

The **WITNESS**

CHICAGO, ILL., OCTOBER 22, 1931

THE BROTHERHOOD HELPS


ONE of the matters of the greatest concern to the General Convention was the support of the Church weeklies. Everyone agrees that they are essential to the life of the Church but few feel able to do anything in their behalf. Now along comes the Brotherhood of St. Andrew and plans a campaign for subscriptions for the four weeklies the week of November 8th. It is a cooperative undertaking; first there is the conviction on the part of the Brotherhood, supported by resolutions of General Convention, that the wholesome life of the Church requires a Church weekly in the homes of our people. There is a desire on their part to give needed support to the weeklies; finally, with the subscriptions secured on a commission basis, it is hoped to raise funds to bring to this country, under Brotherhood auspices, ten young Japanese Christians for post-graduate study. May we take this opportunity to thank the Brotherhood, and to urge rectors, Brotherhood officials, and people of the Church generally to give full cooperation to this campaign.

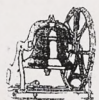
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
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THE WITNESS

A National Weekly of the Episcopal Church

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TOPS AND BOTTOMS

By

BISHOP JOHNSON

MANY years ago when I was a young man, I tried my hand at raising potatoes. I didn't know much about it when I began, but I learned a lot before I finished the deal. We worked hard with the hoe but unfortunately the soil was not suitable for the purpose. The result was that we raised an acre of beautiful tops but few and small potatoes.

That experience taught me something about religious work. The master indicated it in the Parable of the Sower but it took experience to demonstrate the principle. When the seed was sown, the failure was not due to any lack of industry in the sower or to any impotency of the seed but to the character of the soil upon which it fell, and to the worthless seed which crowded out the good seed.

One of the most aggravating experiences in preaching the gospel is to find after one has worked hard, that the main result of his labors is to produce tops and not roots.

The parable of the barren fig tree illustrates the same principle. Beautiful leaves and no figs! And the Lord condemned the fig tree in spite of its fine foliage.

Now it seems to me that the tops represent the ego and the tubers underneath represent the fruits of the spirit. When our chief interest in religion consists in the impression that the individual makes upon those around him, then the result is nothing but leaves.

We have just passed the festival of St. Luke, the Beloved Physician whom St. Paul describes as his collaborer. We know that St. Luke was St. Paul's historiographer. When the pronoun in Acts XVI changes from "he" to "we," it is evident that St. Luke began his personal observation of and cooperation with St. Paul in his labors as an Evangelist. St. Luke wrote the Gospels and the Acts of the Apostles, and this change in the pronoun is the only evidence of his participation. We do not find him boasting of his intimacy with St. Paul or intruding himself in any way in the biography. We find St. Luke beside St. Paul on his missionary journeys and we know that when St. Paul

the aged wrote his second Epistle of St. Timothy from his prison in Rome that "only Luke was with me."

There is none of the Ego in St. Luke's ministry. He lived and served without any desire to exploit self although he had every opportunity to see his name in print. The most vicious influence in church life is the inordinate love of self-expression. The fact that I do this or that is of negligible importance. The fact that this or that is done without the doers tag being prominently displayed is very important.

How often do we learn of someone who ceases to labor because "nobody gives me any credit for my work." Of course this implies that God is nobody, for if the Master is to be credited, He insisted that the notice which God takes of our work is inverse to the importance which we attach to it. If we labor to be seen of men we have our reward, or in a more recent translation we have our receipt in full. We secure that for which we labor, namely the applause of men. We all have the sin that does so easily beset us, and the weeds which choke the good seed in the clerical soil are apt to be the adulation and flattery which we receive from our devoted parishioners.

Many a popular preacher has lost his own religion because the crowds hang upon his words so that he becomes obsessed with an exaggerated idea of his own importance.

There is a value in the lime light but it cannot take the place of an illuminating plant.

In this time of material and spiritual depression, one could almost wish to have a moratorium declared on sermons, so that the Sowers would cease to be actors on Sunday morning and would be humble Sowers during all the week.

Like everything else, sermons have their use and their abuse, and the abuse has reached its apex when congregations become sermon tasters instead of workers and substitute emotional reactions for devotional service. Wouldn't it be great, if we could reduce the number of professing Christians to those who actually say their prayers and make sacrifices and render

service? The thermometer of religious warmth would rise and the sermon preached by these lives would be effective.

It doesn't make any difference how religious you may be if your religion is ego centric instead of deo centric. It is but lost labor that you rise up early and eat the bread of carefulness, the crop will run mostly to tops and the disappointment will be great when you start to gather in the spuds. It is just as important how your light shines as it is that it shines. If you are always

thinking of what men are saying about you, you will never hear aright what God has to say to you. Get this into your head and into your heart. It isn't of the slightest importance that I am the one who does this or does that, but it is of the highest importance that it be done.

If this could sink into the lives of bishops, priests and laymen, the tops would not be so flamboyant but the harvest would be amazing. "If I honor myself, my honor is nothing."

CONCERNING CANON FORTY-THREE

BY A BISHOP ON THE COMMITTEE ON CANONS

BY ACTION of General Convention, the Church now has a new canon "Of the Solemnization of Holy Matrimony." Naturally certain questions are being asked which require an answer.

First, as to the history of the new Canon; it follows the logical order of former Canon 43, and contains new matter drawn both from the majority and minority reports of the Joint Commission on Marriage and Divorce, as well as some new matter introduced by General Convention itself. It begins with the duty of all ministers to give instruction on the Church's teaching regarding Holy Matrimony. This is followed by the duties of the minister towards persons applying to him to solemnize their marriage, which include instruction, their right under the laws of this Church to be married, together with the old provisions regarding two witnesses to the marriage and the official recording in the parish register. A new and important provision requires that the contracting parties must signify their intention to the minister at an interval of at least three days before the service.

