

The **WITNESS**

CHICAGO, ILL., FEBRUARY 12, 1931

VESTRYMEN

By

BISHOP SLATTERY

NO MAN should accept a position on a vestry who does not intend to be in his Parish Church every Sunday morning. There is no greater honor in a community, large or small, than to be elected a vestryman of the Church. That honor has corresponding responsibilities. The first responsibility is to come regularly to divine service. No other quality or activity can take the place of that. A vestryman who does not come to church wounds his parish. He should have the courage to decline the honorable post offered him if he does not intend to fulfill its first and essential requirement.

MESSAGE OF THE WEEK

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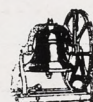
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RELIGION—BLESSING OR CURSE?

By

G. A. STUDDERT-KENNEDY

THERE is a large number of men and, I believe, an increasing number of women, who, while they are earnest and anxious to do anything they can to uplift the human race and alleviate its many sorrows, are conscientiously convinced that the less we have to do with religion in general, and the Christian religion in particular, the better it will be for everybody. They are not bad men and women in any sense of that word, indeed they often put luke-warm Christians to shame by the energy they display and the sacrifices they are prepared to make in every cause which they believe to be for the good of humanity. One meets them in every walk of life. In politics, education and industry I come across them constantly. Some of them are doctors, some are university professors, and many of them are my very good friends. There is no good work, however taxing, that they will not embark upon eagerly and follow up with wonderful patience and courage, but they have no use for churches or even for the Church. They have no time for prayers, services, hymns, and religious observances, and they do not want God. What is a religious man or woman to say to such friends? What is he to think of them? They are apt to be people who live and speak in the palace of Truth so far as organized religion is concerned, and their criticisms of it are very often bitterly true. But that is not the root of the matter with them. They are too wise and too fair to reject an institution because of its imperfections, knowing, as they do, that they would have to reject every single human institution, as every one is obviously imperfect. And of course the higher the purpose of the institution the more glaringly manifest the imperfections will be. All that they acknowledge and are prepared to make allowance for. They are beyond that stage. They do not want to have anything to do with religion whatever. Now why?

Well it is necessary that we Christians should acknowledge freely that religion is not necessarily a good thing; that even the Christian religion is not necessarily a good thing. In history religion has very often been the most damnably bad of all bad things. Of all

the vile and filthy crimes that men have committed, and there have been a good few, quite the vilest and filthiest have been committed in the name of religion. In the name of religion men have murdered, massacred, tortured, burned and buried one another alive. They have cast one another into noisome dungeons, and driven souls to suicide and madness. The religious history of mankind contains passages obscene in their stupid cruelty. I will never forget the description given in Motley's *Dutch Republic* of the Duke of Alva's troops marching out of Amsterdam with banners at the head of their columns on which were pictures of our Blessed Lord, and behind the banners soldiers marching with babies' bodies spitted on their spears.

Once a man begins to act in the name of God you might as well argue with a brick wall as try to convince him that he is wrong. If you doubt that go and endeavour to convince a black protestant of Northern Ireland that a Southern Irish Catholic may be a good fellow and see how you go on. That is the factor in religion which is really repulsive to many high-minded men and women. It makes people unreasonable, and puts them beyond the appeal of argument. They feel, and with some justification, that above and beyond all things in these days we must learn to be reasonable, and anything which tends to stand in the way of that must be cut out.

WELL there is a snag in it. It ought to warn us, to begin with, that we must think again since we find that men tend to fight and be unreasonable not only about religion but also about politics. It is proposed to cut religion out altogether, but you certainly cannot cut politics out altogether. The only way of doing that would be for each one of us to charter a separate island and live on monkey nuts and bananas. So long as we all live together with our vastly different powers, temperaments, and desires, political problems will crop up, and will have to be settled. Political and economic problems are simply the problems that in-

evitably arise out of our common life in one world and our dependence upon one another. They are all questions in which quite inevitably and of necessity the hopes and fears, the loves and hates, the desires and disgusts of men are involved. A question of wages involves a man's pocket (acquisitive instinct), wife and children (sex and parental impulses), his pride (self-assertion), his status (herd impulse and self display); it is therefore a "live" question, as "live" as a "live" wire and as liable to give you shocks when you touch it. My anti-religious friends talk as though men and women, *apart from religion*, were naturally reasonable. Nothing could be farther from the truth. You do not meet one reasonable man in ten thousand and women are worse. This idea that men are naturally reasonable is a complete fallacy, the most disastrous of the nineteenth century fallacies. The tragedy which has followed on the doctrine that enlightened self interest would save the world arose out of the perfectly mad assumption that the light was as natural and would come as easily to men as the self interest. Whereas, in truth, self interest is a passion and, like all the other passions, is blind, with that peculiarly dangerous blindness which is certain that it sees, and goes running down one "no thoroughfare road" after another quite confident that each one is the road to happiness. It is just as sensible to suppose that natural lust if left to itself will lead to happy homes as to suppose that natural self interest will lead to peaceful prosperous States.

EXPERIENCE and research combine to make it quite certain that men are not naturally reasonable. Experience first, for if the history of Europe during the last twenty years, or the history of England during the last few years is to be read as the glory of the doings of rational beings, then either the word rational loses its meaning or the story becomes an intolerable enigma. I defy anyone to give a rational account of the "Great War" or the "Great Strike." Interpreted in terms of blind passion they are credible. Interpreted in terms of reason they make nonsense. Research into the make-up of the human mind confirms the teaching of experience. It is clear that our kinship with the beasts which the evolutionists demonstrated in the make-up of our bodies must be extended to the make-up of our minds. The theory that whereas animals are wholly instinctive, men are wholly reasonable is no longer tenable. We must allow for a measure of intelligence in animals, and for a very large measure of blind impulse in men and women. All the passions natural to animals are natural to men, and in men, the most vital of all animals, they are stronger and more insatiable than in any other living creature.

