunday, and has developed a gift for making addresses, much to his delight and surprise.

Another of the missions cared for by Mr. Nash has been taken over by a young farmer, Mr. Nash's godson. Mr. Nash was godfather to 347 persons. This young man went off to college and studied agriculture; then, strange to say, came back to his father's plantation, applied scientific knowledge to farm problems, and revolutionized the industry in his community. Now he has combined Christian work with his farm work, all because Mr. Nash wanted him to carry on his mission.

\* \* \*

Newspaper reports say that farm crops in the states of Sonora and

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\* \* \*

They had a memorial service of course, in St. George's Cathedral, Jerusalem, after the death of Archbishop Davidson. It happened that Bishop Matsui of Tokyo, en route to England, was the only Anglican bishop present. He gave the blessing, both in English and Japanese.

\* \* \*

The new and long awaited building for St. Margaret's School for Girls, in Tokyo, was opened in May, replacing part of the buildings destroyed in the great earthquake and fire of 1923, and the temporary buildings used since then. The "gold and silver offering" of recent years provided a large part of the cost. St. Margaret's alumnae collected more than \$15,000.

The new building contains all the best modern features of fireproof and earthquake-proof construction. The architect J. Van Wie Bergamini, was assisted by Professor Naito of the engineering department of the Imperial University, Tokyo, one of the world's authorities on earthquake-proof building.

The old building, according to present plans, will house a primary school, to be opened in April, 1931, filling an aching void in the Church's educational work, between kindergartens and high school. A new chapel, for which the United Thank Offering provided \$50,000 in 1928, is yet to be built.

More adequate quarters for the faculty are still needed, and another dormitory. At present less than a fifth of the girls can live in the school, and the boarding department should be the strong center in a mission school.

Dr. J. H. Kobayashi is principal of the school and Miss C. Gertrude Heywood is director. There are nearly 450 pupils and a faculty of 29.

\* \* \*

Bishop Gore's little book, "Jesus of Nazareth," has been translated into Chinese.

\* \* \*

Some weeks ago the suggestion appeared here that Church people might well ask that justice be done Tom Mooney who has been in prison for years in California for a crime committed, in the opinion of scores of competent people, by another. The paragraph brought protests from several indignant readers who felt that a Church paper was entering a

foreign field in pleading for justice for a man who is very probably innocent. I can do no better than quote a statement made recently by Judge Franklin A. Griffin, who was the person who sentenced Mooney to hang. Referring to the refusal of the California prison board to pardon Mooney he said:

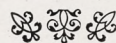
"A great disappointment . . . I don't see how anybody could have refused to pardon Mooney; I tried him and I firmly believe he is absolutely innocent. I know he was framed . . . There is not one bit of evidence remaining that Mooney is guilty. If I had the power I would long ago

have ordered a new trial, but the Supreme Court ruled that it did not have the power to grant a new trial on evidence not in the record. There is no further action I can take. Everything I have said about Mooney's innocence in the hundreds of previous statements I have made, I repeat now. I have urged that he be pardoned. Young has his opinion; that is mine."

\* \* \*

Bishop Roots reports confirmations in May, at Ichang 5, at Boone Chapel 12, in St. Paul's Cathedral, Hankow, 25; and Bishop Gilman, in the Church General Hospital, Wu-

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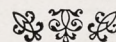
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chang, 5. In June Bishop Gilman confirmed 8 in St. Michael's, Wuchang, and 3 in St. John's, Hankow. Total for May and June, 58; 29 men and 29 women.

\* \* \*

Two Chinese deacons, the Rev. Messrs. T. S. Ou and Hu Teh-lin, were ordained to the priesthood in St. Paul's Cathedral, Hankow, on Ascension Day. This was just thirty-seven days after the murder of the Rev. Fung Mei-ts'en. "Both candidates," says the report in *The Hankow Newsletter*, "answered the questions clearly, and one felt that in these times they were both offering themselves anew to serve their Master in dangerous places, facing possible martyrdom." Mr. Ou is to be stationed at Shasi; Mr. Hu returns to Kingchow.

\* \* \*

Mrs. Fung's own story of the events which ended in her husband's death is told in *The Hankow Newsletter* for June. It bears out the first reports, except that he was taken from his home, not from the church. It was nearly a month before Mrs. Fung could verify the report of his death.