Next is set forth the duty of a person, the security or permanence of whose home is imperilled by grievous offence of the other party to the marriage, to lay the trouble before the minister, who shall labor to effect a reconciliation. Then follows Section 3 of the present canon on the re-marriage of divorced persons and its proviso for the innocent party in the case of adultery. This section will be referred to later.

The question of nullity is next considered, and nine grounds under which the Church may declare a marriage null and void are laid down. After a civil court has dealt with the question a person may apply to have a marriage declared null ecclesiastically by the bishop acting on legal advice, or an ecclesiastical court if the diocese or district establishes one by canon. After such pronouncement, the status of the person is that of one who has never been previously married, but no judgment shall be construed as referring in any way to the legitimacy of children or the civil validity of the former relationship.

The last section deals with the discipline of the Church for those who have been married by civil au-

thority or otherwise than as this Church provides. If such a person comes to the minister applying for Holy Baptism or Confirmation, or presents himself to receive the Holy Communion, it is the duty of the minister to take counsel of the bishop who shall give his godly judgment "after due inquiry into the circumstances and taking into consideration the godly discipline both of justice and of mercy." Or the person may apply directly to the bishop or to the Ecclesiastical Court for the recognition of communicant status or for the right to apply for Holy Baptism or Confirmation. If the decision be favorable it is also possible to have a minister of this Church bless the parties to the union.

THE House of Bishops and the House of Deputies passed Canon 43 in somewhat different form. On the recommendation of a committee of conference the Canon was passed by both Houses in the form described above, and recommendations were made regarding three matters on which they could not agree. The House of Deputies desired the signing of a promise by the contracting parties before their marriage as suggested by the Commission's report. The House of Bishops rejected this but desired a regulation that at least one of the persons to be married must have had Christian Baptism, of which the House of Deputies did not approve. It was agreed to recommend these two provisions to the next General Convention for their consideration. Again, the House of Bishops struck out the proviso regarding the innocent party in a divorce for adultery, while the House of Deputies retained that proviso and referred to an ecclesiastical court the decision of the person's right to be remarried. Because of the wide difference of view on this extremely vital point it was agreed to retain the provisions of the present canon for the time being, but with the strong recommendation that it be taken up again by the next General Convention.

It will be seen that the new matter deals with the duty of instruction on marriage, the declaration of intention three days before the service, the pastoral work of reconciliation to prevent the breaking of a home, the application of the principle of nullity by the bishop or

an ecclesiastical court constituted by the diocese, and the application of the godly discipline both of justice and of mercy to those who have been married otherwise than as this Church provides.

This canon is intended to emphasize the necessity of the clergy being competent in pastoral theology, both in order that they may instruct persons as to the Church's teaching on Holy Matrimony, its responsibilities and the means of grace provided through the Church, and equally that they may understand the troubles that arise in married life and be able to apply the cure of souls so that the home may be preserved and the Christian ideals of married life maintained.

The two-fold aspect of marriage is presented; first, as a civil contract under the laws of the state, and as a holy, life-long union under the blessing of God and the discipline of the Church. Whether the Church will recognize civil divorce on any grounds, even adultery, has not been finally determined, but is referred so far as possible to the next General Convention. The Canon does recognize, however, that certain marriages ought never to have been entered into, and therefore could never have constituted Christian marriage. However, the Church cannot act apart from a civil court, but must await a civil judgment before pronouncing its own.

THE question of nullity is comparatively recent to this Church's thinking, yet it goes back to early ages in the civil law and to the earliest period of the Church's law. The law of Moses distinctly embodies some of the causes allowed in the new canon. Others are specially advocated by the social agencies of today. Persons unacquainted with the procedure of our civil courts are naturally suspicious of the ecclesiastical application of nullity. They fear that the bars are being let down in answer to popular demand, and that over all the Church small Rotas without precedent to guide them and diverging widely in practice will broadcast degrees of nullity and make the Church's discipline ridiculous. A careful consideration will show that this is impossible, and that the canon really is most conservative and hardly possible of abuse. First the civil court must have annulled or dissolved a marriage. This means that a body having the power to summon witnesses and require testimony under oath and whose records are open to inspection will have first passed on the question. In some states questions arising under our impediments to marriage are settled through a divorce. Therefore an ecclesiastical consideration will be taken on the alleged impediment rather than on whether the civil court pronounced the marriage null and void or granted a divorce. Some of the impediments are extremely hard to prove. A civil court is hard to convince and must have convincing evidence. For that reason if a person alleged in his application to the Church that because of the difficulty of obtaining a pronouncement of nullity he had used the simpler method of obtaining a divorce on other grounds, it would put his whole plea under strong suspicion. An ecclesiastical court must of necessity be even more conservative than a civil one and should have absolute and

convincing proof. This means that it ought to be impossible to get an ecclesiastical pronouncement of nullity unless the facts are fully substantiated. Thus, nullity cannot be made an open gate for loose interpretation and consequent abuse; it is a very narrow way of relief for persons whose right thereto is indisputable.

THE place where mercy is to be exercised is in the case of those who have broken the Church's law. There should be no temporizing with the Church's position as taken in the marriage service, but every law of God carries with it not only a penalty but also a provision of mercy and help for offenders who broke the law in ignorance or who after wilful disobedience have become penitent. Many who have been married otherwise than as this Church allows while they were not members of it, have later come to love the Church and apply for admission to its means of grace. Some of its children who have wilfully disobeyed later come to a realization of their situation and earnestly seek spiritual help. It is as impossible for them to put away wife and child as it is for a murderer to recall the dead to life. Christ has shown us a way to deal with the erring without condoning the offence. Like her Master, the Church is not in the world to condemn the world, but that the world through Christ might be saved. For that reason the canon provides for the godly discipline both of justice and of mercy and the conditions on which they may be admitted to the means of grace with a prayer for His guidance and blessing on the lives that have been reconciled to God. It is believed that this is in accordance with the mind of Christ and will commend itself to the Church.

