

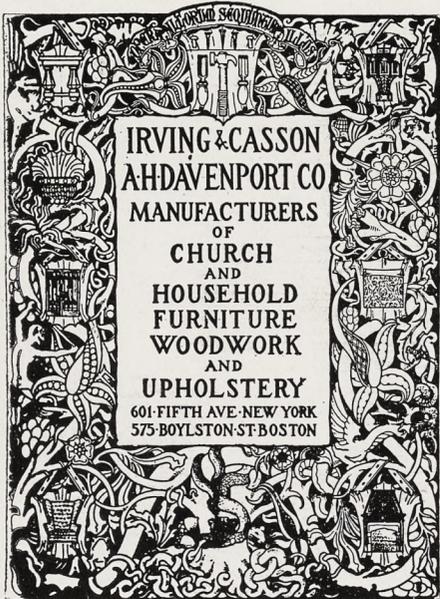
The **WITNESS**

CHICAGO, ILL., JANUARY 21, 1932

Is
There a
Christian
Way Out of Our
International
and Economic
Difficulties?

•
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will be answered
this coming Lent in
a series of fourteen articles;
two each week. The names of
the contributors you will find in this number.

MESSAGE OF THE WEEK



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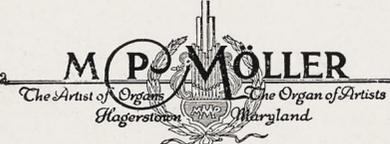
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SELF DECEPTION

An Editorial by
BISHOP JOHNSON

A PROMINENT doctor said to me recently that many people today are "kidding themselves that they can indulge in intemperate and immoral practices without being penalized in health and morale."

St. James made a similar statement nearly two thousand years ago when he spoke of those who "deceive their own selves". The laws governing physical health and our social relations are just as inexorable as the laws governing chemical reactions. I think that the first thing we need to absorb is that God is no respecter of persons; that he plays no favorites; that none of us has either a physical or spiritual anatomy which is exempt from the penalties which follow the abuse.

It is so easy to rationalize, which means that we construct our arguments to meet our wishes. For example, as Dr. Hart points out in his "Psychology of Insanity", the man who always votes the Republican or the Democratic ticket will do so again next fall. But in doing so he will deceive himself into thinking that he has arrived at the conclusion by a process of reasoning, whereas he wishes to vote that ticket, he proposes to vote that ticket, he is going to vote that ticket, and what he calls reasoning is really the same sort of thing that dominates the mentally unbalanced. Your voter goes through a process of logic in which his conclusions determine his reasoning. In the same way your insane person desires to be a very rich man. Therefore he is a very rich man and the fact that he asks you for ten cents with which to buy some tobacco has in it no element of inconsistency. He has determined before hand what he is and therefore no unfavorable circumstance can alter his conclusion.

The psalmist says that "the fool hath said in his heart there is no God", and the Russian Soviet is so confident of this rather impossible explanation of the universe that it actually legislates God out of the heavens. There is no argument which could possibly influence either the fool or the Soviet. Each of them

has adopted his conclusion as his major premise, and all of his thinking is merely pursuing a vicious circle of assertion, based upon his own personal bias.

NOW someone may say that the man who believes in God goes through the same process. It may be so but not necessarily. If I assert that there is no such force as electricity I have closed the door to any further investigation. The statement is final. But if I state that there is such a force as electricity I may not know much about it, yet I am still able to investigate and to reason.

Why does the atheist get so wrought up over my being a believer in God, and why does he seek to dissuade me from pursuing my investigation? If I am a collector of postage stamps you may be persuaded that it is a silly habit, and yet you do not interfere with my folly. Moreover if, as a collector, I invite you to look at my collection I have some excuse for my zeal. But if you, who scorn collecting, invite me to your room to see that you have no postage stamps it is rather absurd.

The anger of atheists is like the wrath of a savage who resents being put to work because it interferes with his hunting and fishing. After all it is the interference with some cherished desires that prompt the negative rationalist to become excited over his negations. It is because religion opposes immorality that the sensualist hates it. His major premise is found in sex relations. Anything that interferes with his passion is not only false but also irritating.

In Russia the Christian religion is hostile to the theories of Karl Marx because those theories eliminate human sympathy. The state, when administered by disciples of Marx, is supreme and its decisions are to be accepted without question. As one Russian expressed it, "If religion is an anaesthetic, communism is more so", because in religion you are permitted to think, though under certain ecclesiastical dominions

you may not be permitted to act, but in Russia you are damned if you happen to be the child of a thinker, even though you do no thinking yourself.