\* \* \*

Reporters of social events take notice. A Chinese writer in *The Hankow Newsletter* finds new words for saying a pleasant time was had by all. "The gathering," he says, "burst into warm conversation and mixed freely with ease and cheer." The occasion was the eighth Commencement of the Boone Library School, last June. The Nationalist Commissioner of Education made an address. Besides the Library School, Boone University, Boone Middle School, St. Hilda's School for girls, St. Lois' Junior Middle School for girls, and St. Phoebe's School for Biblewomen all had stimulating and enjoyable Commencements.

\* \* \*

A most successful Vacation Bible School, with 325 enrolled, under the leadership of the Rev. John Morgan, rector of St. Peter's Church, Charleston, S. C., was held at Porter Military Academy for six weeks. Many of those enrolled were from the Methodist, Baptist and Presbyterian Churches.

\* \* \*

Fire has destroyed three-fourths of the new girls' dormitory of St. Paul's Normal and Industrial School, Lawrenceville, Va. The loss is estimated at \$50,000. An appeal is now made for \$18,000 to provide fire protection for the rest of the school buildings.

\* \* \*

Interest in the series of summer organ recitals which is held each year in the Church of the Messiah,

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Rhinebeck, N. Y. for the benefit of the many people who summer in these parts has been increased this summer by the addition of a set of chimes to the organ. A twenty notes set of tubular chimes has been placed in the organ chamber and is played from the console both at the keyboard and at the pedals. The chimes were dedicated at the recital on Friday evening, August 8, with William Anderson, organist at St. John's Church, Stamford, Conn., as recitalist. On the following Sunday morning the service was especially planned so that the organist, W. Raymond Randall, could play several selections with the organ and chimes while the rector, the Rev. Gabriel Farrell, Jr., gave a short talk on the place of Bells in Christian Worship. The chimes are the gift of Mr. Vincent Astor, the junior warden of the parish, who also gave the organ several years ago.

\* \* \*

Four beautiful memorial windows of English stained glass, depicting scenes in the life of Christ have been installed recently in the Wilson baptistry of St. John's Church, Hartford, Conn. These windows complete the children's corner.

\* \* \*

Recently Christ Church, the oldest in the diocese of Stratford, Conn., celebrated the one hundredth anniversary of the building of the rectory.

\* \* \*

St. Paul's Church is the only Episcopal Church in Paterson, N. J. that is holding Sunday evening services throughout the summer this year.

\* \* \*

The Rev. Crispino Salustiano, Filipino deacon in charge of St. Luke's Filipino Mission, Manila, has asked the clergy of all our missions to inform him of young Church people coming to school or work in Manila. This contact with a clergyman of one's own kind, which means much to any young stranger in a city, means all the more to these young country people from rather primitive communities, who are wholly unaccustomed to city life.

\* \* \*

Bishop Mosher and some of his workers in the Philippine Islands have been noting in recent issues of the diocesan Chronicle the contributions made to some of the missions by native people in work or produce, especially work. Leveling ground, carrying stone for building, upkeep of property, house-work regularly done by pupils in boarding-schools and sometimes the supplying of their own food, all would amount to a considerable sum if it had to be paid for. It is therefore un-

equal to have it appear that the Igrot work is a charity work because only gifts of actual money are counted.

\* \* \*

St. Francis House, the student centre at the University of Wisconsin has seen much activity during

recent days. There were forty clergymen there for some days, attending the school for rural clergy at the University. Then too there has been in session the School of Religion, under the direction of the Rev. M. M. Day of Nashotah.

## Services of Leading Churches

### Cathedral of St. John the Divine New York

Amsterdam Ave. and 111th St.  
Sunday Services: 8, 9, 11 A. M. and 4 P. M.  
Daily: 7:30 and 10 A. M. and 5:00 P. M.

### The Incarnation

Madison Avenue and 35th Street  
Rector  
Rev. H. Percy Silver, S.T.D., LL.D.  
Sundays: 8, 10 and 11 A. M.

### Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sundays: 8, 9, 11, and 3:30.  
Daily: 7:15, 12 and 8.

### The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.  
Sundays: 8 and 11 A. M.

### Grace Church, Brooklyn Heights

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

### Grace Church, New York

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

### St. John's, Waterbury

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

### Gethsemane, Minneapolis

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

### St. Paul's, Milwaukee

Rev. Holmes Whitmore  
Knapp and Marshall Streets  
Sundays: 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
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### St. Mark's, Milwaukee

Rev. E. Reginald Williams  
Hackett Ave. and Bellevue Place  
Sundays: 8, 9:30 and 11.  
Gamma Kappa Delta: 6 P. M.  
Holy Days: 10 A. M.