Youth Mobilized for Service

By

LEON C. PALMER

General Secretary of Brotherhood

THE boys and young men of the Church, through the agency of the "Advance" or Young Men's Division of the Brotherhood of St. Andrew, has entered upon a nation-wide campaign to put a Church weekly in every home of every parish in which the Brotherhood is represented. At the National Convention of the Brotherhood recently held at Sewanee, Tennessee, the plan was broached and was adopted by unanimous and enthusiastic vote. A few weeks later it was presented at General Convention and the following resolution was adopted:

WHEREAS, The Church press is faced by a serious financial situation due to lack of support by the members of the Church, and

WHEREAS, It is a recognized fact that education through the medium of publicity is in this modern day an accepted method of spreading Christ's Kingdom:

BE IT RESOLVED, THE HOUSE OF BISH-

OPS CONCURRING, That the nation-wide subscription campaign for the support of our national weeklies, including *The Churchman*, *THE WITNESS*, *The Southern Churchman* and *The Living Church*, to be put on by the boys and young men of the Advance Division of the Brotherhood of St. Andrew during the month of November, as a service to the Church, be commended to the attention and support of the Bishops, Priests, and lay members of the Church throughout the United States.

Within less than twenty-four hours after the resolution was adopted in Denver, letters were mailed out from the Brotherhood Headquarters in Philadelphia to all Advance Division Brotherhood chapters throughout the country, describing the plan and calling upon every chapter to cooperate. Diocesan leaders in the larger centers were enlisted a few days later and supplies for the campaign are now being sent out to the chapter leaders.

It is expected that the popularity of this movement will be such as to enlist in its support many groups of older boys in parishes that do not as yet have a Brotherhood chapter but whose rectors appreciate the value of a Church paper as a channel for the religious education and inspiration of their people. The Brotherhood seeks and will welcome all such cooperation.

Briefly stated the plan is as follows: During the second week of November (November 8 to 14) in every parish in which there is a Brotherhood chapter the members of the chapter are to go out two by two to visit every home in the parish, each pair carrying with them a folder containing a sample copy of each of the four national Church weeklies, and a four-page circular prepared jointly by the four weeklies, with one page devoted to each, setting forth the features of special interest to possible subscribers. The way for this canvass will have been prepared by announcements and circular letters by the rector to his parishioners, and in parishes that do not have a Brotherhood chapter the rector will, it is hoped, organize some other group of older boys for this purpose.

Each subscriber will be given a receipt for the money paid and the total amount received will be remitted by the chapter to the respective Church weeklies. The chapters as well as the individual boys will not accept any commission or remuneration whatever for this service. It will be purely a labor of love with them, a practical project in the extension of Christ's Kingdom through the printed word.

The Church Weeklies, however, in recognition of their service will donate to the Japanese Scholarship Fund, promoted by the Brotherhood, an amount equal to what they would have ordinarily paid out in commissions for the subscriptions. This Fund was started by the Junior Brotherhood boys in their Convention at Hobart College, Geneva, New York, two years ago, and its purpose is to enable outstanding Japanese Christian graduates of St. Paul's University, Tokyo, to come to this country for two years' post-graduate work in some American University, preparing themselves for Christian leadership and service in the Japanese Church on their return. Each such scholarship

costs three thousand dollars; one has been subscribed and nearly paid in already by the boys, and a splendid young Japanese leader, Andrew T. Ogawa, has now nearly completed his first year in this country on the Scholarship. The plan is endorsed by Bishop Reifsnider of Japan and by Dr. Lewis B. Franklin, Vice-President and Treasurer of the National Council of the Church. This feature, however, is merely incidental to the real purpose of the campaign, which is to secure a subscription to at least one of the national Church weeklies from every family of every parish in the Church, so far as the influence and efforts of the Brotherhood can extend.

Full information and all supplies may be attained by addressing the National Headquarters of the Brotherhood, Church House, 202 S. 19th St., Philadelphia.

Our Bishops

By

WILLIAM B. SPOFFORD

THE opportunity is not often given one to sit on the side-lines while our bishops deliberate on important matters before the Church. I had that chance in Denver, my work requiring me to be in the House of Bishops every minute they were in open session. The two weeks left me with definite impression, both as to the corporate characteristics of the House, and as to traits of individuals.

First of all I would record, what I have already said, that the bishops are a courageous lot of men, eager to face vital matters without any side-stepping. People of the Church generally, I imagine, consider the bishops a conservative lot, rather inclined to look backward—the body that applies the brakes to the youthful enthusiasm for progress that originates in the other House. The reverse is nearer the truth. On questions of industry, world peace and internationalism the bishops took their stand. "What is the Christian thing to do" was the question they debated in considering these important matters. And they debated them, as near as I could judge, without a thought as to how they might be received by a hostile world, or as to the effect their pronouncements might have on a budget calling for over four million dollars annually. There are trained sociologists among our bishops too; men who know their way about; men who hold the conviction that religion, rather than being a trespasser when it enters the field of economics, must give leadership in that field if the world is to be led out of chaos. One no longer hears, at least in the House of Bishops, when these matters are discussed, that they are matters solely for industrialists and financiers to consider.

So I should say that the first characteristic of the House of Bishops meeting in Denver was Christian courage. Another characteristic that impressed me greatly was the charity and tolerance of all the bishops. They had such a high regard for each others opinions that their debates verged on dullness much of the time.

I do not recall a single lively debate during the entire two weeks. Certainly there was no division along Church Lines, a fact which was an agreeable surprise to more than one innocent bystander who came expecting to witness heated clashes between Catholics and Protestants. Possibly it was because there were no issues before the Convention to bring out these divisions, yet it was interesting to see Bishop Booth of Vermont and Bishop Seaman of North Texas voting together more often than not, while Bishop Stewart of Chicago and Bishop Sherrill of Massachusetts voted together on practically every question, much to the amusement of them both.