The passions of men differ from those of animals in two respects. Firstly in that they are fiercer. Animals eat but do not eat to excess, whereas in men gluttony is a more common cause of disease and death than want. Animals drink but never to excess, men drink themselves blind, maudlin, and drunk. Animals have their rutting seasons when sex desire drives them to its

goal, but in men sex has ever been a kind of torment driving them to inflict abominable cruelties, men upon women, women upon men. Witness the great army of prostitutes and the spread of venereal disease. Animals fight with teeth and claws, men with more deadly weapons and a more merciless energy. Animals are greedy but human greed is blind and insatiable. It is this fierce passion which the orthodox economists, in their staggering simplicity, proposed to let loose and trust to as the main driving force to certain peace and prosperity.

Had men acted entirely upon these wild theories of naturally enlightened self interest, western civilization would have ended in a bloody chaos long before the slaughter of the innocents in France and Flanders revealed the cancer eating away the bowels of its social life. Fortunately there arose men like Shaftesbury who "to the policy of indifference and drift preached by philosophers and accepted by politicians opposed the simple strength of his Christian conscience" and reasserted the sovereignty of the moral law. He neither knew nor needed to know anything of psychology. Yet his simple faith in Christ as Lord of all life made him a better psychologist and therefore a sounder economist than his contemporaries. "Let us," he cries, "draw our conclusions from a higher source, recollecting that all wealth, talent, rank and power are given by God for his service and not for luxury; for the benefit of others, not for the pride of ourselves; and that we must render an account of privileges misused, of means perverted, of opportunities thrown away." He puts his finger right on the spot. Acquisition, self-assertion, and self display are not to be trusted. They are naturally blind and need the light not merely of an ethic but of an ethical religion.

THE soundness of this psychology becomes more apparent when we consider the second respect in which the passions of men differ from those of animals. Not only are they fiercer but they are not naturally harmonious. Animals are born happy and harmonious, men must achieve happiness and harmony. Animals are born with their desires in a natural healthy balance, men have to make that balance. Animals are born unified, men must be born again before they become unified. That is a psychological truth of enormous significance. St. James, another psychologist, if not by nature then by grace, gets to the root of it. "Whence come wars and fightings among you? Come they not hence even of your lusts (in modern psychology 'instincts' or 'impulses') that war in your members (psychologese 'subconscious' or 'unconscious mind'). Ye lust and have not. Ye kill and desire to have and cannot obtain; ye fight and war, yet ye have not." (St. James, iv., v. 1-2.) The wars without are but the manifestation of perpetual war within, the external conflict is the symptom of an internal conflict of natural desires. This internal conflict is peculiarly human and there goes with it a peculiarly human, one might almost say *the* peculiarly human, urge to put an

end to it and find unity and peace. This terrific urge to unity is the driving force of human history from the subjective point of view. It is raw religion, religion in its natural state. It is the power of fixed, sustained, and concentrated desire rooted in the passion for internal unity. In religious terminology, which as usual is accurate and concrete, it is the power of giving your heart, or surrendering yourself to something or to someone. Its pathological form is mental obsession or mania. Popular sayings bear witness to this peculiarly human faculty. We say "He has a perfect mania for it." "He has a perfect passion for it." "He makes a regular religion of it." More bluntly still we say "He is mad crazy on it." Whether he is mad or not depends entirely upon what he is mad on. All great men and women have been mad on something. Newton was mad on mathematics, Darwin on biology, Paul on Christ. Their madness was the highest form of sanity. They had found, each of them, a more or less adequate centre of unity for their desires. This quest for an adequate unity is the religious quest, and the passion which drives men out upon it is religion. To cut it out of human nature, even if it were possible, would be literally disastrous. Without it there would not be sufficient vital energy to sustain life at anything above the savage level, and possibly not enough for that. Science, art, and society all depend upon this passionate quest for their life blood.

The function of the intellect is to check the religious passion and force it to forge its unity in the teeth of what William James called "irreducible and stubborn facts." The danger of false unities is the deadliest danger to which humanity is exposed. It is the religious peril, the peril of idols or false Gods. It leads, on the one hand, to the belief in and worship of what is called "the present system" as a self-running, automatic, sin proof, fool proof, social machine working by iron economic laws which the passions, desires, hopes, fears and dreams of men cannot affect. This is Capitalist Religion, and the fact that it numbers amongst its adherents Christian Bishops does not alter the fact that it is one of the deadliest forms of idolatry. It forsakes the category of life altogether and likens God to a spinning jenny.

The passionate revolt against this Moloch leads to the belief in and worship of another mechanomorphic God "the Socialistic system." It is but another sin proof, fool proof, passion proof machine which is supposed to exist as a possible substitute for the present discredited idol. The religious passion for this fabulous deity is the driving force behind much of our modern industrial unrest. Communism and popular Socialism are essentially religious movements. It is not as an economic system but as a religious faith that Socialism maintains its hold on the imagination of millions of men and women. It is a modern God.

THE religious passion is the power centre of humanity. All talk of cutting it out or ignoring it is shallow nonsense. By means of it humanity must either be saved or damned. The all important issue

now, as always, is the right direction of it. Humanity will never be atheist unless it is destined to perish. Atheism is not a creed, it is a nervous disease. Mankind can no more exist without a God than a circle can exist without a centre. It is not really a question of God or no God. It is always the old question—what God?

The only way is the direction of the religious passion to a God who has power to sublimate and harmonize the conflicting desires of humanity and to change their quality. The claim that Jesus of Nazareth has and does exercise this power is backed by a great weight of evidence from experience. He cannot and will not serve us. We can and do learn to serve Him and our neighbour for His sake. The schisms and quarrels in the Christian Church have nothing to do, strictly speaking, with the Christian Religion. They are the result of other religions. They arise when the religious passion finds its centre not in Christ but in some theological and ecclesiastical system. There is no schism among the saints. Christ can and does capture the heart of man, and when the heart is devoted to one so perfectly rational, sane, and universally loving, the possibility of being rational on live issues is realized. Problems may involve my children and other people's, but they are all His children and He commands. They may involve my pocket and other people's pockets but all I have is His. They may involve my pride, but he whom Christ has captured has no pride. They may involve my country and other countries, but the Kingdoms of this world are become the Kingdoms of our God and of His Christ. An ideal you say? Yes, but an ideal that I have found actualized in thousands of men alive today. Christ can make men rational on living issues, and therefore He is the hope of the world. The religious passion is only safe and saving when it comes home to rest in Him. Those, my good friends, who endeavor to eliminate it, are often splendid people. What they have they give. But there is one thing they have not got which men need—and need sorely—and that is life, vital force, inspiration. That is impossible if the religious passion is repressed. The salvation of the world is mainly a matter of having life, and having it more abundantly.

