

The **WITNESS**

CHICAGO, ILL., AUGUST 20, 1931

CHURCH HOSPITALS

by

JOHN G. MARTIN

THE function of the Church Hospital is to minister to the whole man—body, mind and spirit. The inspiring example of our Saviour in His ministry of healing provides a compelling motive for the Church to foster and augment its Christian service to the sick.

In hospitals established, maintained and governed by the Church herself, the ideals for which the Church stands may be cultivated more perfectly than in institutions in which she has no authority.

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MESSAGE OF THE WEEK

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CHURCH HOSPITALS

By

JOHN G. MARTIN

THE ministry of healing is a most practical application of the teachings of our Lord. The concept which arises in the minds of many when that phrase is used, however, is anything but a practical idea. Faith-healing efforts wherein prayer is the sole medium of a miraculous intervention on the part of God to bring about chemical changes in cellular tissues of the human body, are what many people consider the ministry of healing. When such efforts are made ignorantly and without recourse to God's great natural law, failure is frequent and remorse of the disillusioned naturally follows.

The Church, however, is greatly concerned in a different kind of ministry of healing. Christian hospitals, erected in the name of the Master, are fostering and encouraging the healing of the bodies of God's children and, in so doing, are carrying out His will. Because the hospitals make full use of all that science has learned and because they depend primarily upon physicians and nurses for the success of their work, we do not consider them any less the instruments of God. It is the consecrated use of all knowledge available and all material required for the purpose and all human service that may be necessary that brings about the blessing of God which we call success.

Several centuries back the Church had sole control of hospitals. As the world progressed this responsibility has gradually been taken over by secular bodies—governmental and community. For the most part this change constitutes an improvement for it ensures greater financial support to larger numbers of institutions by reason of powers of taxation inherent in the government. This makes up for the lack of a unified hospital development which is prevented by our denominational system.

But we may be thankful that the Church has not entirely relinquished this work. There is still an im-

portant role for her to take in saving bodies as well as souls.

"I am so glad I came to a Church hospital," a patient confided, "because I feel that I am doubly cared for. Although I cannot get to the chapel services I can hear the singing and I know that prayers are being said for me. And when the Chaplain brings me Communion I feel that the Church is as concerned about my welfare as the doctor. Then I believe that the cheerful and kindly dispositions of the nurses may be at least partly accounted for by the prayerful start of their daily tasks. I know that I shall be a better Christian for having this experience."

ANY Church hospital Chaplain can tell of remarks similar to this that have come from patients in the course of his hospital visits. The adventure of a hospital experience is most interesting. While it is becoming increasingly common, still, to many millions it is a novel experience. Take a man who has been so immersed in the cares of business—and pleasure—that all else has been neglected, even his health. Suddenly, after a physical examination to discover what is annoying him he is sent to a hospital by his physician. There, especially if an operation is performed, he must rest. Not only does he rest his body but his mind also relaxes to think things out. He sees young women going cheerfully about their duties—perhaps wonders at their patience with him. He gets a glimpse of the troubles of other patients and sees the efforts of a great organization to alleviate suffering. Then he asks himself what it is all about. Life—rushing through a dark tunnel merely to reach the light? Work—play—work—play—and then the end? Is it worth the candle unless there is something fine at the goal? What thoughts crowd upon him! Perhaps there is something in this religion business after all.

Then when the Chaplain calls and a prayer is said, he timidly begins his approach to God. He is but a child learning to walk—religiously. Recuperation is now for the *soul* and *body*.

Of course this is not so for all patients and perhaps only a few appreciate the spiritual significance of the works of mercy—miracles of healing—performed by God's enlightened children in the hospital. But the opportunity is there for a splendid approach to God as well as to renewed health.

PERHAPS one of the most cheerful chapters of the hospital story is concerning the work of prevention. Every hospital is a barrier against disease in its community. There, the most advanced scientific medical knowledge is put to practical tests and dispensed among the medical fraternity for the benefit of the public. Programs of education in hygiene, care of the body, proper diets, feeding of children, immunization precautions, etc., are centered in the hospital. The length of normal life has been extended a decade in recent years and in this happy accomplishment the hospital has played its full part.

The Episcopal Church has long been engaged in this work of scientific healing. The decade beginning with 1840 saw the start of our modern hospital development. It is interesting to trace the growth of this Christian activity in our Church which has continued so that today there are 73 hospitals under our Church administration.

The capital invested in our Church hospitals amounts to \$30,000,000. Endowment Funds are over \$20,000,000. These hospitals provide 8,000 beds for patients of all races and creeds and from all walks of life. They render free service at a cost of over \$2,000,000 a year. Their bed patients number 175,000 and their out patients, or those who receive medical or surgical attention in clinics and dispensaries, number 325,000. Thus, a half million patients are treated by our hospitals annually.

It is interesting to note that while the membership of the Episcopal Church is about 2 per cent of the total of religious denominations in the U. S., it maintains about 7 per cent of all hospital beds under church control.

ANOTHER valuable service is the education of young women in the profession of nursing. There are 45 schools of nursing connected with our hospitals with 2,500 student nurses enrolled. About 500 graduate nurses are sent forth yearly upon their life work of ministering to "broken bodies." Their instruction and practical experience have been received in a distinctly Christian atmosphere and the effect of their environment during this period is spread abroad wherever they nurse the sick. It is desired to produce only good nurses, hence good material is sought for our schools. Church people are invited to suggest to eligible young women who look toward nursing as a vocation that they apply at a Church hospital. The

proper preparation of nurses who are to attend the sick is one of the major functions of the hospital.

Episcopal Church hospitals are gradually slipping out of Church control. Instances are on record where local churches or dioceses were not strong enough to maintain their hospitals and they were transferred to other church bodies, fraternal organizations, the community or the government. They were merely individual hospitals standing alone. There never has been any system or organization of our hospitals as such extending beyond diocesan lines or the Board of Missions. They are not even acquainted with each other. Yet, with their interests pooled and their problems faced together, some of their number might be saved to the Church which otherwise must fall away. It is a fair question whether they are worth saving. Other Christian bodies deem their hospital endeavors of first importance. One body spends an entire week of its quadrennial national conference discussing its hospital service. Our triennial General Convention seldom hears hospitals mentioned. It would seem that if we believe in social service to a greater extent than as a topic for academic discussion that the work of our hospitals would be prominent in our programs. Hospital work is the largest single piece of practical social service performed by the Church. It should be guarded and supported and its Christian influence increased.