As for individual bishops I presume one can not get a good line on them at a single Convention. There were those who played a leading part due primarily to the importance of the committee to which they were assigned. Others whom one expected to supply color to the deliberations were conspicuous by their silence.

Those who did stand out in the deliberations were, perhaps first of all, Bishop McElwain of Minnesota. We had the report not so long ago that his health was so bad that he did not have the energy to run his diocese without the help of a coadjutor. After seeing him function in the House of Bishops for a couple of weeks it seemed to me that instead of being given a coadjutor he should have North Dakota added to his territory, with bits to do in South Dakota during his spare moments. As the chairman of the committee on canons he was in on everything, always knew what it was all about, seemed to sense the mind of the House on each question so that he yielded or stood his ground accordingly, and had a booming voice which required no repetitions. Speaking as a reporter I can assure you he was appreciated. The House would debate a matter for an hour, with resolutions, amendments, substitutions, and all the rest of the paraphernalia of parliamentary procedure, devised obviously for the purpose of confusing brilliant minds. Naturally this feeble reporter was completely lost. But I soon discovered that Bishop McElwain was able to put me right promptly. So I slept through the tedious debates and then asked him to give me the gist of it in a sentence, which he invariably did.

Certainly the most colorful bishop in the House during this Convention was Bishop Reese of Georgia. He did about as he pleased, without much regard for the rules which he himself, as like as not, had established. He would insist that debate on a given topic be limited to three minute speeches. Promptly he would talk on the motion for fifteen, and then, when apparently only half through, turn to the Presiding Bishop with the remark; "Mr. Presiding Bishop you ought to stop me". He was at times brisk and gruff with his fellow bishops but, being apparently a tradition, they all seemed to like it. The House was a lot more interesting because of his presence.

Bishop Parsons of California is unquestionably one of the outstanding leaders among the Bishops. A man of firm and often unpopular convictions he has the rare gift of so stating his case that he wins even

the set-minds to his position. The smile he gives an opponent—the genial smile of Christian love and fellowship—combined with a sharp, keen mind, and an ability for expression, makes him one of the most convincing speakers in the House.

Bishop Cook of Delaware, chairman of the important committee on budget and program, was a real leader; presenting the findings of his committee briefly and clearly, and steering through the legislation which he sponsored with a minimum waste of time.

Bishop Gailor of Tennessee was a power in the House, venerated not only for his long years of service but equally for his ability to think straight. He spoke seldom, but when he did it carried. The same might be said of Bishop Francis of Indianapolis, one of the front-bench bishops whose long experience was turned into forceful argument on more than one occasion.

Bishop McDowell of Alabama, though one of the youngest of our Bishops, played a leading part in this Convention, due to the fact that he, as secretary of the commission on canons, was called upon to present the report on the marriage canon. To his skillful presentation, perhaps more than any one thing, is due the fact that we now have a new canon on that subject.

I should not close without saying a word about Bishop Weller of Fond du Lac, whose several speeches had more of the ring of the prophet to them than any delivered in the House. He spoke with a depth of conviction, and with a longing for the establishment of the Kingdom, which made his addresses stand out in a Convention not much given to oratory.

Of course the younger bishops had little to say. The fact however that they had a difficult time in keeping the tradition of silence—a silly tradition it seems to me—argues well for the leadership of the future. There is ability on the back benches; a list of a few names is enough to convince anyone of that: Stewart, Hobson, Scarlett, Sherrill, Spencer, Casady, Goodwin, to mention but a few. These men will have things to say in another three years.

Finally a word about the Presiding Bishop. As Presiding officer, Bishop Perry was considerate, gentlemanly and kind. Rules—certainly important—but not of sufficient importance to allow him to hurt the feelings of a bishop who had unwittingly broken one of them. His kindness made action a bit slower than it might have been, but even so I am sure everyone would prefer to have their leader err on the side of kindness. He was extremely careful. No motion was put to a vote, even on relatively unimportant matters, without being thoroughly understood by everyone in the House, even if it required the repeating of the motion several times. This too delayed matters, but it was, nevertheless, wise leadership. He was obviously tired during the closing days. It is an exacting job, with the job of being President of the House of Deputies, I should judge, being even more exacting. So if General Convention cares to vote a two weeks holiday to both presiding officers, following each General Convention, I promise not to yell about inefficiency and extravagance.

AN AIRPLANE NOW USED BY BISHOP ROWE IN ALASKA

By G. W. BROWNING

"Never have I seen such a splendid spirit. It is most encouraging," says Bishop Rowe, after a late summer visitation in the Yukon and Tanana Valleys, Alaska. Traveling part of the time by airplane and partly on the new motor boat, Pelican IV, he visited Tanana Crossing, where he confirmed twenty-five persons. St. Timothy's Mission is being reopened here, with the Rev. E. A. McIntosh and his wife in charge. At Nenana thirty-nine were confirmed, Indians coming in from surrounding places. It was here that an Indian woman, a Churchwoman, had persuaded her white husband to be confirmed.

While Bishop Rowe was busy in the interior of Alaska, one of his former missionaries, Bishop Jenkins of Nevada, helped him by visiting the southern and southeastern missions along the coast from Ketchikan to Anchorage. He traveled 4,000 miles by water and 2,000 by land. He confirmed fifty-five persons (6 Japanese, 8 native, 13 of mixed race, 28 white). He commends the Alaskan clergy for their perseverance in the face of isolation and discouragement, and adds, "No words of mine could do their wives the honor they deserve."