The only difference between the old imperialism and the modern communism lies in the group who will do your thinking for you.

IN OUR own country the muckraker occupies the seat of the scornful. He specializes in pointing out the inconsistencies of decent people and the people lap it up because, not being remarkably decent themselves, they find comfort in proving that others are not so decent as they supposed. Again it is a negative complex based upon a perversion of desire. It is most comfortable to feel, if we have soiled our own lives, that we do not have to associate with the immaculate.

After all we cannot base our logic upon our wishes for then we deceive ourselves into supposing that we are reasoning, whereas we are only rationalizing.

If I pursue a study in the laboratory and learn certain relations and reactions of the chemical world, I am not impressed by the logic of the man who has never been in a laboratory and who says that my experiences are not reasonable.

Reason must follow an hypothesis worked out in experience, not a negative complex prompted by desire.

If I say that I believe in God and act upon that hypothesis I may be able to lead a reasonable, religious life, but if I begin by saying "There is no God" then I will unconsciously adapt my life to my desires. This is the logic behind behaviorism. I want to do so and so, therefore I ought to do what I want to do. God and the conscience are inconvenient obstacles to self determination, therefore there is no God and there are no morals.

The difficulty with this theory lies in the fact that it never has worked except in the mind of the theorist. It does not satisfy the equation of a world in which police courts and penitentiaries are necessary factors. If all parents were to bring up children without any moral restraints or ideals they would soon change society into bedlam. We would have an army of undisciplined adults, defying all law and order. If there be no God we are living in a purposeless world in which, strange to say, the elements have order but man has not. As Voltaire remarked in one of his lucid intervals, "If there were no God man would have to invent one."

To banish God from the educational system of our country is a philosophical game for the high brows who have attained decent habits, but it is a pathetic tragedy for the silly sheep who have no background of mental or moral training.

It is a curious nemesis of our modern educational system that crime is increasing with our universal education, until we have reached the point of saturation. If crime continues to increase under its present tutelage the time is not far distant when society will be unable to give free board and lodging to its criminal population.

If any theory were ever discredited by facts it would be the one which predicates that if you educate men

they can live without God in the world. However plausible the arguments may sound it is not working out in these United States. As Judge Kavanaugh intimates, "when the churches are full the jails are empty and conversely when the churches are empty the jails are full."

Possibly we are deceiving ourselves by our rationalizing tendencies.

A Reply to the Pope

By

JAMES DE WOLF PERRY

Presiding Bishop

IN RECENT times the thoughts and prayers of Christians have been directed toward the fulfillment of our Lord's purpose that his Church may be one. Despite long delay and repeated disappointment the hopes of the faithful cling to the promise contained in St. Paul's Epistle to the Ephesians that in the dispensation, of the fulness of times, God would gather into one all things in Christ. By this single aim all the movements toward the union of Christendom must be estimated. There have been many such. They comprise an important chapter in modern Christian history. They have their significance and permanent value, however, in the contribution which they make to the cause of pure religion. This is the ultimate. Christian unity considered as an ecclesiastical arrangement for effective administration loses divine sanction. It is as witness to the eternal truth made manifest in Christ; and to the divine love revealed in Christ that we declare in the Nicene Creed our belief in one Catholic and Apostolic Church. Catholic Christianity is essential to a united Church because in its real meaning the word Catholic describes the whole of Christian faith which is everywhere and through all time believed.

When nearly five years ago the Christian Churches of the world were invited to meet in Lausanne for conference on the questions of faith and practice, of ministry and sacraments, it was to gain through the mutual and sympathetic understanding of each other's positions, a comprehensive outlook. The representatives of all communions gathered there manifested a desire to look beyond the sectional or sectarian lines dividing them, that they might take into their purview the Christian experience of all the world and of all time. Such inquiry offered, and still offers, the hope of union. One consequence of the event was the joint conference eight months ago, and again three months ago of Eastern Orthodox Bishops with Bishops of the English and American Church. They represented two branches of Catholic Christendom, both possessing Apostolic Orders of the Ministry, both preserving the historic creeds, both receiving as the means of Grace the Catholic sacraments. Here again is a reasonable approach toward unity through intercommunion.