### St. James, Philadelphia

Rev. John Mockridge  
22nd and Walnut Sts  
Sundays: 8, 11, and 8.  
Daily: 7:30, 9, and 6.  
Holy Days and Thursdays, 16

### Trinity Cathedral, Cleveland

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

### Grace Church, Chicago

(St. Luke's Hospital Chapel)  
Rev. Robert Holmes  
1450 Indiana Ave.  
Sundays: 8, 11:00 and 7:45.  
(Summer Evensong, 3:00)

### St. Paul's, Chicago

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

### The Atonement, Chicago

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

### St. Luke's, Evanston

Rev. George C. Stewart, D.D.  
Sundays: 7:30, 8:15, 11 and 4:30.  
Daily: 7:30 and 5. From Chicago, off at Main, one block east and one north

### Grace Church

Sandusky, Ohio  
Donald Wonders, Rector  
Sunday:  
8:00 A. M. Holy Communion.  
10:30 A. M. Morning Service.

### Christ Church, Cincinnati

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

### Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.  
SUMMER SCHEDULE  
Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong 7:30 P. M.  
Week-days: Matins 7:15 A. M.; Mass 7:30 A. M.; Evensong 5 P. M. Thursdays and Holy Days: 2nd Mass at 9:30 A. M.

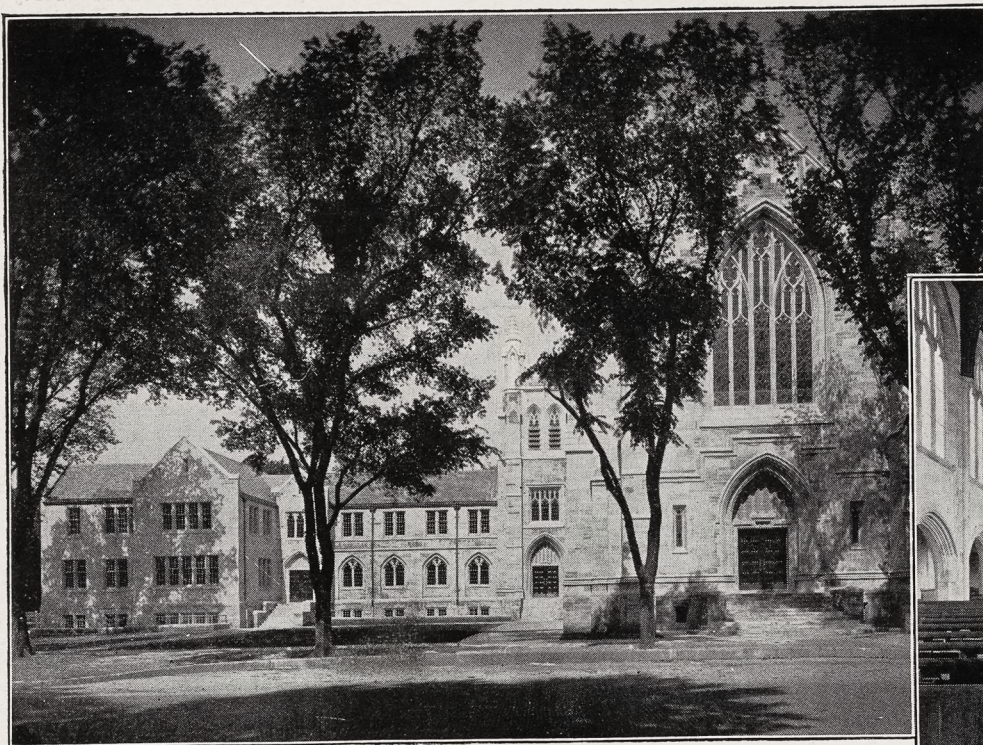
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Tuesdays: 10:00 A. M.

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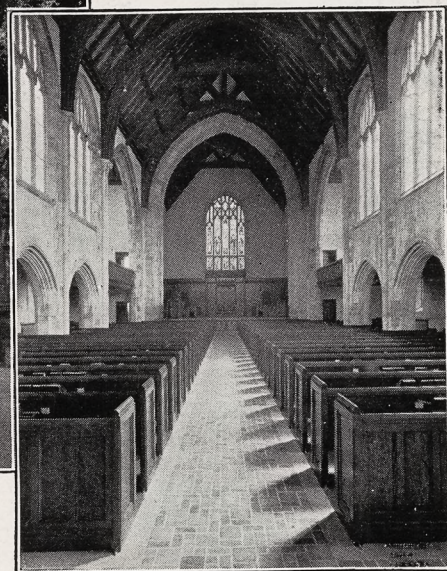
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