Bushmanites In Africa

By

JOHN GAYNER BANKS

Director, Society of Nazarene

IN JUNE, 1930, I left the Society of the Nazarene to seek a fresh experience in healing. I went with the Oxford Group (First Century Christian Fellowship) because they claim to possess a technique of soul surgery which I felt should be linked up with spiritual healing. My motive however, was also personal; I had myself experienced something of the quality of

life which the groups taught and I wanted a larger dose.

My quest took me first to Oxford which seems to be the International center of the movement, engaged in the biggest house party I have ever seen and then offered myself as a recruit in the Over Seas Team to South Africa.

However the group message may be constructed it certainly does work miracles in South Africa. I saw whole Colleges changed by this message. Christ becomes a new person through a school boy who catches this new impulse in his life. I saw forty men from one University attending a Religious Conference and every one took part. If he didn't bring the experience with him he got it by contagion and went home convinced. I saw it in groups of ministers when Anglican, Dutch Reformed and Methodists stayed day after day side by side facing their deepest problems, finding release, making a fresh discovery of Christ and going back to their Churches with a new message. I was still more convinced at Bloemfontein where anti-British sentiment has flourished for years and where many have talked Afrikaans language for years in order to show their dislike of things British but who responding to the group challenge surrendered their prejudices and have learned to love and respect one another. At a gathering we had in this City which was the climax of the whole trip there were professors and students from nearly every College in South Africa.

The great discovery was not the value of the Oxford Group but the need of a fresh experience of Christ and this was articulated chiefly by laymen. The best spokesman of this Conference was Professor Edgar Brookes, Professor of Economics at the University of Pretoria who showed in a prophetic speech how every department of life is transformed when we look at it through the eyes of Christ.

If we have any criticism worth mentioning it is the terrific emphasis upon sin which may be quite necessary for us hardened preachers but which I think is sometimes overdone with young college students. The much agitated question of "sharing" is to me quite a simple matter. It is simply a broad application of the Church's teaching about confession only the confession is on both sides and the priest has frequently more to confess than the penitent. This is no mere theory and I have heard more sins confessed, relatively speaking, in the clergy groups than in any others.

I returned to my vocation in the enterprise of spiritual healing with a quickened sense of the importance of soul surgery, a more intelligent appreciation of the Sacrament of Penance and a deep conviction that men want to be healed today as Jesus healed them but that healing is impossible until the disease of sin is properly diagnosed and radically treated. We know the cure and happy are we if we apply it with love and with courage.

ADVENTURES OF GOD

By

CATHARINE D. VAN DEUSEN

ALL eyes are turned toward Denver these days as plans are being made for the Fiftieth Triennial Convention, the first ever held in the Rocky Mountain district.

With one hundred and fifty bishops, representing every part of the globe, marching into the Municipal Auditorium at the opening session on September 16th, and the world-famous Lord Bishop of St. Albans, England, delivering the opening sermon, one cannot help but thrill at the thought of what those stalwart churchmen of Colorado in the early days would feel as they looked down upon what has grown from the work of their hands.

From the 'dobe walls of the little church of seventy years ago to the soaring ivy-clad towers of the present St. John's in the Wilderness lies a miracle that but one thing could have accomplished—the miracle of such glorious adventures for God as were those early missionaries of the '60's and '70's.

Think of low buildings on Arapahoe street with sagging canvas for ceiling and rough-hewn logs for walls opened in 1862 and bearing the sign "St. John's

in the Wilderness. 700 Miles From the Nearest Church," and then look at that glorious cathedral close at 14th and Clarkson which now covers an entire city block with its chapter house, St. Martin's Chapel and parish house—the only cathedral close in the entire middle west. And if St. John's is today the living monument of the vision and fighting faith of that great Dean, the Very Reverend H. Martyn Hart, so too, every one of the other seventeen congregations of the church in Denver are the visible symbols of those invisible great hearts that prayed and fought and died that the Church in Colorado might live.

It was in 1862 that Bishop Talbot preached a sermon in Philadelphia calling for volunteers for the work of the church in Colorado. Among those who heeded the call was the Rev. Courtland Whitehead. He was stationed first at Black Hawk, but when a storm demolished the little church at Georgetown a few miles away, Dr. Whitehead felt that he was most needed there, and, leaving Black Hawk, he built the Grace Church which still stands and serves in that town. And it was here and through his efforts that the one-

manual pipe organ was installed which was freighted across the plains by ox teams!

Father Kehler was the first pastor of St. John's and the records of his first twelve burials give as causes of death—two, executed for murder; five, shot; one, suicide; one, delirium tremens; two, natural causes. And it was at this same time that Arthur Williams, who later became Bishop of Nebraska, offering himself for the ministry, was sent to Meeker, then a wild and lawless community. He built the little stone church, probably as complete and lovely a one as there is in Colorado.

While Colorado was still a missionary district in 1865, the first bishop, the Rt. Rev. George Maxwell Randall, was attacked by Indians while preaching in a log shanty at Fort Washakie, Wyoming, and he and his congregation were besieged for two days. He died in Denver a few days later from pneumonia contracted from the exposure and horror. While on this trip, Bishop Randall baptized the Indian woman guide, Sacajawea, a Shosbone, who had led the Lewis and Clark expedition through the mountain passes and pointed out to them the Oregon Trail, famed in song and story. Many a time Bishop Randall preached in a grocery store in Denver by candle light yet what vision he must have had!—for it was he who raised the money in the east to found the world-famous School of Mines at Golden, whose graduate engineers are known the world over.

Another great man, and probably the best loved priest Colorado has ever had was the Rev. Charles Hughes Marshall, who died only last Thanksgiving day after forty-six years of continuous service as rector and ten as rector emeritus. All religions as well as all denominations came to him for the first or the last rites. A record of fourteen thousand marriages and of twelve thousand burials speaks for itself. He was Colorado's own—He did not come from the east as came most of our great and glorious leaders, but was confirmed in this state in 1865 and spent almost all the long years of his life in and about Denver.