* * *

The Joseph Conrad diocese, for so we always think of the Church of England diocese of Labuan and Sarawak, is to have a new bishop in the person of the Rev. Noel B. Hudson, formerly vicar of St. John's, Newcastle. If you have ever been tempted to think that there are no paragons among the clergy, just listen to what the *London Church Times* says about him:

"A sound Catholic, he combines his zeal for the Faith with a passion for social righteousness and missionary zeal, and with the necessary gifts of wise organization and financial foresight . . . Intolerant of abuse or shams of any kind, with a truly vigorous mind in an athletic body, young in years and in spirits . . ." Etc., too. Equally appealing is the remark of a sergeant in his old battalion who said Mr. Hudson was "a real gentleman and a fine soldier, even if he is religious."

* * *

One missionary statistic which goes quite outside our imagination is the number of patients treated at the Hospital of the Holy Cross Mission, in Liberia. Thirty thousand persons, last year, and nearly three times that many individual treatments. The



R. A. SEILHAMER
Rector at Pawtucket, R. I.

hospital is far back on the inland border of the country, where Liberia juts up into the surrounding countries of Sierra Leone, French Guinea and the Ivory Coast. Natives of all these places come flocking to what is, of course, the only hospital anywhere within reach.

* * *

Standfast—what an excellent name for a missionary in a remote station. Dr. Alfred L. Standfast of Brooklyn, New York, left with his bride last June for the Hudson Stuck Hospital, Fort Yukon, Alaska, where he relieves Dr. Grafton Burke who comes out with Mrs. Burke on furlough. Dr. and Mrs. Standfast arrived at Fort Yukon August 10.

* * *

Bishop Roots of Hankow in March, April, May and June of this year confirmed 113 women and 74 men, in eleven different cities and towns. Sixty-seven of these were in the troubled out-stations, away from Hankow and Wuchang; seven in Changsha, for example, where marks of destruction and terror are evidence of last summer's violent disturbance. The property losses in some of these places would have been much greater but for the courage of some Chinese servants. "The heroes aren't all dead yet," Bishop Roots says, "and simple Chinese Christians are not least among them." Of the general Church situation in many of these places, some one who accompanied the Bishop on his visitation says, "The door is wide open for advance work."

* * *

New mission developing at McCamey, district of North Texas. The Rev. W. H. Martin of Big Spring is in charge and takes a little drive of 250 miles to provide regular services at McCamey.

RURAL WORK OF CHURCH IS BEING PUSHED IN SOUTH

By J. M. STONEY

Much development is taking place among the rural and mill settlements in Alabama. At the Holy Innocents in Montgomery there was recently a class of twenty-five for baptism. Rev. E. V. Edwards reports an interesting happening in the Indian field under his care. In a series of services, thirteen Indians were immersed in a creek, while four more were baptized by affusion. Out from Mobile, Rev. J. Hodge Alves, Jr., recently baptized thirteen in a rural mission, and more recently conducted a Vacation Bible School in which the older girls of the Church Home for Orphans did most of the teaching. Rev. Peter M. Dennis of Decatur has a flourishing rural work in connection with his parish. It is called St. Peter's, though Mr. Dennis has not yet been canonized. The two missions conducted by Grace Church, Anniston, the Resurrection and the Redeemer, have had sixty-six baptisms for the first eight months of the year. Such work is rapidly developing among the stronger parishes who see a great opportunity for service.

* * *

Bishop Colmore of Porto Rico was a recent visitor in Huntsville, Ala., and has preached at the Church of the Nativity. The Church of the Nativity, by the way, was built many years ago by far seeing Bishop Cobbs and Dr. (afterwards Bishop) Lay. The plan was that it should eventually become the cathedral of the upper diocese of Alabama. After seventy-five years, these plans have never matured. Alabama is asking for a coadjutor, however, which may mean eventual division. Even so, Huntsville could hardly hope to be chosen now over the much younger but much larger Birmingham.

* * *

The Rev. C. K. B. Weed of New Orleans has been appointed by the city authorities as chaplain for the Orleans Parish prison.

* * *

Bishop Morris of Louisiana recently visited his old field, the Panama Canal Zone. He writes that he has confirmed two hundred and fifteen on his trip and has ordained a deacon.

On a recent Sunday the Sunday School of Christ Church, Savannah, Ga., celebrated its 197th birthday. It was established by John Wesley, then rector of the church. The School has been serving the people of Savannah for practically two centuries.

MAN'S EMERGENCY IS GOD'S CHANCE SAY BUSINESS MEN

By C. H. L. CHANDLER

A recent editorial in the Oregon Journal, published at Portland, Oregon, discusses a meeting held several days previously by a group of business men meeting "just over the line" from this northwest country, in Lethbridge, Alberta, Canada. Both the business men and the editor take rather unusual lines in their consideration of the present financial and business depression now confronting the world.

Present conditions, said the business men, "constitute the most astounding phenomenon in the history of the world." At the conclusion of their deliberations, they "sent to every nation a most remarkable document," among their statements being the following rather pertinent remarks:

"There now exists a world-wide and prolonged business depression for which no natural or necessary cause can be given," while "millions of families in all the great civilized and producing countries of the world," are affected by these conditions. Everything "is at the disposal of the nations, necessary to produce the highest degree of prosperity ever conceived by the mind of man." Yet, "the best intellects the world possesses confess their impotence severally or jointly, to find a solution for the problem that has presented itself." Their conclusion is "that the sins of men have brought upon them their troubles and that divine wrath alone can explain the conditions that exist."

They then confess: "We business and professional men are responsible for this distress and this punishment. We have not loved our neighbors as ourselves nor considered their distress as our distress. We have been conducting our business as though profits were the only objective and human needs only the means thereto. We have been discussing our problems, both private and public, without so much as recognizing even the existence of our Maker, much less acknowledging his power to help us."

They conclude with the following appeal to the nations: "To have our respective governments appoint a day of prayer and fasting. To have our respective national leaders lead us to humility and prayer for grace and wisdom to the end that we may find the divine solution of our problems and relieve distress the world over."