IT SPEAKS well for the business management of our hospitals that they can give service to private patients at comparatively low rates. Recently several attempts have been made to provide new institutions designed especially for care of the patient of moderate means. The cost of care in these new buildings and the consequent charges are on an average a little higher than the normal rates for small private rooms and semi-private rooms in several of our church hospitals. Thus, a definite service is being rendered to this class of patients by our hospitals.

The American Hospital Association and the American College of Surgeons are active in their assistance to all hospitals that are interested in improving the quality of their work. It is gratifying that the larger part of our hospitals enjoy their official approval for having measured up to their standards.

The difficulties of our hospitals are chiefly financial but not always so. In growing communities expansion of service creates a demand for additional buildings and equipment. In settled districts the hospital often finds increasing opportunity for free service for the poor. The most satisfactory provision for guaranteeing the continuance of this free work is an endowment fund and every hospital has need of such support.

It is hoped that friends of the poor will remember our hospitals in their communities when they make their wills. The good done by a legacy to a hospital lives long after the gift is made and many blessed acts of mercy are done in the name of the giver. Remember your hospital when you make your will.

Marathons

By

BISHOP WILSON

IN THE year 490 B.C. occurred one of the most important events in the history of the civilized world. We call it the Battle of Marathon. The predatory Persian empire had conquered everything within reach in Asia and had then launched a great campaign for the conquest of Greece. Had they been successful, it would probably have meant the extinction of Greek culture when it was just coming into flower and an Asiatic domination in Europe for nobody knows how long. Whether the final result would have been any improvement on what we have today is a matter of academic discussion. The fact remains that on that battle hung the future of everything we now know as civilization.

The Persian host landed on the plains of Marathon, about twenty miles away from the city of Athens. In numbers and equipment they appeared to be invincible. The little Athenian band of defenders seemed hopelessly outclassed. However, under the stimulating exhortations of Miltiades, one of the Greek generals, they decided to risk everything in a vigorous attack. The battle was fought and, in spite of the odds against them, Miltiades and his Athenian soldiers won a remarkable victory. The Persians went back home and Greek civilization was saved. When the battle was ended, a runner was hurried off to Athens to bear news of the victory. He spent himself running over the mountains and arrived with just enough strength to exclaim "Victory! Victory!"—whereup he fell down lifeless.

Some years ago, with the revival of the Olympic Games, there was much popular discussion of this original Marathon race. Contests were organized with modern runners to see how quickly a similar distance could be covered. It was a good sport with a romantic historical background. Then the Marathon idea began to spread. There were Marathon bicycle races and Marathon endurance tests of various kinds. The thing began to degenerate until it reached the low level of the hideous Marathon dances where young men and women staggered around for days at a time, holding each other up and feeding on drugs to keep awake—all for a bit of notoriety and a few dollars in prizes. It seemed as tho that was the limit of the Marathon idea.

But the publicity hounds had not yet tapped religion in that particular spot. Somebody conceived the brilliant idea of reading the Bible all the way thru without stopping. Then a negro preacher got himself in the newspapers by preaching steadily for two or three days. The last report tells of another leather-lunged preacher who has determined to set a record by preaching for a hundred hours. How very edifying it must be to listen to the Christian Gospel expounded thru layers of a ham sandwich and between gurgling gulps of milk. What a ghastly dishonor it is to Christ when preachers deliberately play tricks and

stage stunts with the Christian pulpit in order to get themselves talked about. Soon we may expect Eucharistic Marathons to see what priest can celebrate the Holy Mysteries in the shortest space of time or which one can get in the greatest number of celebrations in a given length of time. We might have a Marathon of communicants to see who can receive the Sacraments at the greatest number of altars on a Sunday morning. Does this shock your sense of reverence? I hope so. It is time we were shocked at the blasphemous antics of a certain stripe of "Christian ministers."

Guild of St. Barnabas

By

CHARLES HENRY WEBB

THE Guild of St. Barnabas for Nurses has naturally a close relation with Church hospitals, and some account of it is appropriate in this Hospital Number of THE WITNESS.

The Guild aims to uphold and develop the spiritual ideal in the nurse's life. Recognizing the wearing character of her task, it would strengthen her in spirit to maintain the highest ideals of service; and because of the exceptional opportunity for spiritual influence that is presented in her work, it would equip her to make the greatest possible use of it.

The method of the Guild is primarily religious, secondarily social. The chief activity of each Branch is a monthly devotional service, intended to strengthen the religious life by meditation and prayer. Accepted candidates are formally admitted to membership at such meetings, and each member is provided with a Manual of Prayers and with the medal of the Guild. There is an annual Corporate Communion on St. Barnabas' Day. The subordinate activities have to do with social meetings, opportunities for cultivating friendships, both among nurses and also between nurses and others, joint action in missionary projects, and various other interests. Active members must be graduate nurses or student nurses. Associate members may be any women interested in nurses; physicians and clergymen may also be associates.

The direction of each Branch is in the hands of its Chaplain, who is nominated by the Branch and appointed by the Chaplain-General. Each Branch has also the usual local officers. The national head is the Chaplain-General; he and the other national officers make up the Executive Committee. The governing body is a National Council, to which every Branch may send delegates; it meets annually.

The Guild has for a number of years provided the salary of a nurse who is Superintendent of a Church Hospital in a mission field, and has also made special contributions to help her in her work. One of the Branches maintains a graduate scholarship available for missionary nurses on furlough. Each Branch has its own missionary and charitable interests.

The Guild originated in England in 1876. The American society began in Boston in 1886. There is entire agreement, but no corporate relation, between the two. The Guild is recognized as a "co-operating agency" of the Episcopal Church, and its national officers must be members of the Episcopal Church. There is no such limitation as to active or associate membership. At present there are about forty branches in the United States, with approximately four thousand members. National headquarters are located in St. John's Hospital, 480 Herkimer St., Brooklyn, N. Y. Inquiries addressed there will receive prompt attention.