Today in this diocese, lying like an island surrounded on all sides by missionary districts, and covering a territory of 103,000 square miles, are many institutions doing untold good. The beautiful Conference House at Evergreen is a story in itself. There is the famous Oakes Home for the Tubercular, well worth a visit. Then there's the Church Home for Convalescents, St. Luke's Hospital, the Collegiate School for Boys and St. John's College at Greeley, while a very large colored congregation is extending the work of the church in Denver and that city is the center of Missionary work among the deaf in the North West Province.

It is hoped that all who come to Colorado this September will feel as did Thomas Duck who came to Denver from New York in 1882 and was met at the depot by a bus that looked familiar. Peering at the side he saw the well known words—"Broadway and 5th Avenue." Sighing he exclaimed, "It's been a long way to get home, but I guess I'm home."

Heroes of the Faith

REV. BENJAMIN L. ANCELL

THE Rev. Benjamin L. Ancell went to China following his graduation from the Theological Seminary in Virginia in 1899 and has been an outstanding member of the China Mission, being one of the conference which established the autonomous Chinese Church in 1912. He spent a number of years in the city of Soochow and during that time laid the foundations of the Soochow Academy, a splendid boarding school for boys. In 1908 he went to the conservative old city of Yangchow and established Mahan School, a school which would compare most favorably with any of the first rate preparatory schools in the United States.

In the present upheaval in China he has had to stand by and watch a magnificent work crumble under the misguided onslaughts of a fanatic nationalism. Besought by former students and by patrons to reopen this institution which has been such a blessing to the Chinese people he has had the courage to refuse to traduce the Christian character of his school—but the courageous heart cannot but be a heavy heart as he looks out on the ruin around him.

And if Doctor Ancell be a hero of the faith then must his wife, Mrs. Frances Cattell Ancell, be a heroine of the faith as she stands by his side, steadfast in China's dark hour.

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NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

ONE can gather a considerable amount of information on the much discussed subject, "What Is Wrong with the Church" by examining parochial budgets. Here is a parish for instance in the west which spends \$25,000 a year. The premium on the rector's salary for the Church Pension Fund amounts to over \$500; there is an item for music amounting to close to \$4000; the cost for running a couple of parish automobiles is very nearly \$1000. And this parish, with a budget of over \$25,000 gives less than \$800 to Missions. Here is another parish, this one in New York City. The total budget is over \$19,000 a year; music \$3800 and missions but \$700. And the treasurer of the parish in his report tells the parishioners how well they have done. And here is a third parish, this one in the Middle-west, with a total budget of over \$12,000, with music costing over \$1400, premium to the Church Pension Fund \$350 and to Missions the grand total of \$55.

If these parishes are proud of their records I shall be very happy to name them if they will just say the word.

* * *

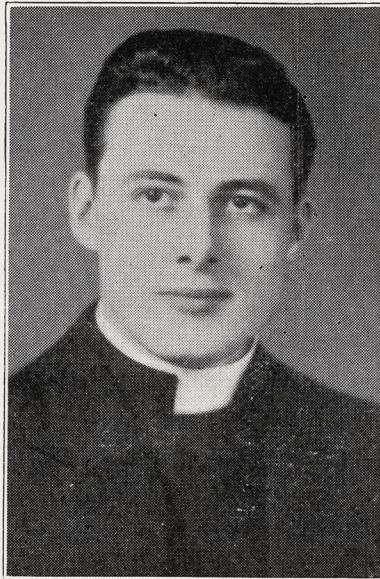
The Rev. Lloyd R. Craighill, missionary to China, addressed the missionary council of the Churchwomen of the diocese of Albany on January 20th. Bishop Oldham also spoke. The meeting was held at St. Peter's, Albany.

* * *

No long item about it, but just this to remind you that if you plan a WITNESS Bundle for Lent you must send your order in *immediately*. If you can get a letter to the Chicago office by Monday fine. If not you had better wire your order.

* * *

St. John's, Los Angeles, one of the most beautiful and distinctive churches of the country, is to raise an endowment of a half million dollars. The parish last year celebrated its 40th anniversary. Its first church was located in an orange grove, then a considerable distance from the city. Many said when it was built that a church so far from the centre of things could be of no practical use. Today St. John's is very nearly a "down-town" church. They are to use the Endowment Plan of the Church Life Insurance Corporation in the raising of their fund. The Corporation, owned and controlled by the Church Pension Fund,



GEORGE W. RIDGEWAY
Rector at River Forest, Illinois

has developed a plan to secure endowment for dioceses and parishes, and furnishes personnel and adequate facilities for endowment programs without any fee for their services.

* * *

The diocese of Florida has determined to raise its quota for the Church Program in full. They are also working hard for the \$5000 which they have pledged for the Advance Work program. At St. John's, Tallahassee, according to a report given out at the diocesan convention, every baptized member of the parish has made a pledge for this year. Not only that but every pledge made for 1930 in this parish was paid in full.

* * *

Dr. Sherwood Eddy has resigned as a secretary of the Y. M. C. A., giving as his reason the fact that he had joined the Socialist party. Just why one should resign from a Christian organization because one becomes a Socialist is rather difficult for me to understand. One can, apparently, be a member of the Democratic party in New York, which carries on a traffic in judgeships and indulges in all sorts of corruption, and still remain a member of a Christian society. Or one may be a Republican in Philadelphia or in Chicago, where I am told there is at least some corruption, and still associate with Christians. But Dr. Eddy apparently feels that by becoming a Socialist he is no longer fit to asso-

ciate with the simon-pure of the Y. M. C. A. As a matter of fact if Dr. Eddy's program, as given in an address the other evening, is the Socialist program, some of us might be persuaded that it is nearer the Christian ideal than the programs of either Big Bill Thompson of Chicago or Little Jimmy Walker of New York. He said:

"Right relations between man and man in basic economic justice to provide the good life for all. The protection of workers from the four great risks of unemployment, accident, illness and old age. The restoration of an increasing share of the wealth created by society to the community for social purposes. Racial brotherhood that shall guarantee justice and the good life for all, regardless of caste and color, including legal Federal protection against lynching."