The editor of the Journal con-

CLERICAL SKETCHES

THE Rev. R. A. Seilhamer is the rector of St. Paul's, Pawtucket, Rhode Island, a large parish of 1200 communicants in one of the largest industrial centers in the east. Born at Gettysburg, Pa. in 1889, Mr. Seilhamer received secular education in the schools of that state and later took his theological training both at the General and at Philadelphia. He was a curate at St. Matthew's, Worcester, Mass. for several years, later taking charge of that parish. He went to Pawtucket in 1917. He has played an active part in diocesan affairs, being a member of many boards and committees.

cludes: "Man's emergency has long been called God's opportunity. But while there have been universal calls to arms there is not remembered a day when nations prayed in unison. Mars has enlisted sacrifice and awakened shouts with the doctrine of a tooth for a tooth, but the statesmanship of all languages has yet to incorporate, in one ordinance passed by all, the practice of the Golden Rule. And even the greatest business genius has not yet seen that disinterested service to human welfare would more intelligently pile up fortune than the mere massing of materials and wealth. If men in supplication remembered that there is no human welfare without benediction of Providence the erasure of the differences and the greeds between them would at once end distress. But the question still unanswered is, How terrible must be the hunger of men before their souls seek sustenance?"

Further comment seems hardly necessary. However, before finally dismissing the subject from our minds, it might be well incidentally, to meditate seriously over Mark 8:11 and then, penitently to consider Luke 11:9, or a similar passage on prayer and its answer.

Rt. Rev. Theodore Irving Reese of the Southern diocese of Ohio died at his home after an illness of many weeks. Bishop Reese was born in New York in March, 1873. His father and grandfather were both clergymen. He was educated at St. Paul's School, Concord, New Hampshire, Columbia College, Harvard University and studied in Germany. He married Miss Louise Comins, Boston, in 1899.

PHILADELPHIA WELCOMES MANY NEW RECTORS

By ELEANOR HOWES

Several clergymen from outside cities have entered the portals of Philadelphia during the past month to take up new duties in the Diocese of Pennsylvania.

One of the most important arrivals is that of the Rev. Daniel Wilmot Gateson, formerly Dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa. Former Dean Gateson became rector of the Church of the Saviour, in West Philadelphia, on October 4th. During the nine years he was in Bethlehem Mr. Gateson was in charge of the work among Episcopal Students at Lehigh University. He should feel very much at home in his new parish, as the Church of the Saviour, one of the three largest in the city, is situated in the heart of the University neighborhood, and is also near Drexel Institute.

Another newcomer is the Rev. Richard Taylor Lyford, who comes from the City of Longmeadow, Mass., to be rector of St. Asaph's Church, Bala-Cynwyd. Mr. Lyford was originally curate at Concord, N. H., and during his stay there married one of the daughters of his rector, Dr. Emery. A new church was built at Longmeadow while he was rector.

The new rector of St. Peter's Church, Germantown, the Rev. Edward Harold Vogt, did not have to travel so far, as his former parish was just across the river. Mr. Vogt was rector of St. Wilfred's, Camden, for several years, and served St. Peter's for several months as assistant preparatory to becoming rector. The Rev. Dr. Stewart P. Keeling was elected rector emeritus in August.

There are also several new curates this month: The Rev. William L. Ziadie at St. John's, Norristown, who has come from the West Indies; the Rev. Frank Nikel at St. Martin's-in-the-Field, and the Rev. Frank Cox at Calvary Church, Germantown, both from New York; and the Rev. William B. Guion, formerly of Bethlehem, has become Chaplain at Christ Church Hospital.

* * *

The Episcopal Academy, at Overbrook, opened its 147th year on September 21st, with an enrollment of six hundred boys. It is not generally known that this is the largest Church School in the United States, as well as the second oldest, having been founded by Bishop White, first Bishop of Pennsylvania. Some of its special policies are daily religious education, encouragement of hobbies,

and free tuition for sons of clergymen. Greville Haslam, M.A., is Headmaster.

* * *

The Department of Christian Social Service of the Diocese of Pennsylvania is trying a new experiment. Instead of a long list of committees, the chairman, Clinton Rogers Woodruff, Esq., has appointed a series of observers whose duty will be to observe and report on specific subjects. For instance, Reynolds D. Brown will observe the developments and tendencies in the field of Social Justice; Mrs. Thomas Potter, Jr., Motion Pictures; Mr. W. A. Lippincott, the Galilee Mission; George B. Hawkes, Esq., Negro Work; the Rev. Charles E. Eder, the Aged; the Rev. Joseph Manuel, the Episcopal Hospital; Miss Dorothy Rasey, Settlements; the Rev. Dr. Carl E. Grammer, Obscene Literature; and so on through an extended list.

LIVING DRAMA HAS THE STAGE IN ENGLAND

By A. MANBY LLOYD

This is an interim between the Holidays and the Harvest Festivals, so beloved of the neo-pagans who are the camp followers of all the churches. When London is empty—except for a few stray millions of unfortunates who pace the treadmill—that is the time to explore its mysteries and sample its amusements.

There are two jolly good plays, real top-holders as an Eton boy would say. The first is the "Good Companions," a dramatic version of the Priestley novel; the second, and much more thrilling, is an adaptation of Vicki Baum's novel, "The Grand Hotel." Love and murder, Big Business and Swell Mobmen, the typist of easy virtue and the little clerk who wants to see life; Madam X, the famous dancer, the sinister dope doctor; the pathetic couple who come to celebrate their silver wedding and a motley collection of gay dogs and bored bell boys—all go to the making of some eighteen scenes of modern life as it is lived in modern Babylon, though Berlin is its exact locale. An ingenious dovetailing of character and incident, not exactly of the Sunday School type, but calculated to open the eyes and purge the passions of the young people, who are fortunate enough to see this clever effort to beat the cinema on its own ground.

* * *

A cheaper drama has been staged at Westminster where Philip Snowden, chancellor of the National Government (which phoenix-like has risen on the ashes of its Labour pre-

decessor) has been "taxing" and "axe-ing" to his heart's content. Income tax up sixpence; petrol twopence; tobacco eightpence a pound; beer a penny a pint—such are some of the revised taxes.