Our Heritage

TO MOST readers of THE WITNESS the following information about General Convention will be common-place. Yet there are some who may be glad to have this information.

The General Convention meets every three years, and is the only body having the power of legislation for the whole Church. It consists of two "Houses", organized in many respects like the United States Congress.

The reason why Congress and General Convention are similar in form is because the men who organized them were much the same men in each case—Englishmen—accustomed to English parliamentary government which in various forms dates back to the Anglo-Saxon "folk-moot" and "witan"; many of these men were members of the Church of England, which, as the Encyclopedia Britannica says, "existed as the Church of the English people long before the people became a united nation."

The Constitution of the United States went into effect in March, 1789. The Constitution of the Church was adopted at General Convention in October of the same year.

The two Houses of General Convention are the House of Bishops and the House of Deputies. The latter consists of eight representatives elected by each diocese, and two elected by each missionary district. Half are clergy and half are laymen.

Historically the Denver Convention will be of unusual interest, since it will mark the 146th Anniversary of the birth of the American Church. Founded in 1785, four years before the establishment of the United States under the Constitution, its frame of Government anticipated in form and substance that which was later adopted by the Federal Constitutional Convention of 1787. Many of the delegates who sat in the Church Convention of 1785, which framed its Constitution, were later members of the Continental Convention at Philadelphia which drafted the Constitution of the United States.

Previous to this, half a dozen of the leaders of the Church had signed the Declaration of Independence,

while thirty-six signers of this great document were members of the Church, and the Rev. William White, later first Presiding Bishop of the Church, was Chaplain of the Continental Congress. One of George Washington's first acts as the first President of the United States was to reply to resolutions of congratulation sent to him by the Third General Convention of the Church then in session in Philadelphia. Washington, Madison, Monroe, Alexander Hamilton, Patrick Henry and many other distinguished national leaders were members of the Church which down to the present day has claimed the allegiance of men famous in every field of national activity.

The Denver Convention will be the outstanding religious gathering of the year. It will bring together for a three weeks' deliberation approximately 1500 men and women from all walks of the business, professional and social life of our country as delegates, and at least 3500 more interested Churchmen and Churchwomen from all parts of the United States and its possessions. Its deliberations will cover a wide range of religious and social topics, including problems of the home, the promotion of religious faith at one of the most critical periods of our national life, marriage, divorce, capital and labor, and similar pressing questions.

More specifically, there will be the consideration of reports of various Commissions appointed by the last General Convention. These will include the report of the Commission on the proposed new Canon on Marriage; the Placement of the Clergy; the Order of Deaconesses; Church Unity; Christian Healing; Mission Work in India; the Advance Work Program, and the Committee on Provinces. The Convention also will be called upon to elect a new Presiding Bishop; to adopt a new budget for the ensuing three years, and to authorize a separate program of advance work for the coming triennium.

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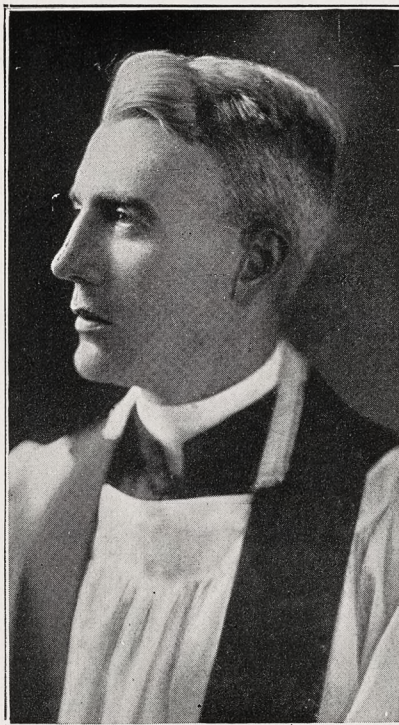
By A. A. HUGHES

Writing in his parish magazine the Rev. John W. Mulder, newly-appointed rector of St. John's Parish, Lancaster, Pa., invites himself into the hearts of the parishioners in the following business-like way:

"The pastoral visitation of the parish has just started. District No. 1 is being visited this week, and District No. 2 will be visited next week. Whether the rector will be able to cover the whole parish before the summer vacation remains to be seen. But he will make a real try for it. There are numerous interruptions due to matters that need his attention. There are more people at home in the afternoons in Lancaster than there were in Buffalo. But when the rector calls in the afternoon he usually finds only the lady of the house at home. The father is working, the older children are working, and the younger children are in school. And so the rector gets to know only the mother of the family. To overcome this we had rather a unique and bold plan at St. Clement's, Buffalo. The rector asked his parishioners to invite him to supper. Thus he was able to meet the whole family and have a grand visit with them all. I am willing to do this in St. John's also, and I shall set aside five evenings in each week on which any family in the parish may invite me to supper. Only Saturday evening and Sunday evening I shall reserve for my family. Invite me on a birthday or wedding anniversary, or on some other special day of your family life. I am not a killjoy.

"And please don't feel that you must prepare a big meal, just a humble luncheon-like supper. Remember that I shall have to do that five days in every week, and you wouldn't want to spoil my stomach and my appetite, would you? I would especially urge the matter on those living furthest away from the Church because it may be a long time before I shall meet them. I shall come about fifteen minutes before the supper hour you set, and I shall leave within half an hour afterwards so that you can do whatever you wish to do during the evening. I am sure you will like the plan.

"The idea of inviting the rector for supper in order that he might meet the whole family around the supper table is taking root. The Bishop thinks very highly of it. It is really amusing to hear the comments of the people on that subject. Some say that Lancaster is the most



BISHOP JUHAN
On Brotherhood Program

inhospitable town on the face of the earth, and that the people will never give me an invitation to supper even if I stayed for fifty years. What a prospect! Others say it is the finest idea possible, and a number of family confabs are going on to choose the date when the rector will be invited. Still others say, If the parish doesn't get acquainted with this rector it won't be his fault. Then, of course, there is the practical joker who asks me if I don't get enough to eat at home? Well, brother, if you were on a diet three meals a day you would like to kick over the traces once in a while too, and eat a regular meal."