Right relations in clean politics, with the elimination of the bootlegging, lawlessness, violence, crime, racketeering, bribery and corruption in some of our cities, including the reform of our courts and prisons, were urged by the speaker.

Right international relations also were stressed, including a restudy of the whole question of debt settlements; relief for Germany now threatened with revolution; the recognition of Soviet Russia. To stop war and competitive preparedness for it, he continued, and instead to prepare for peace by means as sane and effective to that end as are the present means used in preparing for war.

Right relations, he added, not only between man and man, but between man and woman, including an adequate program of education about life, alike for children and adolescents, for married people and especially for physicians, and ministers who marry them; including scientific birth control information for all married people who desire it. And finally, he continued, right relations between man and God in religion, which must be vitalized, rationalized, moralized and socialized.

* * *

The Church of the Redeemer, Brooklyn, the Rev. Thomas J. Lacey, rector, is carrying on a real program of relief this winter to the unemployed. Dr. Lacey hands out tickets each noon and the men are fed at a nearby restaurant. Says the rector: "I never saw a more agreeable body

of men and the restaurant man has himself commented on the calibre of the applicants. A couple of drunken men managed to get in the line. This is to be expected under prohibition. Rumor has it that a man offered a breadline ticket for sale. I've heard of traffic in judgeships but this is the first instance of traffic in breadline tickets." In addition to food the parish is fitting the unemployed out with clothing and in several instances have even supplied coal. Dr. Lacey says the value is not alone to those being aided but it is also stirring his people with a passion for social service.

* * *

Eight choirs joined forces at a service held at the Cathedral, Albany, N. Y., held under the auspices of the Guild of Organists on January 27th. The service was attended by a congregation that filled the church.

* * *

These clergymen were elected deputies to the General Convention from the diocese of Florida; Revs. Newton Middleton, W. S. Stoney, W. J. Alfield and F. B. Wakefield, Jr. Just who the lay delegates are to be I have not learned, I am sorry to say.

* * *

The deputies to the Convention from the diocese of Dallas are Dean George R. Wood, Rev. G. R. Fenner, Rev. B. L. Smith and Rev. H. J. Ellis. The laymen: J. H. Allison, J. R. O'Daniel, George Beggs and R. R. Lawther.

* * *

A special service in memory of the late Charles N. Lathrop, executive secretary of the department of Christian Social Service was held at the Church Missions House, New York, on February 2nd. Dean Lathrop was buried in San Francisco on the same day, after services at the Advent where he began his clerical career, first as curate and later as rector.

* * *

A conference for seminary students is to be held over the week-end of Washington's Birthday under the auspices of the Church League for Industrial Democracy. The sessions are to be held at the General Seminary where the C. L. I. D. members there are to entertain the men from visiting seminaries. The first session will be held on Saturday afternoon, the 21st, when "The Social Implications of Church History" will be discussed. Sunday afternoon the men will discuss "The Social Implications of Theology" and the third session will be devoted to "The Present Situation and the Task of the Church." The leaders are to be

CLERICAL SKETCHES

GEORGE W. RIDGEWAY

GEORGE WYNDHAM RIDGEWAY is the rector of Christ Church, River Forest, Illinois, a charge which he took on September fifteenth of last year. Previous to that he was assistant at the Church of the Messiah, Detroit. He is a graduate of the Theological School of the University of the South, served as a layreader and during his diaconate was an assistant at Christ Church, Bridgewater, Alabama, and also aided the Holy Cross Fathers in their mountain work in Tennessee.

Professor Vida D. Scudder of Wellesley, Dean W. P. Ladd of Berkeley Divinity School, the Rev. Norman Nash of Cambridge, the Rev. Smith Owen Dexter of Concord, Massachusetts, the Rev. Charles H. Collett, general secretary of the National Council, The Rev. Fleming James of the Berkeley Divinity School, the Rev. Professor Zabriskie of Alexandria, the Rev. Charles Fielding of the General and Miss Elizabeth Gilman of Baltimore. In connection with the conference there is to be a service on Sunday afternoon at St. Peter's, New York, at four with Bishop Brewster of Maine as the preacher. There will also be a corporate celebration on Monday morning at St. Peter's, with Professor Lauderburn of the General as the celebrant. On Monday the 23rd the men will attend the annual luncheon meeting of the Church League for Industrial Democracy when the speaker will be Canon Davey of Liverpool Cathedral, who came into fame during the coal strike in England in 1926, who is in this country as a special lecturer at the Berkeley Divinity School. The Danville strike will also be discussed with Miss Elizabeth Gilman of Baltimore and the secretary of the League speaking briefly on that topic. The luncheon meeting, to be held at the Fraternity Clubs, New York, is open to the public.

* * *

Convention of Indianapolis was held at Christ Church, Indianapolis, January 28th and 29th, with Bishop Creighton as the guest speaker at the convention dinner. Delegates to General Convention: Revs. William Burrows, E. A. Powell, G. G. Burbank and G. S. Southworth. Laymen: F. D. Rose, Frank P. McNutt, William W. Hammond and J. F. Morrison. The Auxiliary met at the same time, with reports for the year show-

ing encouraging progress. Mrs. W. H. Standring of Shanghai, China, addressed the Auxiliary.

* * *

Opening of the Katharine Kreigh Budd Memorial Home, near Libertyville, Illinois, as an emergency relief home for destitute children and families, was announced this week by Bishop Stewart, president of the Board of Trustees. The plan is in line with emergency relief measures being carried on by church, civic and state agencies.

More than fifty children already have been accepted into the home, it was stated, and Mrs. Helen Nixon of New York, has been appointed superintendent. Mrs. Nixon formerly was assistant superintendent of the Walter Scott Home for Crippled Children in New York, and director of the summer camp of that home.

* * *

Bishop Wise of Kansas, Bishop Wilson of Eau Claire, Bishop Bennett of Duluth, Bishop Abbott of Lexington, Rev. C. Leslie Glenn of Cambridge, Rev. Phillips E. Osgood of Minneapolis and Bishop Stewart are the noonday preachers at the Lenten services to be held at the Apollo Theatre, Chicago.