We have probably seen the last of Ramsay McDonald and Snowden. The future lies between Arthur Henderson (Uncle Arthur) and his two or three hundred trade unionists, and the Conservative Party. Lloyd George and his Liberal contingent, able as they are, are likely to disappear from political history. What an end to the great historic party led by Cobden, Gladstone and Bright.

* * *

Meanwhile the Idealists have been busy and I have just come from the summer conference of the Distributist League, fathered by Belloc and Chesterton. We did not reconstruct the Universe, being ground between the upper and nether mills of Capitalism and Socialism.

* * *

The Anglo-Catholic summer school of sociology attracted greater numbers, and we hear much of the epoch making book by Major Douglas, "Social Credit," which analyses with merciless logic the faulty construction of our financial system. This book warns us that "the break-up of the present financial and social system is certain. Nothing will stop it. Back to 1914 is sheer dreaming." The Rev. Paul Stacey, the worthy Coventry priest, asks if the present financial order is founded on a mathematical error. "We have a world full of goods, so that beef, rubber, wheat, coffee, cotton, fruit, etc., have been known to be either restricted

in supply or actually destroyed for lack of markets, while millions of people are short of necessities and millions more are out of work."

* * *

Publishers and booksellers have arranged that the week beginning October 11 shall be a religious book week. Books, says the *Church Times*, have often made history. The undirected study of the Bible caused the Puritan revolution. Rousseau's "Contrat Social" inspired the French Revolution. "Oliver Twist" humanized the poor law. The Labor Party was largely the creation of Robert Blatchford's "Merrie England." Bolshevism is the child of Karl Marx's "Das Capital." And who can foretell the harvest of the seed sown in such a book as "Marriage and Morals." For the poison there is always the antidote. But the antidote must be applied. For my part a religious book week leaves me cold. There are good books, bad books, and garbage. Give me a good Edgar Wallace yarn rather than a volume of dull out-of-date sermons.

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SOCIAL SERVICE WORKERS GATHER FOR CONFERENCE

A three day social service program featuring nationally known speakers was held at the Church of the Epiphany, Chicago, beginning Sunday, Oct. 4, with the Rev. C. Rankin Barnes, executive secretary of the National Council, as speaker at the 11 o'clock service. A series of visits to city missions was made in the afternoon.

Monday afternoon, city mission executives convened, with the Rev. John F. Plummer, diocesan superintendent of city missions, as chairman. Among the speakers on the afternoon's program were Bishop George Craig Stewart, who talked on "A New Vision for City Missions;" the Rev. Walter K. Morley of Milwaukee, speaking on "A New World in a New Field;" the Rev. George Backhurst of Detroit, whose topic was "City Missions and the Unemployed;" and the Rev. J. T. Ware of Cincinnati, whose subject was "The Personnel of the Staff."

Evening prayer Monday was followed by a fellowship dinner at Chase House, with the Rev. Dr. Duncan H. Browne, rector of St. James' church, presiding. The Rev. C. Rankin Barnes of New York and Mr. Edward L. Ryerson spoke.

Holy Communion opened the closing day with a service at 7 o'clock. At 10, there was a meeting of the social service department of the Midwest Province, with the Rev. Almon R. Pepper, executive secretary of the social service department of the diocese of Ohio, as chairman. A luncheon and a closing business ses-

sion in the afternoon ended the three day program.

* * *

The third national triennial Conference of Church Workers among the Deaf met in Chicago on Oct. 7, 8, and 9. The conference opened Wednesday evening, Oct. 7, with a dinner, followed by the opening service at which Bishop George Craig Stewart and the Rev. Dr. Edwin J. Randall, diocesan secretary, welcomed the delegates through the medium of an interpreter. The Chi-

cago conference is the third triennial convention which has been held by workers among the deaf and the first that has met here. Its main object is to complete the endowment fund of \$30,000 which was started over a year ago. This now amounts to over \$8,000 and is placed in trust with the National Council for work of a missionary nature among the deaf.

* * *

Every parish and mission in Chicago sent at least one representative

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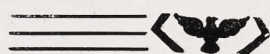
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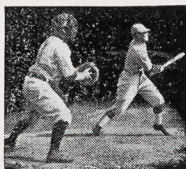


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to the annual layman's conference on the Church's Program, which followed the clergy conference on Oct. 8 and 9. The Lay Conference dates were Oct. 9, 10 and 11, the group assembling for dinner the evening of the ninth.

Bishop Stewart and Bishop Stephen E. Keeler, the Rev. F. P. Houghton, field secretary of the National Council; the Rev. Dr. Charles E. McAllister, the Rev. Dr. George H. Thomas, the Rev. G. Carleton Story, the Rev. H. R. Brinker, and the Rev. Gowan C. Williams were among the leaders.

The clergy conference began Thursday evening, Oct. 8, with dinner and continued until Saturday morning.

NOTED ENGLISH LECTURER COMES TO NEW HAVEN

The Berkeley faculty is to be enriched this fall by the addition to it of the Rev. Cyril E. Hudson of St. Alban's, England. Mr. Hudson who was at Berkeley for a half-year in 1927-8 returns to teach homiletics and religious education at the school, and will also conduct a seminar in the psychology of religion at Yale.

Mr. Hudson, who is diocesan chaplain to the Bishop of St. Alban's, has for his chief interest the movement in the Church of England for adult religious education, a movement which has lately received considerable impetus from the Lambeth encyclical and the archbishops' pastoral letter issued in the summer of 1929. In the letter the archbishops summoned the clergy and laity alike to an intellectual as well as a spiritual and devotional reconsecration, and set a great ideal before the Church that every parish should strive to become a school of sacred learning.