"Residual religion" was the subject of one of the four sermons the Bishop of Mexico preached recently in the Cathedral in New York, taking for his text that man in the Book of Isaiah (chapter 44) who did every possible thing he could for his own satisfaction, with the material he had to work with, and then devoted to religion what little was left over.

Final preparations have been made for the national convention of the Brotherhood of St. Andrew which opens at Sewanee on August 27th and runs through the 3rd of September. With close to three hundred delegates registered a month in advance the prospects for attendance are very gratifying.

INDIA'S GREAT VICEROY ATTENDS A MASS MEETING

By G. W. BROWNING

They had a big missionary meeting in London recently, with the Archbishop of Canterbury presiding and a speech by Lord Irwin, who is a Churchman, just retiring after distinguished service as Viceroy of India. The hour of the meeting was inconvenient and the hall uncomfortable, but the line reached around two sides of the building when the general admission opened. The meeting was arranged by the Conference of Missionary Societies in Great Britain and Ireland.

The Archbishop, introducing Lord Irwin, spoke of the place of singular trust he had won as a great viceroy and interpreter of India.

The audience rose to welcome Lord Irwin and gave him tremendous applause when he finished. He had no occasion to say much about missions, though he did say, as reported in The Church Times of London, that in spite of the tragedy of disunity within the Christian ranks, the missionaries are doing "work of quite incalculable value to India."

His speech dealt almost wholly with the relations of India and Great Britain. In closing he said, "All I am anxious for is that your faith shall overwhelm and be stronger and more permanent than your fear." Three things he urged: first, to see the problem as a whole, not merely any one small part of it to the exclusion of the rest; second, to recognize that India, with her Nationalist Movement and aspirations, "is not simply the victim of a double dose of original sin. The movement is not confined to India. It is sweeping from Iraq, Egypt, Afghanistan, across to China. Can anyone suppose that India will be the only part of Asia not affected?" And third, to distinguish clearly between influence and power.

* * *

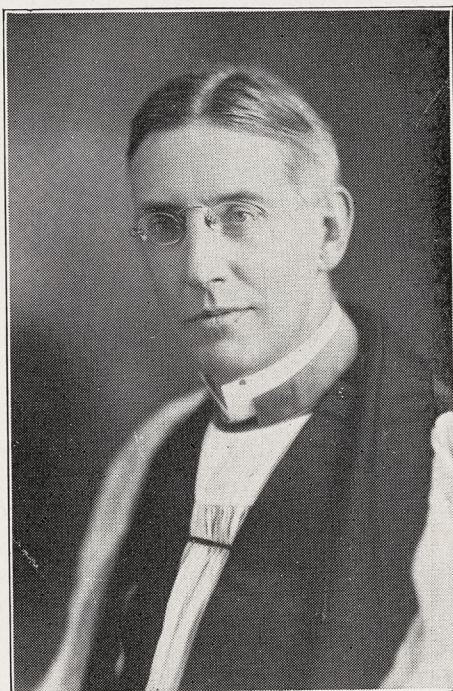
Curious and tragic, the present state of mission work among Jews in Europe. In the first place, did you know that there are more than twice as many Jews in Europe as in the United States? (North America, 4,000,000; Europe, 10,000,000.) And this is what is happening. Many governments are nationalizing education and thereby forbidding religious teaching in schools and colleges, and most of the mission work, which has been carried on for years by British, Scotch, Irish, German, and Norwegian societies, has been in the form of schools which must now in many cases be discontinued.

FINE CONFERENCE HELD THIS YEAR IN CALIFORNIA

By LLOYD B. THOMAS

A summer vacation conference with a continuous history of thirteen years may be considered a diocesan institution. It is that in the sense that it is one of the established instruments through which the life of the diocese functions. In the province of the Pacific, California was pioneering in this field. This year there were three summer conferences in the state of California, two in Oregon and Washington, and one in Nevada and Arizona. To one whose reminiscences cover every conference but one since 1919, the striking thing is that the pioneer conference of the Diocese of California has not lost its significance. It is able to gather together 150 people, representing twenty-nine parishes of the diocese and including sixteen of the clergy. About one-third of this number were young people under twenty-five years of age, while another third was made up of adult leaders in diocesan affairs who were present for the full time of the conference. This means that the conference will react pretty widely in diocesan life during the winter. This year, the young people's group was made up almost entirely of new representatives, which means, to judge by the past, that this group will form a nucleus of the conferences for the next year or two. It is a characteristic of the California Conference that it brings together for work and play the youth and the adults as members of a diocesan family. And most of them are drawn to Asilomar by a real interest in the substantial benefits gained from the conference courses.

The continuity of a summer conference depends upon its local leaders. This year, three new voices were heard in the faculty, if Mr. A. M. Merrix, loaned to us by the diocese of British Columbia, may be counted as local. He led a course in methods of conducting discussion groups. The other local clergy were the Rev. Herald G. Gardner, of Burlingame, and the Rev. John C. Leffler, of Ross. The administration of the conference was handled by the Rev. Penrose Hirst, dean, the Rev. Chas. P. Deems, chairman of the conference committee, and the Rev. D. T. Gilmore, director of recreation. Dean Anna G. Newell, of St. Margaret's House, Berkeley, and Miss Leila Anderson, student secretary of the province, whose work at the conference is very valuable, cannot be called local leaders, even though we have come to



BISHOP PARSONS
Leader at Conference

feel that they belong to us. It was under Miss Anderson's direction that members of the young people's group conducted the sunset services each day with an impressiveness which deeply affected older members.

It was an outstanding benefit of this conference to have Bishop Parsons as its chaplain. He was stimulating in his morning devotional hour, with his series of talks on moral issues of today as the Christian must confront them. It was plain that he was speaking straight from the heart to members of his family. But the benefit was larger than in this contact. It was in the association with him at other meetings, at meals, and about the Asilomar grounds. Members of the conference will value this memory, and will turn more eagerly to the Bishop for leadership in other matters because of this association.