The only large Communion which refused the invi-

tation for the Lausanne Conference, making that Assembly insofar incomplete, was the Roman Catholic Church. Her absence was entirely consistent, because by her claim since the Fifth Century to Papal Supremacy, she had separated from the Eastern Church, and by the exercise of it, she had alienated from herself the ancient Church of England. This attitude under her present policy she was unwilling to discuss or to reconsider.

NOW there has come from the head of that great communion in his encyclical "Lux Veritatis," celebrating the fifteenth centennial of the Council of Ephesus an appeal addressed to Eastern Christians and to other Churches separated from the Roman See, expressing confidence that "they will feel a longing for one fold under one shepherd, and for a return to that faith which is jealously conserved in the Roman Church". It is a sincere and gracious appeal addressed as it is to the "Separated Brethren" and should have respect and reply from those whom it most concerns. The whole Christian world does indeed look with longing for the return to one fold, but it believes that this can be realized only through the acknowledgment of Jesus Christ as the sole Head of the Church, the Shepherd and Bishop of the souls of men. Thus would be fulfilled the hope that "in the dispensation of the fulness of times, God will gather together all things"—not under any earthly ruler—but "in Christ; all things which are in Heaven and which are on earth; in Him".

Speaking as one Bishop for many others, I would quote from St. Jerome writing in the Fourth Century: "The custom of the Roman Church has no more authority than that of any other. The Episcopate at Rome has no more authority essentially than any other Episcopate. Wherever there are Bishops, at Rome or at Constantinople, or at Alexandria, they have the same merit, the same priesthood. They are all successors of the Apostles." And still more clearly St. Augustine, Bishop of Hippo, pointing St. Paul's words, writes: "Since the whole (Church) is made up of the Head and the Body—the Head is the Saviour Himself who...sits at the right hand of God, but His body is the Church, not this Church or that, but the Church scattered throughout the world." Here is a Catholic conception of the Church to which the Christian world waits to return that it may find its unity and peace in Christ.

A seat of Government which has been reared for the exercise of ecclesiastical power by one part of the Church, involving breach of union with the other parts, and fortifying its authority with the doctrine of infallibility, can never be accepted as the center of reunion. By substituting the part for the whole, in doctrine and in polity, it has become less than Catholic. For Anglicans and Easterns to submit to it would be to fall short of Apostolic faith and fellowship.

THE appeal of His Holiness is made not only to the Churches who cherish the ancient Order, but with equal affection and sincerity to other Christian

Bodies as well. Speaking, as I may, for that great Protestant World, in the thought and life of which our Church is privileged to share, I know that the desire for reunion is no less ardently felt by Protestants than it is by Catholics. Nevertheless, with them also, the cause of pure religion has first consideration. There are two great principles which they find embedded in the life and teaching of the early Church, principles for which they have struggled at the cost of persecution and separation. One is the right of private judgment, the other the test of scriptural authority. Each of these is consciously subject to enlightenment and guidance by the corporate mind and authority of the whole Church. Neither of them can be set aside by official decrees without sacrificing the individual soul to the integrity of the organization. A united Church will give a rightful place to individual freedom within the bonds of the divine society, fulfilling its mission which is primarily the redemption of the individual through the whole body of believers.

So also must there be preserved for the protestant mind the standard of Christian teaching contained in the Scriptures. They are no more the source of authority than is the Papacy. They are, however, the record and the test of truth. This for which the Protestant contends is a Catholic doctrine, taught by St. Athanasius who insisting on the sufficiency of Holy Scriptures writes: "In them alone is the instruction of religion revealed to which let no man add, from which let none detract. They are sufficient of themselves for the enunciation of truth."

Wherever appear in any Christian Communion articles of belief, expressions of loyalty and allegiance, standards of truth and of life, these are elements waiting to be gathered into the reunited body of Christ. They must be viewed without disparagement, without prejudice, whether they be found in Rome or Canterbury, Alexandria or Geneva. They may not be excluded without loss to the whole of Catholic experience; they may not be brought under subjection to any power save to the authority of Christ as this is vested in His whole Church. It is not for any part of that Church to bear toward any other the attitude of condescension or of judgment.