There are two central organizations in the Church of England striving to help carry out this ideal, and Mr. Hudson is the national secretary of both of these—the Church Tutorial Classes Association and the Teaching Church Group.

Among the objects of the latter is the formation in every diocese of an adult religious movement committee. Mr. Hudson, as chairman of the St. Alban's R. E. Committee, has cooperated in the production of a most valuable little book "Outlines of Teaching Sermons for a Year." This is the first result of an attempt to consider the place of the Sunday sermon in the educational program of a parish priest who is prepared to plan for some years ahead.

Amongst the many other interesting activities of the teaching church group is the encouragement of schools

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of instruction for the clergy, conferences and schemes of study for young people, and the publication of a periodical "The Teaching Church Review; a Journal for Students of Religion," of which Mr. Hudson is the editor.

Mr. and Mrs. Hudson spent a few weeks the latter part of the summer in the White Mountains and are now in residence at the Berkeley Divinity School Hostel in New Haven.

ITEMS OF CHURCH NEWS PRESENTED VERY BRIEFLY

The tradition established by the Brooklyn Clerical League last year at the suggestion of its president, Rev. Horace R. Clute, of a "Joint Luncheon" with the Churchmen's Association of New York, will be continued by invitation of the latter to a Luncheon at the Fraternities' Club, New York, on November 2.

These two organizations are the Clergy Clubs of the entire dioceses of Long Island and New York. Guests of honor will include Bishops Stires and Larned of Long Island; and Bishops Manning, Gilbert and Lloyd of New York. Addresses will be made by representatives of the delegations of both dioceses to the Convention at Denver.

* * *

Rev. J. R. Martin, Jr., assumed the rectorship of Calvary Church, Bayonne, N. J., the first Sunday in October. Large congregations at both morning and evening services greeted the new rector.

* * *

The new chapels and assembly room given by Mrs. James J. Goodwin were informally opened on October 12th at Camp Washington, Lakeside, Conn.

* * *

At a meeting of the Department

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of Religious Education, held in St. Paul's Parish House, Greenville, N. C., a program for the year was presented and approved. The following Committees were appointed: On Children's Work; on Young People's Work; on College Work; on Adult Work; on Leadership Training; on Extension (Isolated); on Negro Work; on Publicity. The Rev. W. A. Lillycrop, rector of St. Paul's, is chairman of the department.

* * *

The Field Department arranged a week's itinerary for Bishop Hulse in the diocese of Bethlehem. He visited ten parishes and made eleven addresses in the interest of the Church's program. The bishop was very well received by good congregations.

* * *

Nativity Parish, Bethlehem, tendered a farewell reception to Dean and Mrs. Gateson on September 30. The Dean was presented with a complete golfing outfit and Mrs. Gateson received a handsome travelling bag. The vestry asked the bishop to permit the archdeacon to act as locum tenens until a new rector is found. This is the second time he serves in this capacity.

* * *

There is a small congregation in the diocese of North Carolina that has no regular services. When a nearby clergyman has a Sunday evening off, he goes to the church, rings the bell, and half an hour later starts the service. Only a few ladies and a man or two forms the congregation.

One day Bishop Penick arrived for a service but the church bell would not ring. The Bishop went across the street to the town hall for help. The warden said he had a bell but it was only used for fire and he could not ring it for Church. After some argument, the bishop persuaded the warden that a bishop is as rare and as exciting as a fire. Together they sounded the alarm. In a short time the church was filled with men and boys. After the excitement died down, the bishop entered the church for his service. There was not a woman or girl present.

* * *

A home is being secured for Rev. Robert C. Fletcher, missionary to the deaf in the province of Sewanee, in Homewood, a suburb of Birmingham. The dioceses served by Mr. Fletcher are helping with the project.

Mr. Fletcher is one of the most interesting characters in the Church. The son of a Baptist preacher, he came into the Church because the Baptists were not prepared to do special work for the deaf. He has not heard a sound since he was four

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years old and is now slowly losing his sight. He is learning the touch system on the typewriter so that he will be able to carry on his correspondence if his sight fails entirely. His wife, also deaf, will travel with him when he is no longer able to go alone. His work is spread over the entire province and his efforts are untiring. He is still under thirty but has made a name for himself in the province.

* * *

In three days, during which Dr. B. H. Reinheimer, Executive Secretary of the Field Department of the National Council held conferences with clergy and laymen, delivered lectures and a sermon, the Diocese of Rhode Island began its preparation for the Every Member Canvass. Dr. Reinheimer's new book, "Rediscovery," which seeks to spiritualize the raising of funds and to exalt the duty of stewardship, served as the text for the meetings, and the general theme was "Rediscovery as it relates to the National Council, the Diocese and the Parish."

* * *

Mr. Lewis B. Franklin, treasurer of the National Council, reports that many diocesan treasurers and not a few important parish treasurers spent most of September in Denver, attending the sessions of General Convention. Perhaps that is why collections during September were \$41,019 less than in 1930. Due to this loss we are now \$176,021 behind the total of October 1st, 1930.

Only one Diocese, New Hampshire, is on the 100 per cent list although Long Island and Delaware miss that rating by only a few dollars. The following Missionary Districts are paid up to date: Porto Rico, Alaska, Honolulu, Philippines, Cuba, Liberia.

Prompt collections and equally prompt remittances are more important than ever in these difficult times. It is a time for the individual, the parish, the diocese and the Mission-

ary Society to keep out of debt as far as possible. But that is not the case. Subscribers are in debt to the extent of their unpaid pledges. Parishes and dioceses are in debt for the

missionary money collected but not remitted. Your Missionary Society is in debt to the banks in the sum of \$400,000 because of delayed remittances. Let's pay up!

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Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

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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
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Weekdays:—8:00 A. M.

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St. Mark's, Milwaukee

Rev. E. Reginald Williams
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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: 10:30.

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.

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Christ Church, Cincinnati

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Church of the Advent, Boston

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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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