* * *

The attendance at the convention of Upper South Carolina was the largest in the history of the diocese, due possibly to the fact that it was also the occasion for celebrating the tenth anniversary of the consecration of Bishop Finlay. Payments on pledges for 1930 were better than usual but since prospects for 1931 were not so good it was found necessary to reduce the budget for the year by nearly \$12,000. Bishop Mitchell of Arizona addressed the convention on the Advance Work program and Bishop Penick of North Carolina presented plans of the province for a teaching mission. Mr. J. E. Blanton of the Voorhees School for Negroes also addressed the delegates. Delegates to General Convention: Revs. H. D. Phillips, W. H. K. Pendleton, L. N. Taylor, A. R. Mitchell. Laymen: Christie Benet, R. I. Manning, W. B. Moore and J. Nelson Frierson.

* * *

The Rev. Charles E. McAllister, rector-elect of St. Luke's Evanston, has announced that he will take up his residence there immediately after Easter.

* * *

The Rev. E. M. Tasman, rector at Lansing, Michigan, warns you against a fifteen year old boy going by the name of Martin Cook who seeks help from rectors and organists. His real name is John Bates

and is, according to Mr. Tasman, a fraud. He is wanted by the police in Lansing.

* * *

Convention of North Texas met at San Angelo, January 25-27, with a fine attendance, the Auxiliary also meeting at the same time. The Rev. David R. Covell was a headline, speaking on the national work of the Church. Deputies to General Convention: Rev. A. E. Whittle and Mr. Thomas R. Smith.

* * *

A curious situation arose in connection with a family admitted last year as catechumens in the church at Changhsu, China. Recently they came with the request that they be formally de-Christianized. "Churches have been deconsecrated," writes the missionary, "and clergy have been deposed, but formally to de-Christianize a whole family was beyond the liturgies of this station.

"The trouble was the mother-in-law. A strong believer in witchcraft, she was naturally violently opposed to the Church in her family. She was even more bitter because her son would not be able to offer the proper sacrifices to her spirit after her death. After months of talking with the family standing firm, one day the mother-in-law descended upon the household like a thousand furies, and after a week or so of that sort of thing, and the threat to put them out of the house, which is owned by the old lady, these poor harassed people came to the end of their rope. They could stand it no longer and gave in. But the seed is planted and will surely bear fruit."

Meanwhile, plans had been going forward to celebrate the thirtieth anniversary of the coming of the Church to this station. The celebration was to take place in connection with the Christmas festivities, when the country people would be free to come to the city.

Work was to begin about the first of the year on a new chapel at an out-station, Ku San. The total amount needed, \$1,200, was in sight, entirely contributed by the Chinese Christians. They are all farmers or small shop-keepers here, and while there is no real distress among the farmers of this district, they get very little more than a living for a year's labor, and their giving means sacrifice.

* * *

St. Mary's Cathedral, Memphis, Tennessee, is to have a new \$100,000 parish house and a new memorial chapel. When the new buildings are completed the cathedral plant will have a valuation of over half a mil-

MAGNA CUM LAUDE

TO THE diocese of Southern Ohio which, at their diocesan convention, instead of accepting the recommendation of the finance committee and reducing their giving to the National Council from \$58,000 to \$50,800, increased it to \$66,000.—to the Rev. David Gibson who, as the head of the Cathedral Shelter, Chicago, is doing a piece of social service work that is unique and of far reaching importance—to the Central Christian Church of Van Nuys, California, which, in annual meeting assembled, went on record in unqualified terms to have nothing whatever to do with any future wars.

lion dollars. The Rev. Israel Noe is the dean.

* * *

Christ Church, East Orange, N. J., believes in doing something about legislation that is before the assembly of the state. There is a bill now before them for old age pensions. So the rector of the parish secured Abraham Epstein, an authority on the subject, to address his people at a meeting in the parish house.

* * *

They are going in for financial records at Libertyville, Illinois. The rector, the Rev. E. P. Baker, reports that there was a saving of 42 per cent in operating expenses in 1930 over 1929, and they are out to reduce it still further in 1931. There is an increase of 342 per cent in signed pledges this year, with an increase of 353 per cent in the amount of pledges over 1930, and an increase of 400 per cent in the number of communicants represented by the pledges. Very nice.

* * *

St. Edmund's, Chicago, has opened a shelter for the unemployed. Sleeping quarters and two meals a day are being provided for 125 men.

The shelter is part of an extensive social service program which is being launched by St. Edmunds. This includes free legal advice and service for those who need it but are unable to pay for such, a dental clinic and medical assistance. Mrs. Pauline A. Jennings, trained nurse, has volunteered her services in the work.

On the social service committee of the parish are several well known persons, including Mrs. Moudell Bessfield, only colored public school principal in Chicago; Justo F. De

Lamos, founder of the Workman's Alliance; E. E. Carr, former industrial secretary of the Chicago Urban League.

* * *

The wide reach of the newspaper syndicate was demonstrated to the American Social Hygiene Association, 370 Seventh Avenue, New York, not long ago when the postman brought into its office two clothes-basketfuls of inquiries resulting from a mention of its name in one of Angelo Patri's syndicated articles.

The article told how a frightened mother dealt with the discovery that her little girl was receiving sex instruction from her playmates; it advised all parents interested in sound sex teaching to turn to the Association for help. And they turned by the thousand . . .

* * *

Captain F. A. Turner of the Church Army has given special services to Kilkenny, N. C. This is an isolated community of thirty-five or forty families, where no regular services of any religious body have been held for a long time. Simple services were held in the homes of the people scattered over a distance of five or six miles. "The people begged me to stay longer and promised to build me a house, and keep me in hog meat, corn and collards,



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if I would remain," says the Captain.

* * *

A conference of some 300 students, representing theological seminaries of various denominations in Chicago and immediate vicinity, will be held at the University of Chicago, Feb. 12, under auspices of the Inter-Seminary Student Union. The general theme will be: "The Minister as Prophet and Priest."