IN THE sight of God we are together guilty in our responsibility for the wounds from which the Body of Christ is suffering. It is a lamentable truth that Christ's ambassadors have been never immune to weakness and temptation. Our service in His Name has suffered equally from the sins, here of worldliness, there of arrogance, or again of selfishness in the face of human need. Only He Whose power we proclaim is infallible—the Church only as embodied in Him is Holy. Before we come to one another with offers of restoration and reunion, we must kneel before Him with hands outstretched seeking His forgiveness, asking to be found worthy for communion with Him, and with others through Him. Thus with hearts absolved and sight restored there may come the vision which the Bishops who met at Lambeth eleven years ago beheld—"The vision of a Church, genuinely Cath-

olic, loyal to all Truth, and gathering into its fellowship all 'who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the whole Body of Christ. Within this unity Christian Communion now separated from one another would retain much that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled."

For the consummation of this hope the prayers of all the faithful are asked, that the whole body of disciples thus may echo the petition of their divine High Priest, "As thou Father art in Me and I in Thee, that they may be one in us, that the world may know that Thou hast sent Me."

Let's Know

By

BISHOP WILSON

A STALWART MISSIONARY

WHEN Philander Chase went to Ohio as its first bishop, the Episcopal Church was not very well known. Many who had heard of it were not at all friendly towards the Church. On one occasion Bishop Chase had sent word ahead that he was coming to a certain town to hold a service. Whereupon certain of the unfriendly ones arranged a "Union Protracted Meeting" (a revival on a large scale) to freeze him out before he arrived. But the bishop was equal to the situation.

He tells in his Reminiscences how he reached the scene of the revival and sent a man to the platform to call out the leaders. He reminded them that he had come by appointment to hold a service and invited them to assist him in conducting it. Then he marched straight to the platform himself and calmly took over the whole works.

"Neighbors," he announced, "I hold in one hand a Bible, in the other a Prayer Book. The one teaches us how to live, the other how to pray. I know you are familiar with the one, I doubt if you are with the other. I have brought some dozens of copies with me. With the aid of these, my good brethren, I will try to lead you in the service. If any of you, through the depravity of the natural heart, are averse to being taught how to pray, you need the teaching all the more on that account. Without confession there is, as you know, no remission of sins. We will therefore confess our sins to Almighty God, all in the same voice. You will observe that no man can say 'Our Father' until he has confessed his faults; we will now say 'Our Father who art in heaven'. The proper attitude when we pray is upon our knees, as did Solomon, Daniel, Stephen, and Paul. After their example, I enjoin upon you all to fall upon your knees." Thus the service of worship was offered—"the response from

the great congregation being as the voice of many waters".

That's the kind of ground-breaking done by this hardy pioneer bishop. He was a striking figure in the Church of a century ago. Considering the difficulties of communication at that time, he covered a vast amount of territory in his ministry. Beginning as a rector in central New York, he moved all the way to New Orleans. When the malaria caught him there, he returned north to Connecticut until he had recovered. Then he struck out into the newly opened country of Ohio. After a few years he went in for the double occupation of farming and preaching the Gospel in Michigan and finally accepted an election as the first bishop of Illinois when Chicago was nothing but a swamp at the end of the lake. There he finished out his romantic career, leaving a heritage of sturdy Churchmanship to his successors.

And that was only a hundred years ago. It may seem, at times, to our impatient enthusiasm as though the Church is doddering along without that degree of progress to its credit which we think it ought to have. But when one goes back three or four generations for a point of comparison, the present situation seems distinctly hopeful and one finds abundant cause for humble thanksgiving.

Frontier Pioneers

By

HUGH L. BURLERSON

LAST of all, we come to one who is by no means the least of our missionary heroes, but who in strength of character, refinement of personality and utter devotion, even to the martyrdom of a lingering death, exemplified the best that can be rendered in service to the Christ—my own great predecessor, William Hobart Hare.

Bishop Joseph Cruikshank Talbot had been nominally in charge of the Dakotas. It was surprising that he had reached them at all. At best, his leadership there could be only occasional and ineffective. After him, Bishop Clarkson, of Nebraska, exercised oversight as best he could, but a great missionary problem had emerged in South Dakota. Bishop Whipple in Minnesota had begun an apostolic work among the so-called Sioux Indians. Many had been won to the Church, but the transfer of the tribe to South Dakota left them without a shepherd. On this occasion, at least, the Church acted as though she really believed in her missionary responsibility, and chose a Bishop for these people—the first and only racial bishop to be elected. In 1873, as Bishop of Niobrara (which is not a place at all, but the name of a river), Bishop Hare reached South Dakota. I can give only a few words concerning the man and his achievement.