If we may speak of any focal points of this Conference, they were in the addresses on *The Challenge of India*, by Dr. Edmund D. Lucas, of Forman Christian College, Lahore, India, and those on the *Lord's Prayer* by the Rt. Rev. Clinton S. Quin, Bishop of Texas. These two occasions brought together the majority of the conference for a period of deep thought and devotion. Bishop Quin made his contribution, not only as a devotional leader, but also as leader of a clergy conference, in which he modestly allowed the clergy to do most of the talking, and as a leader of the children, all of whom wanted to sit at his jolly table.

NEWS ITEMS FROM DIOCESES OF THE SOUTHWEST STATES

By GORDON REESE

Just back from a thousand mile trip through Arkansas. Excellent work is being done in the larger cities I visited. Rev. Mr. Stowell can have and do anything he chooses, according to the citizens of Pine Bluff. Dean Williamson and Dr. Witsell are much beloved and respected in Little Rock and are working and cooperating to make the Church a force in that splendid city. Many of the smaller places are without rectors and many missions once in a flourishing condition are closed for various reasons. Dear Bishop Winchester has given of himself so splendidly during his episcopate there that we are all hoping and praying his successor may not only have the vision but the consecration to carry on the great task in Arkansas.

* * *

Charles Collins, rector at Hot Springs, established some kind of a record we believe, when he built his new church and paid cash for it.

* * *

I have been out through Texas also. Visit Houston and you find out who is the outstanding citizen. The Rotarians say Mike Quin, known to the Church as Bishop Quin. During my travels I had an opportunity to meditate on the following question, "Why don't the clergy of the Church realize that the Brotherhood of St. Andrew is a necessity instead of an elective in the parish."

* * *

Bishop Bratton of Mississippi has been leading conferences at Kanuga and Blue Ridge much to the delight of the delegates.

Bishop Green is at Sewanee for the month of August for a much needed rest. He probably won't get it.

* * *

What shall we do about the General Convention delegates in our diocese? That question was asked me by a clergyman who had not been elected a delegate. I asked him what he meant and he replied "that in his Diocese the delegates elected to the triennial at Washington voted for the Advance Work project and then came home and repudiated that vote." But here was the catch. They didn't know, said my friend, what the Advance work was, nor did they know that they had voted for it.

I told him to read "Shoddy" by Dan Brummitt and then pass it around as Missionary propaganda for the next election.

FINE HOSPITALS OF THE CHURCH ARE EVERYWHERE

By WILLIAM B. SPOFFORD

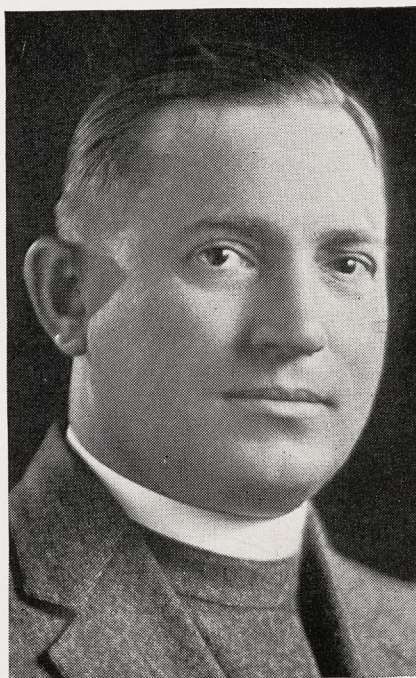
Space is too limited to permit a paragraph about each one of our hospitals but our readers perhaps will be interested in a word or two about a few of them. A number of them, started by the Church, have today virtually passed from our control. There remain however, great hospitals still directly under the supervision of the Church; St. Luke's, New York; St. Barnabas, Minneapolis; St. Luke's, Denver; a children's hospital and a general hospital in Cincinnati; the Church Hospital in Philadelphia; Christ Hospital in Jersey City; St. Barnabas, Newark; St. John's Brooklyn, and others equally large. There is, for example, the Hospital of the Good Samaritan, Los Angeles. This institution was started by Sister Mary of the Order of the Good Shepherd in 1885 when the city was a "booming" town of about 50,000 inhabitants. It had its beginning in a little cottage. Today it is one of the largest and best known medical institutions in the west, occupying an entire block on an important boulevard near the heart of the city, with the beautiful Bishop Johnson College of Nursing and the clinic building nearby.

The first hospital in the state of Kansas was Christ's Hospital, Topeka, founded by Bishop Vail in 1882 and as such it served a vast pioneer territory. In 1926, under the leadership of Bishop Wise, a fine new hospital was erected, a half million dollar institution, located in a ten acre park. Plans are now slowly maturing for a new Nurses' Home, soon to be built at a cost of \$100,000.

In Cincinnati is the Children's Hospital, an institution that is known throughout the world. It is located in a marvelous new plant where it ministers to hundreds of tots each month.

Another beautiful new building of an old institution is that of St. John's Hospital, Brooklyn, a department of the Church Charity Foundation of Long Island, chartered in 1852. The present building, completed in 1929, is of the very best type as to plan, construction and equipment. There is a nurses' residence with rooms for 116 nurses. The beautiful chapel adjoins the hospital, with corridor connections making it accessible to patients in wheel-chairs.

The Church Home and Infirmary in Baltimore dates back to days before the Civil War, being at first the ward of several of the larger parishes of the city. Today, while still



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Leader in Hospital Work

a small institution comparatively, the service that it gives to the community is entirely out of proportion to its size. It is hoped that soon the money will be available to build a modern building for the aged (\$350,000) and a nurses' home (\$250,000).

In Washington is the Episcopal Eye, Ear and Throat Hospital, started in 1896 by a group of specialists. Its first home was a leased house. This was soon outgrown and in 1904 the present building was ready for its first patient.