Students of the Western Theological Seminary will take part in the conference and Bishop Stewart has been invited to be one of the speakers. Mr. Fred Hyslop, student at the Chicago Theological Seminary, is chairman of the group.

* * *

A cold gray rainy morning in Zangzok, China, found a dozen women, with their bedding rolls on their backs, running up the hill from the boat to the mission, where they enrolled in the first short-term training school for Christian doctrine, held in the district of Shanghai. Total registration reached forty-six, not counting some children who had classes of their own. Most of the women were over fifty, some were over sixty; some were totally illiterate and others were Bible teachers.

The school was a modest but successful attempt to give to each one as much learning as she could assimilate, and along with it, inspiration and spiritual training and refreshment. The diocese hopes to hold similar courses in various centers, and repeat them from year to year. Mrs. Standing, Deaconess Putnam and some Chinese teachers were in charge. The Rev. H. S. Smith writes that it was impossible not to be deeply impressed by the sincerity and devotion of the women

students, and urges the importance of continuing the efforts to strengthen the women in the Church.

* * *

Conferences to consider the ministry, following out the suggestions of Lambeth, are planned for this spring. The first is to be held at Sewanee, April 10-13 and the other at Bexley Hall, May 1-3.

* * *

Rhode Island is planning to develop a field army of lay readers. Bishop Remington, Dean Cotter of the Cathedral, Providence, and the Rev. J. G. Crawford of Wakefield told the Lay Reader's League recently that they had a greater opportunity for service than the clergy. The plan is to issue two forms of licenses, one for parish work and the other for diocesan missionary work. A school of instruction will be set up for the teaching of Enunciation and Reverence in reading, headed by Prof. Henry B. Huntington of Brown University, and another on the Prayer Book and the Bible by the Rev. Albert M. Hilliker. Each

course will be ten hours in length, constituting one unit—from four to six on three Sunday afternoons and from eight to ten on two Monday nights in the month.

* * *

The Rev. J. D. Browne, veteran editor of the diocesan paper of the diocese of Los Angeles, died on January 25th. He was the oldest resident clergyman in the diocese, having completed a service of 46 years. During that time he was responsible for the building of six churches in the diocese. He was eighty-six years of age, and was actively engaged up to a few weeks ago, when he suffered a stroke.

* * *

Contrary to all precedent, a group of leading women in Japan a few weeks ago arranged to hold in Osaka a public meeting of protest against licensed prostitution. Over four thousand men and women filled the hall. On the platform were six Japanese women and one foreigner. All around the hall and in the wings off the platform were policemen. In

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front of the platform were squads of strange-looking men with folded banners. Their faces looked hard and some looked vicious. They were the owners or represented the owners of licensed houses, and were there to break up the meeting if possible. Hence the police.

Miss Hayashi, one of the strongest Church workers, presided and was tremendously applauded. One by one the other women on the platform spoke, each one emphasizing the subject of the child and the protection of the childhood of the nation from every undesirable influence. The audience grew more and more enthusiastic, newspaper reporters shot flashlights and clicked cameras, and the bullies from the licensed quarters, evidently astonished at the temper of the audience looked more and more sheepish and uneasy. When copies of a petition were given out to be signed, hundreds of hands were held out for them.

The meeting closed without a sound from the opposing deputations. Clergy and other Keen Christians went up to congratulate the speakers, and Bishop Naide held a short thanksgiving prayer meeting. The police were delighted and considered the meeting a great triumph. The women themselves knew that they had behind them the prayers of the Christian women of Japan.

* * *

The first of the series of articles on "The Task of the Church in the Modern World" will feature the issue of next week, and will be by the Rev. LeRoy Stanton Burroughs, the popular student pastor at Ames, Iowa. Be sure to get your Bundle order in at once. None can be filled after Monday.

* * *

In his address before the convention of the diocese of Maryland the Bishop of the diocese gave notice that he could not sanction the use of prayers and services not in the Prayer Book. "Such authority," he said, "is not given to me. I have no more authority to sanction the use of the Grey Book and other like books than the so-called American Missal."

The Rev. Arthur C. Powell, reporting for the cathedral foundation, said that work was to start soon on a cathedral to be built on the present foundations. The first unit is to cost about a quarter of a million dollars.

The convention accepted its budget quota to the National Council in full. The bishop of Eastern Oregon, Dr. Remington, and the Rev. Charles H. Collett of the National Council addressed a missionary mass meeting held in connection with the convention. The following were elected

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delegates to the General Convention: clergy, Revs. A. B. Kinsolving, W. A. McClenthen, Philip J. Jensen and S. Tagart Steele. Laymen, Arthur Boehm, E. G. Gibson, H. D. Harlan, Edward N. Rich.

* * *

Alabama celebrated their 100th anniversary in connection with their convention, held at Christ Church, Mobile, the first parish to be organized in the diocese. The presence of Bishop Perry added greatly to the success of the celebration. Bishop Bratton of Mississippi was also present and took part in the festivities. Plans are being made in the diocese for the election of a bishop-coadjutor. The convention also plans to take part in a province-wide preaching mission. The convention accepted with gratitude an estate of forty acres, situated near Mobile Bay, the gift of Mrs. Beckwith, widow of the former diocesan. It is a fisherman's paradise, and it is planned to use it as a rest house for the clergy. Deputies to G. C.: Clergy, Revs. Charles Clingman, R. A. Kirchhoffer, J. M. Stoney, R. Bland Mitchell. Laymen, Thomas E. Kilby, Herbert Tutwiler, Algernon Blair, R. J. Williams.

* * *

Application of progressive educational methods to the Church School is to be sought in a constructive way in the diocese of Chicago, according to plans announced by Miss Vera L. Noyes, supervisor of religious education. The project has for its aim virtually the same ends as that launched recently in the secular field by the University of Chicago.

Advancement of children in the Church School as rapidly as they grasp the work presented to them, rather than on a strictly yearly basis, is one of the phases of the work which has attracted such wide attention in the secular field. Creative teaching will be stressed, Miss Noyes said, and set lessons to a certain extent abolished.