Personally considered, he was a most unusual choice. He was a man of culture and refinement, the product of patrician ancestry and of city life. He was pos-

sessed of scholarly tastes, and was in the best sense a man of the world. But he was also a man of *another* world; he realized his duty to Him Whom he served. Great was the protest of his friends when this cultured gentleman was chosen to go out and serve the wild Indians of the plains. One Bishop is said to have exclaimed: "The Church is always making the mistake of using a razor to split kindling." Yet how his record refuted these predictions and forebodings! He became a true Father-in-God to his red children, touching their hearts and influencing their lives as no other man has ever done, and by his activities he wrote a thrilling page in the Church's missionary history.

Bishop Hare possessed three great qualities—utter personal devotion, sound judgment in administration and the capacity for winning the loyal allegiance of those who served with him. Nowhere has there been a finer record of long and effective missionary service than among the men who planted the Church in South Dakota.

Bishop Hare arrived in South Dakota to find a handful of Indian communicants and a little band of clergy in the midst of a nation of pagans. At the time of his death, among the 22,000 Indians resident in South Dakota, 10,000 were baptized members of our Church. There were more than 90 Indian congregations, 26 native clergy and 4,000 communicants.

Though most widely known for his service to the Indian people—for he was the true Apostle to the Indians—Bishop Hare also did a great work throughout South Dakota. When it was erected into a state in 1883, he became its first Bishop, relinquishing the title of Bishop of Niobrara. What Bishop White meant to Pennsylvania, Bishop Seabury to Connecticut and Bishop Kemper to the great Northwest, Bishop Hare was and will always be to South Dakota. The memory of him throughout the Church is fragrant as a box of ointment poured forth.

After thirty-seven years of service, by a most painful path of disease and suffering, he passed to his reward. His body rests in the land to which he went as a stranger, beside the Cathedral which he built, but he lives on in the hearts of thousands of our red brethren, who next to the Master they serve, cherish the memory of him who gave himself so unreservedly for them, that they might be brought out of darkness into light.

About Books

GOD'S WORLD by *Cornelius Howard Patton*. R. R. Smith-Ray Long Co. \$2.

This is doubtless one of the finest and most convincing books on missions that has ever been written. One cannot read it without having the dull and dying embers of his interest in missions fanned into a glowing flame. Human solidarity is here made vivid, real and intelligible even for the dullest and narrowest soul. Dr. Patton shows how greatly the modern world has

shrunk and how the human family is drawing together in a manner and on a scale unprecedented in history. He shames us out of our intense parochialism and little nationalism by a convincing demonstration of the need and of the opportunities of that higher internationalism which waits upon the unification of the followers of Christ. He encourages us with the fact that there is an aroused minority who are loyal to Christ and loyal to their world and who are aggressive and determined as never before to win the entire membership to the ideal of a world embracing Church. We often pray God has made of one blood all nations of men in the collect for missions. If we will read Dr. Patton's book we will realize the full content of that sentence and perhaps guard ourselves from the danger of pious sentimentalism with which the prayer is often offered and because of which our missionary spirit is prone to languish.

Irvine Goddard.

* * *

HEATHEN RACE. By *Gerald Stanley Lee*. R. R. Smith-Ray Long Co. \$2.50.

This is a clever but somewhat futile book. It is clever and entertaining in its structures but futile in its remedial proposals. This must be said in spite of the fact of the judicious criticism which the author received when he submitted his manuscript to members of the various professions he castigates. In the main we agree with him when he says that doctors, clergymen, artists, lawyers and educators have fallen into evil days and no longer command the awe and respect which fiction would have us believe were once theirs. This misfortune has come about says Stanley Lee because the majority in each profession are utterly lacking in creativeness. They have nothing fresh or original to offer; more repeaters of what others have done or said better. There is hardly a doctor to be found today who can be said to know man in his entirety. The lawyer is still in his adolescence, an imitator and a slave to precedents. The parson has simply bed sores on his brains due we fancy to so much intellectual slumber while fussing on committees. The artist and educator are dealt with in much the same strain. It is all very fascinating and delightful, even though the facts are deplorable.

Where Mr. Lee falls down is in his proposals to remedy the situation. For instance we may all admit that Harry Emerson Fosdick is a charming and very human personality and has a wide appeal, but to expect every parson to pattern himself after Dr. Fosdick, and to maintain that if he did so the mouths of the heathen would be stopped and our churches filled to overflowing—this is hardly what you would call convincing. The same sort of dreamy and impractical proposals are offered for the other professions. That is why we are forced to say of an otherwise entertaining and readable book that it is amiably futile. We venture the opinion that the heathen have long since ceased to rage and are now expending their energies chasing vain things. Their rage in regard to the professions has largely been stilled into a deadly indifference.