The Hospital of St. Barnabas in Newark, New Jersey is adding a building for convalescents and chronic cases. Considerable success has been achieved in the treatment of the deforming type of chronic infectious arthritis. Through improved cultural methods, the rheumatoid streptococcus is isolated from the blood and joint fluid of arthritic patients. Vaccine therapy is persistently used and it is confidently asserted that the rheumatic problem will undoubtedly be solved through bacteriologic studies.

The hospital will be better able to care for these long stay cases in its new department, providing private and semi-private rooms at about ward rates.

St. Luke's, Denver, was founded in 1881 by Bishop John Spaulding, moving to its present location, only a short distance from the headquarters of the coming General Convention, ten years later. It affords the public and the medical profession the

(Continued on page 14)

BISHOP JOHNSON TO INAUGURATE CHURCH OF AIR

By WILLIAM B. SPOFFORD

Bishop Irving P. Johnson, diocesan of Colorado and editor of THE WITNESS, has been selected to inaugurate the "Church of the Air" on Sunday, September 13th over a nationwide network. His subject is to be the Church and Social Service, a matter which will receive a good deal of attention it is thought at the coming General Convention. The time of the broadcast is to be 10 A. M. daylight eastern time. The "Church of the Air" is a new development in radio broadcasting. Heretofore time has been sold to various churches. Now the Columbia Broadcasting System comes forward with the plan of giving a half hour each Sunday morning to various denominations for services and sermons, with another half hour in the afternoon each Sunday for Roman Catholics and Jews. The Catholic hour on the opening day, the 13th, is to be in charge of Cardinal O'Connell of Boston, the senior ranking prelate of the Catholic Church in this country. On the same day at 5 o'clock Rabbi Stephen Wise of New York is to inaugurate the Jewish hour. Allotment of time among the various churches and sects is now being worked out on the basis of the relative numerical strength of the principal churches.

* * *

Bishop Keeler, coadjutor of Minnesota, and Bishop Brown of Harrisburg lead the procession of bishops at General Convention, as the two most recently consecrated.

The death of Bishop Tyler of North Dakota leaves a vacancy in that missionary district to be filled by election at General Convention. Another district to be filled is the Panama Canal Zone, from which Bishop Morris was transferred to be Bishop of Louisiana.

The Church's youngest bishop, in years, not in order of consecration is Bishop Hobson, coadjutor of Southern Ohio.

Our oldest bishop will be ninety in December. He is the Right Rev. Lemuel Henry Wells, formerly missionary bishop of Spokane, long since retired but still assisting in a Spokane mission, and much loved. He was born in Yonkers, New York.

* * *

A movement regarded with considerable interest in educational work of the state is the step recently taken at the University of Oregon, at Eugene, towards a united religi-

ous work on the campus, which will be begun this fall. Religious groups interested are the Episcopal, Christian, Baptist, Lutheran, Methodist, Roman Catholic and Presbyterian, each of which will be represented. There will also be representatives of the Y. M. C. A.; Y. W. C. A.; Associated Women's Christian association and members of the faculty, with full-time religious workers on the campus acting as ex-officio members. The new feature about the plan is co-ordination of religious work rather than individual effort by each group, as formerly carried on.

* * *

What are to be the most important matters to come before General Convention? Mr. J. E. Boyle, correspondent for the diocese of Chicago, interviewed the Chicago delegates to find out. Bishop Stewart says: marriage and divorce; placement of clergy; powers of provinces; unemployment; India and China and the Advance Work Program. Dean Grant of the Western places marriage and divorce and placement of the clergy at the top of the list. The Rev. E. J. Randall thinks that in addition to these matters a pension system for deaconesses should be pushed. The Rev. W. B. Stoskopf says: "Back of all the problems which will come up at Denver is the corporate duty of maintaining and pressing forward a supernatural and revealed religion. If we do not know what our religion is we can't give it to the heathen and they wouldn't want it if we could." Mr. W. F. Pelham says that divorce, birth control and the missal will be the major questions, while Mr. Henry E. Mason believes that the debate on marriage and divorce will be the major event. Finally there is Mr. Edward J. Rogerson who hopes that a systematic program of increasing the budget of the National Council each year will be evolved at the Convention.

* * *

While on the subject of marriage and divorce I must quote a letter just received from a leading Churchwoman: "When I think of General Convention and of Bishops, priests and laymen solemnly discussing marriage and divorce, with hundreds of the picked women of the Church in session nearby entirely ignored, I become a roaring, raging Feminist. It is so ridiculous to think those questions can ever be wisely settled without the help of women. The position of women in our Church is scandalous and a strike ought to be organized." Well I am all for it. Let the women march out of the churches with banners and I will guarantee that in less than a month special diocesan conventions will be called

for the purpose of electing women deputies to General Convention.

* * *

Please do not wait too long before sending in your Bundle Order for THE WITNESS during the General Convention. The time is getting short and we must have the orders at least a week before the first Convention Number, September 17th. Have a bundle at the Church for sale at least during the Convention period and bring to your people the inspiration that comes from this great gathering. There will be complete reports in the paper in addition to signed articles. The cost in Bundles of ten or more for a period of three months is 3c a copy. When taken just for the five convention numbers we are obliged to charge 4c a copy. The paper sells at a nickle. Send your order please to 6140 Cottage Grove Avenue, Chicago. Thanks. A lot of you have already but there are a very great many whom I am afraid are leaving it for the last minute.

* * *

Summer exchange of pulpits in Portland, Oregon, this year appears to be less common than in former years. Among the larger city churches the only exchange reported so far is that of the Rev. R. A'Court Simmonds, rector of St. Mark's. He exchanges during the month of August with the Very Rev. E. Pierce-Goulding, dean of All Saints' Cathedral, Edmonton, Canada.

* * *

A new departure in the educational field will be launched at St. Alban's School, Sycamore, this fall, according to announcement by the Rev. Charles L. Street, Ph. D., headmaster. The central idea of the program will be the linking of Boy Scout work up with the school so that such will have a central place in the work of boys up through the first year in high school.

The educational side of the Scout program will be linked up with school work in such a way that the latter will take on new interest, according to Dr. Street. The boys will wear scout uniforms a large part of the time. They will have a certain amount of military drill and will have the advantages of the health giving and character building activities which play such a large part in the Scout program, together with the advantages of a boarding school, the headmaster declared.