One of the basic objects of the plan being instituted is to arouse the child's interest to such an extent

that he will want to come to Church School and have a part in the work of the school. Goal cards, similar to those used successfully in the Winnetka Public Schools, are to be used. The whole plan is being given impetus through the Diocesan Normal School, which meets once a month at diocesan headquarters and in which more than 200 teachers are now enrolled.

* * *

The 35th anniversary service of Grace Chapel, New York, was held last evening, the 11th, with addresses by the Rev. George F. Nelson, vicar from 1883 to 1895; Rev. Loyal Graham, rector at Stratford, Connecticut, and formerly of the

Grace Church staff, and Dr. Russell Bowie, rector.

* * *

The Rev. George A. Ray, for a number of years the rector of Calvary Church, Batavia, Illinois, has resigned.

* * *

A bit of the time at the convention of the diocese of Louisiana was taken up with the debate of financial matters. This was made inevitable by reason of the mounting debt of the diocese, the failure of a number of parishes and missions to pay their Episcopal and Council Assessments, and the failure of the diocese to pay in full to the National Council the agreed 40 per cent of

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There will also be a service at St. Peter's Church, 20th Street, near Ninth Avenue, Sunday, February 22nd at four. Also a corporate communion at the same place Monday morning at 7:15.

A student conference is to be held over the week-end of Washington's birthday to which all seminary students are invited. Details from the league office.

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all funds raised for missions. A resolution was adopted instructing the Commission on the Revision of the Constitution and Canons to include in its proposals a canon dealing with non-payment of Council Assessments; and by another resolution the Council expressed to the National Council its deep regret at its failure to meet its obligation, and its intention to pay the balance due. This balance, amounting to \$3,500.00, has been paid, the sum having been borrowed and added to the capital debt of the diocese.

Deputies to G. C.: Clergy, Revs. W. S. Slack, M. W. Lockhart, Matthew Brewster, S. L. Vail. Laymen, Warren Kearny, E. G. Palmer, J. H. Percy, H. E. Hoppen.

* * *

The Rev. Randolph Ray, rector of the Church of the Transfiguration, New York, the actor's church, came out definitely against censorship of the theatre by the state in his sermon last Sunday. He made it clear that he believes the theatre must be restricted but said that the responsibility for reform must rest with producers and others of the profession.

* * *

The New York Churchmen's Association, which has been in the headlines before, last Monday withdrew an invitation that has been extended to the Rev. Charles Francis Potter to address them on the subject of "Humanism." The withdrawal is said to be in line with a new policy of the Association to avoid all controversies.

* * *

The Rev. Floyd W. Tomkins of Philadelphia was the leader at a quiet day for women at the Redeemer, Yonkers, N. Y., on the 10th of February.

* * *

Ten parishes from neighboring towns were represented at a recent neighborhood conference in Trinity Church, Bridgewater, Mass., for discussions of "Personal Religion" and "Mission Studies." The speakers were Mrs. Albert Sylvester, Hanover, district vice president, and Rev. William Bradner, Miss Margaret I. Marston and Miss Clarissa Townsend, all of Boston.

* * *

While it is not usual for one religious body to ask a leading member of another section of the Christian Church to pay its members a visit and tell them "the truth in love," this has happened at Friends House, Euston road, London, when a group, consisting largely of Quaker elders, asked Canon Charles E. Raven of Liverpool Cathedral, whose recent visit to the United States is remem-

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bered, to address them on "Some Weaknesses of the Society of Friends."

Canon Raven told the Friends (the best of good humor prevailing on both sides) that they were inconsistent regarding their refusal to observe outward sacraments, for they were really sacramentalists through and through; that they were in danger of hypocrisy in refusing aesthetic aids to worship, for this created just that divorce of religion and the ordinary things of life that they wished to avoid; that they were a little inhuman and made of themselves a spiritual aristocracy that lacked the warmth of fellowship which they should have with their fellow men, and, lastly, that the original protests of their founders against certain abuses were excellent principles which had become hardened into inhibitions and a sort of creed which did not point the way, but, instead created iron railings which restricted them to certain paths.

Incidentally Canon Raven told a story against some members of his own church. At the Lausanne Conference on Faith and Order after it had been suggested that baptism was essential for membership in the Christian Church, a leading Quaker said to Bishop Gore, "Then I suppose I shall never get to heaven." The bishop replied, "I know you won't go to hell, but the trouble is I don't know why you won't!"

No stones were thrown at Canon Raven, although he said he was prepared for them, as he knew the bellicose nature of Quaker peace lovers. There was some amusement in the course of the discussion when a ref-

MEMORIAL

RICHARD LAPHORN SLOGGETT, PRIEST

On Tuesday, January 27, 1931, at his home at Cape Elizabeth, Maine, the Rev. Canon Richard Laphorn Sloggett entered into the rest of Paradise. For thirty-five years a priest of the Diocese of Maine, he had done faithful, valiant and effective service for the Church. Three parishes, in widely separated sections of the State, received the direct blessing of his pastoral care. His unflinching courtesy, with its touch of old-world punctiliousness, endeared him to all hearts; and his genuine, simple godliness adorned the sound doctrine which he steadfastly preached. His parishes benefited by his practical care for their material needs, and his tireless zeal in securing wide cooperation to meet these necessities of equipment. His genuine culture and his fidelity were recognized in his position as Honorary Canon of the Cathedral Church of Saint Luke; and in the period of his retirement from active parochial work, since 1928, he ministered frequently at the services, both at the Cathedral and at the Chapel of Saint Alban, near his residence. His brethren of the Clergy, gathered at his burial service, at Trinity Church, Saco, Maine, on Friday, Jan. 30th, record this minute of their love and respect, to be sent to the family and published in the Diocesan Magazine, and the Church Weeklies. Requiesscat in pace.—Amen.

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erence to the incongruity of a cannon by the altar was mistaken by the speaker for a reference to himself and his fellow canons.

* * *

The following were elected deputies to the General Convention in the diocese of Harrisburg: clergymen Revs. Paul S. Atkins, Lewis Nichols, Hiram Bennett, Oscar Treder, Laymen; Charles M. Clement, R. M. H. Wharton, John Ives Hartman, Fred W. Reynolds.

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