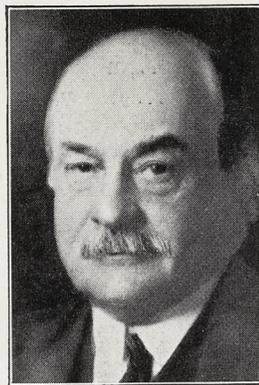
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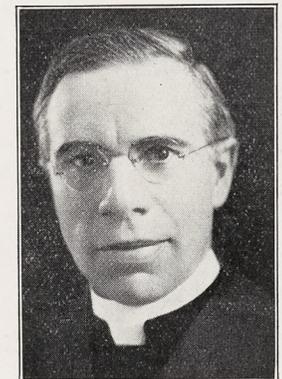
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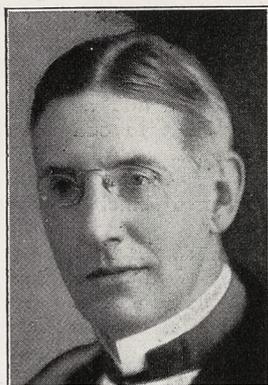
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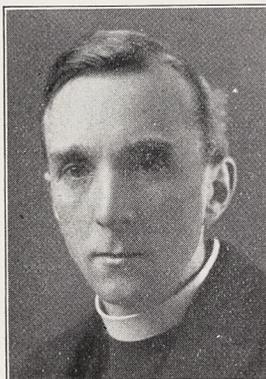
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by

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THE WITNESS

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Chicago

All Orders Must be in the First Week in February

CHURCH HOSPITAL IN CHINA AIDS OPIUM SMOKERS

By W. G. BROWNING

A Chinese army officer who was an opium addict was among the patients at Church General Hospital, Wuchang, late in the summer. He knew a great deal about Confucianism, Taoism and Buddhism, and a little about Christianity.

The chaplain of the hospital is the Rev. Newton C. Y. Liu, a young Chinese priest. He has been especially interested in the opium addicts who come to the hospital for cure, and the work of his ministry, helping them find the moral power which is so necessary a part of the cure, has spread to many who are enchained in the miseries of the habit. Sixteen came in one month last summer. In a personal letter he describes his dealing with the army officer above mentioned. Written with no thought of publishing, it is a rare instance of recording day-by-day evangelism in a Church hospital.

The first and second days the chaplain listened to the talkative patient airing his wisdom, and said little.

The third day the chaplain spoke out and told the patient that "we should have vitality in life," and that "merely to know means little but to practice what we know is all-important."

Thus driven to cover, the patient on the fourth morning presented a counter-attack and accused the chaplain of working for an American institution and being a "running-dog of imperialists and capitalists," and exhorted him to be more patriotic. The chaplain answered that the American institution implied the good will of Christians in America, and that real patriotism demands good citizenship and "not necessarily anti-this or anti-that." But the patient continued scolding until another patient intervened to calm him down.

The fifth day, the patient was asleep when the chaplain called twice, so he left a greeting through the other patients.

The sixth day the chaplain was welcomed by the patient, saying, "I respect you for your loving spirit. You do not forsake me in spite of all I said to you." Then the chaplain "spoke out frankly" about what our Lord had meant in his own life, and said to the patient, "I have nothing to do for you or for others without Christ."

On the following days he preached "about the Cross and how it stands unique." The patient confessed that he was weak-willed. ("That's the trouble with all serious opium smok-

ers," the chaplain inserts in his story. "Opium—a curse indeed!")

The patient was soon discharged from the hospital. The chaplain went to call on him at his hotel, and he came out of the restaurant to call the chaplain in to breakfast.

A few days later he sent the chaplain another disheartened smoker "for rescue and comfort."

There the record ended at the time the chaplain wrote. "Please pray for this," he adds. "The Lord has blest me in diverse manners, but I long to see more become Christians."

* * *

The Church General Hospital at Wuchang set aside a ward of eight to twelve beds, this fall, for opium addicts. More are cared for when there is room in the other wards. Made poor by the flood and so deprived of their supply of the drug, many are suffering acutely. The suffering while they are being cured is like the agony of cholera, they say, but it is not fatal.