* * *

Everybody interested in the Church's rural work is urged to notice the meetings on that subject to be held at General Convention, especially the banquet. Place and time to be decided later. Professor

Roy Colbert of the University of Wisconsin, president of the Rural Workers Fellowship, is to be present.

* * *

I haven't the slightest idea how much a Yen is. Anyhow Bishop Binsted of Japan has received a trust fund of 200,000 of them from a Japanese layman. The donor is Dr. Imaizumi, vestryman of Christ Church, Tohoku, and a professor in the Imperial University in Sendai.

At the Bishop's request, Dr. Imaizumi announced the gift at a conference of the Tohoku clergy. The Bishop describes the occasion thus:

"In a very simple and Christlike way he told us that he felt that anything he possessed he held in trust for God and His Church and that the time had come when he must think of giving up this stewardship and therefore he had asked the Bishop to take steps to organize a 'Zaidan Hojin' to take over his property. When he finished, one of the clergy arose to thank him and broke down and wept and everybody wept for joy. Bishop Naide also thanked him on behalf of the whole Sei Ko Kwai and then we went into the Chapel and sang the Te Deum and returned thanks to God for his goodness. Aside from his generosity, Dr. Imaizumi is such a wonderful Christian gentleman, than I know his gift is going to bring a great blessing to the whole Church in Japan."

Dr. Imaizumi's son enters the Virginia Theological Seminary in September to complete his studies for the Ministry of the Church in Japan. His father is paying all his expenses.

* * *

The dictionary says that the monetary value of the yen is between 49c and 50c, a half part of a dollar.

* * *

One of the most successful of the sessions of the Oregon Summer School during its sixteen years of work, was that held at Gearhart-by-the-Sea, in July. The lecturers were Bishop Moulton of Utah; Dean H. H. Powell, of the Divinity School at Berkeley, California; the Rev. F. H. Bartlett, of the national field department; the Rev. C. P. Otis, S. S. J. E., and Miss Mabel Lee Cooper, of the national department of religious education. Enrollments for credit course was about 70, with a total enrollment of 120.

* * *

An open-air service in which representatives of various labor organizations are expected to participate is to be held on the grounds of Washington Cathedral on Sunday, Sept. 6, in observance of National Labor Sunday.

Senator James J. Davis, the former secretary of labor will be the prin-

cial speaker with Bishop Freeman, presiding. The entire service is to be broadcast over Columbia's coast-to-coast network.

* * *

Members of St. Paul's, Windsor, Vermont, have been collecting clothing for the Grenfell Mission in Labrador.

* * *

The Rev. Alfred Newbery is giving a series of lectures on psychology for men of Church of the Atonement, Chicago, this summer. Another series on Eucharistic meditations is being given to women of the parish.

* * *

A generous friend of the diocese of Vermont has provided a year's salary for a diocesan missionary, to extend the work of the Church into new places and to build up the work in small communities. The Rev. James E. McKee, for thirteen years rector of St. Peter's, Bennington, Vt., took up this new work in July.

* * *

A Mother's Club, designed to help mothers of young children with problems in training, both spiritually and physically, is functioning successfully at the Church of the Advent, Chicago, the Rev. G. G. Moore, rector.

* * *

A group of leading Baptist laymen from different parts of the country, on the invitation of Mr. John D. Rockefeller Jr., met in New York on the evening of January 17, 1930 to listen to an address by Dr. John R. Mott, recently returned from a trip to the missions throughout the world.

Fired by Dr. Mott's convincing statement of present-day trends and challenged to a realization of the gravity of the situation, these laymen initiated a plan to make an intensive study of Foreign Missions, quite independently of their Board and financed entirely by themselves. A committee of five was appointed to represent them in having this study made.

No sooner had this committee begun to think about the problem than

it became evident that the study, if it were to accomplish its largest purpose, must also take into account the missionary activities of other Boards. This led to an invitation to laymen of other denominations to join in the study, with the result that six denominations have joined with the Baptists in the study which is now

known as the Laymen's Foreign Missions Inquiry.

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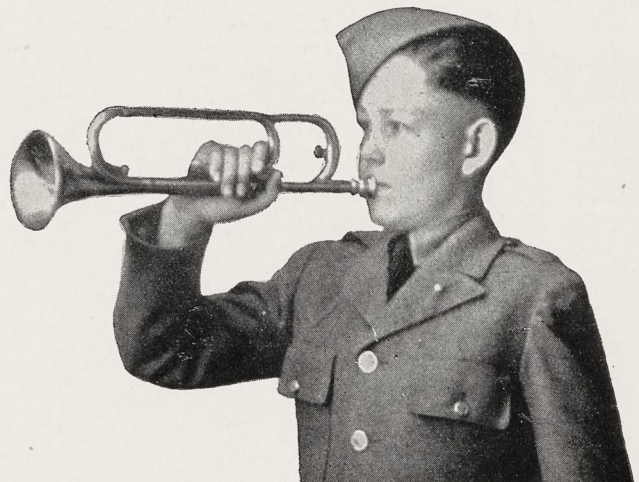
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For fuller information and catalogue, address The Rector, Rev. Walter Williams, 84 Benefit Street, Providence, R. I.

Baker, George Wharton Pepper, George W. Wickersham, Lincoln Cromwell and John E. Rousmaniere. The Institute of Social and Religious Research has been engaged to make an intensive study of missions in various fields. At the moment there is a group of trained workers in China, headed by Professor Paul Douglass of the University of Chicago; another in India headed by Dr. C. Luther Fry and a third in Japan, headed by Dr. Harvey H. Guy. Preliminary reports from these fields are now coming in, and it is expected that reports will be completed by the end of this month. After going over these reports a group of commissioners are to return to the fields, make their own studies and prepare their own reports. This report will then be transmitted by the directors of the Inquiry to all of the rest of us. So that some day, dear reader, we shall really know just what is going on in our mission fields insofar as a group of skilled researchers are able to pass their findings on to us. The bill for this large undertaking, so I am told, is being paid by Mr. Rockefeller.