CELEBRATE EIGHTY-FIFTH BIRTHDAY

January 14th marked the 85th birthday of the founder of the Church Army, the Rev. Wilson Carlile. At the age of 25 this man was the head of a prosperous business. At 85 he is the head of an army which has 1000 commissioned officers. One of the more recent ventures of the Army is the branch in the United States, now over four years old. Though autonomous it shares the same spirit as the Army in other lands. Its work, under the able direction of Captain Mountford, has grown steadily until at the moment there are about fifty workers on the staff. This year a new department is being opened, that of Church Army Sisters, and already three of them are in training at the training centre in Providence. There is also enrolled in the training centre this year a Negro, the first of that race to take up training.

HAS HAD ONLY FOUR RECTORS IN FIFTY YEARS

St. John's Church, Lansdowne, Pa., which celebrated its 50th anniversary on St. John's Day, has only had four rectors, but each one has become noted for some reason or other. The Rev. Dr. William T. Manning, now Bishop of New York, was the first rector called when the church jumped from a mission to a parish in 1896. The second rector was the Rev. Dr. Lyman P. Powell, now rector of St. Margaret's in the Bronx, New York, and recently distinguished as the author of a new Life of Mrs. Eddy. The Rev. Dr. Crosswell McBee, now rector of Old St. David's Church. Radnor, was the third rector, and the present rector is the Rev. Dr. Charles E. Tuke.

TWO PHILADELPHIA PARISHES PLAN TO JOIN FORCES

By ELEANOR HOWES

A great secret, which has been going all around Philadelphia for some time, was let out by the newspapers last Saturday with the announcement that Holy Trinity Church, 19th and Walnut streets, and St. James' Church, at 22nd and Walnut, have been considering the possibility of merging.

This combination would make the largest parish in the Diocese of Pennsylvania, as Holy Trinity has 1,783 communicants, not counting its three chapels, and St. James' has 799, excluding St. Elisabeth's, which is affiliated with it. All three rectors of these two parishes have expressed approval of the plan and the hope that it will be effected. The Rev. Dr. Floyd W. Tomkins, of Holy Trinity, believes that it is a question of Christian economy as to whether two churches are needed within three blocks of each other. The Rev. Dr. John Mockridge, co-rector of St. James', hopes to make the consolidation the next step in the development of the "City Church" idea, and the Rev. Dr. Joseph Fort Newton, also co-rector, who made the announcement at his morning service, commented favorably on the project.

However, it will be some time before the two vestries can clear up such matters as charters, endowments and legacies, and after that, the union of the two churches will have to be approved by the Diocesan Convention, which meets next May, before it can be effected.

* * *

With the resignation of the Very Rev. H. St. Clair Hathaway as Dean of the Pro-Cathedral of St. Mary, Broadway and South streets, Philadelphia, there will be a new system at the Pro-Cathedral. Instead of calling a new dean, the Canons of the Cathedral Foundation will conduct the services. This means that eight rectors, scattered around Philadelphia, will each have charge for a month at a time.

This will not affect the future of the proposed Cathedral at Roxborough, as some people seem to think, but is only an economical measure in keeping with the times. When the new Cathedral gets under way it will no doubt be necessary to appoint a new dean.

Dr. Hathaway has accepted a call to the rectorship of Christ Church at Berwick, Pa., in the Diocese of Harrisburg.

Mr. A. E. Taylor, business man, was ordained deacon on January 6th by Bishop Stewart at St. Mary's, Park Ridge, Chicago.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

If I really carried out the injunctions of the Rev. G. Warfield Hobbs, the secretary of the publicity department of the National Council, I would be forced to give him and his department a bit of a panning this week. I dropped in for a little visit and found Mr. Hobbs and Mr. Hoster, news dispenser, pretty well steamed up over a sermon that Presiding Bishop Perry was to preach at the Cathedral of St. John the Divine. The sermon dealt with a live topic—Church Unity—and was in reality an answer to the recent utterance of the Pope on the subject. "We are busy now getting the story out for the newspapers and the press services. And if we don't make the front page of every morning newspaper in New York on Monday morning I hope you will get after us." So uttered Mr. Hobbs.