* * *

The conference scheduled to meet in Geneva next February is usually referred to as a "disarmament conference," but the French War Minister has explained that "it is not a disarmament conference, but a conference to consider the limitation and reduction of armaments, which is not at all the same thing."

The National Council for prevention of war anxious as it is for disarmament, hopes only for a 25% reduction in navies.

The Women's International League for Peace and Freedom is conducting a "Disarmament Caravan" across the United States bearing a petition to President Hoover asking for disarmament.

France has decided to increase her armaments if Germany does. The U. S. Navy is calling for bids for ten new destroyers; the eight new cruisers recently launched roll so badly that they are being altered. Despatches from Washington state that the United States has eleven warships under construction, Great Britain, thirty; Japan, seventeen; France, sixty, and Italy, nineteen, besides others for which each country has made appropriations.

An opinion expressed by the Italian Government and others is that "the interests of disarmament can best be served by postponing the general disarmament conference for one year."

The nations of the world, anticipating the conference in Geneva in February, 1932, have spent for

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* * *

Windham House, the residence in New York City for women graduate students preparing for Church work, or for furlough missionaries doing special study, is now presided over by Miss Mary E. Ladd, formerly head of St. Mary's School, Concord, N. H. She graduated from Smith in 1900. Dean Ladd of the Berkeley Divinity School is her brother.

Some interesting people have been in residence at Windham House lately. A missionary under appointment for St. Catherine's School, Porto Rico, a college secretary for the province of New England, and a director of religious education for a large Rhode Island parish, these three have been completing work for their M. A. degree. Four other secretaries for college work have been taking special training; four undergraduates take college courses and work in a settlement.

* * *

The success of the European economic conference hinges on whether the nations of the world are being swayed merely by a passing wave of idealism or by the true spirit of constructive and creative co-operation, the Rev. Frank Russell Barry, vicar of the University Church, Oxford, and chaplain to the King, asserted in his sermon at Union Theological Seminary, New York.

"America has taken the lead," said Mr. Barry "but in our half-despairing world it is a question whether the minds of men can be shifted so fast. This conference, like so many of its predecessors, may accomplish nothing. To achieve lasting inter-

national good will there must enter the hearts of men no transitory emotion, but a true spirit of religion, backed by faith in a living God."

It is essential, Mr. Barry continued, that our religion recognize the concept of an existing and personal God. Doctrines, ideals and ethics, he said, are insufficient.

"We cannot worship ourselves, we cannot live on our own principles as a spider is upheld by its web," said Mr. Barry. "unless our principles are secure in the living purpose of a living God. For the notion of an im-

personal purpose is in fact self-contradictory."

Religion without God is the real rival to the Christian faith today, Mr. Barry continued, rather than materialistic philosophy, as so many persons believe.

"Contemporary critics of Christianity argue that God, who is the center of our belief, and who is fashioned in the image of man, is merely a myth or symbol in which man has projected upon the background of the universe his own desires and hopes and aspirations," Mr.

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Barry explained. "They say the concept of a personal God dates from the childhood of the race, when a man felt himself dependent on unseen, mysterious powers which he could neither control nor understand.

"But this attitude, they contend, is now obsolete. For every day we achieve new power to mold the order of nature to our will, and therefore belief in God is no longer necessary. It may even be injurious and paralyze our moral enterprise. Moreover, the vast range and complexity of the world as we know it and the seeming impersonality of its processes make such a belief intellectually untenable."

Mr. Barry criticized the paradoxical arguments of present-day philosophers who admit that since religion is a permanent element in man's life and experience, it cannot be done away with, but who assert that the cause of religion can best be served by abandoning belief in a personal God.

"This modern attitude is not the old materialist attack on religion, which is now nearly obsolete," Mr. Barry pointed out. "There is today hardly a single thinker of first rank who still holds a mechanistic theory of the universe. But it is an attempt to save the purpose of religion by doing away with belief in God. That is, it is a religion without God.

"While there is much in this point of view which might be welcome to Christians, namely, the recognition of the great sweep of the spirit of life in the universe; yet if God be not there, then this is the death of all real religion. For it leaves religion without an object. And the God whom it proposes as a substitute for the living God of the Christian faith is in the end a cosmic emotion generated by ourselves.

"This is now before the world as the live alternative to Christianity, and the choice between the two alternatives is crucial and is, in fact, the crossroads of modern history."

THE HOSPITALS OF THE CHURCH

(Continued from page 9)

highest standards of service obtainable in the West.

So one might go on through the entire list, with Church Hospitals in most of our large cities. To mention them all is of course impossible but certainly we must not end these brief remarks without something about the work done in the Southwest. There we find St. Luke's in the Desert, Tucson, Arizona, ministering to those who come to this ideal climate for the cure of tuberculosis. Here the church is able to care for young men of limited means at \$12 a week; giv-

ing treatment which would certainly cost \$40 a week elsewhere. St. Luke's is not merely an institution, it is a manifestation of vital religion.

At Phoenix there is St. Luke's Home, which will this fall have completed a quarter of century of service in caring for those ill with this disease.

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Rev. Caleb R. Stetson, S.T.D.
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Daily: 7:15, 12 and 3.

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Holy Days: 7:30 and 11 A. M.

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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.

Grace and St. Peter's Church Baltimore, Md.

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The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri. and Holy Days.

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. 10.

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, 3:30).

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
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Christ Church, Cincinnati

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Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

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Rev. Julian D. Hamlin
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 and Sermon 7:00 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

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* * *

While on the subject of hospitals it is in place to mention the fact that a conference of Church Hospitals will be held during the general convention at Denver on Friday evening, September 25. It is arranged especially for the President and Trustees of church hospitals, although all who are interested are invited to attend.

Bishop Stearly of Newark will preside. Addresses will be made by Bishop W. Bertrand Stevens of Los Angeles, and Bishop James Wise of Kansas. The interchange of experiences and opinions should be fruitful and of much good to the hospitals in their relation to the church.

This will give an opportunity to Trustees of Church Hospitals to discuss their responsibilities, and also compare notes with other trustees concerning common problems.

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