Naturally I bought the Times and the Tribune eagerly on Monday morning. On the front page of the Tribune I found a story about sacred and profane love, based upon a sermon preached by Cardinal O'Connell of Boston, with the delightful heading, "Crocning Not Art, Just Whining Slush, Asserts Cardinal O'Connell." Nary a word about Bishop Perry and his sermon on Church Unity. I turned to the page given to the reports of sermons and found Dr. Norwood in the first column, flanked by a three column picture of Bishop Lloyd and Dr. S. Parkes Cadman, with the story of the relatively unimportant afternoon services at the Cathedral. Over in the last top column the heading informed us that H. Abye Pritchard, honorary canon at the Cathedral of St. John the Divine, asks that birth control be legalized. So the Episcopal Church, as usual, dominated the page, but again never a word about the important document released by the Presiding Bishop. It was there, but much mutilated and relegated to one of the back pages. The Times gave more space to it, but ran it on page 24 and I don't really suppose anyone ever gets as far as page 24 in the Times. Being of a playful disposition my first impulse was to really take Mr. Hobbs at his word and ride him a bit for falling down on his self-imposed assignment. Then it occurred to me it was the religious editors of the newspapers who should be placed on the griddle. It is their job, I take it, to give to their readers the really important religious news. That Cardinal O'Connell has soured in his old age so that he is now picking on the youth of the land for their petty extravagances is interesting enough, but it is hardly of sufficient importance to warrant

the first page of a great newspaper. The sermon by Bishop Perry was an important document, coming as it does from the head of the Episcopal Church as a reply to the recent encyclical by the Bishop of Rome. It is therefore given to you in this issue for your edification. We are a week late with it, it is true, but the responsibility for the tardiness is not ours.

* * *

The annual meeting of the Church Mission of Help was held in New York on January 18th. Miss Lindley, head of the Auxiliary, lead a discussion on "Youth and the Church Today".

* * *

Thirty years of hospital service as physician, and twenty years' service as treasurer, were commemorated and the board and staff of St. John's Hospital, Brooklyn, on the evening of the feast of the Epiphany. Wm. S. Hubbard, was the physician, now chief of the medical service, who was honored; and David H. Lanman, president of the Brooklyn Savings Bank, was the treasurer who has been re-elected twenty times. Bishop Larned and several others spoke at the dinner, which was attended by eighty men.

* * *

Bishop Budlong recently confirmed a class of 61 at Christ Church, Greenwich, which he had himself prepared while rector.

* * *

A young Negro boy walked one hundred miles from his home to Lawrenceville, Va., in order to enter St. Paul's School. On the way he sold all his possessions and some of his clothes, arriving at the school destitute but determined.

* * *

Two other significant announcements in this issue. The back page issues an ALARM from the Church Missions House. Read that carefully. And in the centre pages there is the announcement of our Lenten features which I allow to tell its own story.

* * *

More than 2,000 people were at the Cathedral of St. John the Divine last Sunday afternoon for the Washington bicentennial service. Bishop Lloyd and Dr. S. Parkes Cadman were the preachers, both eulogizing the first president and pointing to his courage and character as beacons in a period of economic depression.

* * *

On January 5th Mrs. Mary C. Beckwith, widow of the late bishop of Alabama, died in Montgomery of pneumonia.

* * *

St. Paul's, Spring Hill, Alabama, built in 1858, has been the only non-Roman church in the community for 75 years. For generations it was a

struggling mission. Now, however, it is a thriving little parish of 130 communicants with a church school of 165. In addition it has started two Sunday schools in neighboring farm country, one having 70 members and the other 50. The rector is the Rev. J. Hodge Alves, a young man who recently graduated from the Virginia Seminary.

* * *

The diocese of Chicago is to have a quiet day for the clergy on February 8th, just prior to Lent. It will be held at St. Bartholomew's and Bishop Stewart will conduct it.

* * *

A letter from the Presiding Bishop: "At the meeting of the National Council February 2-4, 1932, the new members elected at last General Convention will assume office. At this meeting the Council faces the difficult task of adjusting the appropriations authorized by General Convention to the expected income as reported by the various dioceses and missionary districts. May I ask the prayers of the Church that this adjustment may be made without injury to the work."

* * *

In confirmation of an article by Bishop Johnson on "The Rector and the Vestry" which appeared in THE WITNESS of December 3rd, we have received a letter from a vestryman in Western Michigan in which he states that the plan recommended has been in use in his parish for fifteen months and that the plan has worked admirably. The vestry has its own leader other than the rector and committees covering every phase of parish work make their reports through chairmen selected from the vestry, so that the vestry is represented in all the parochial activities. This leaves the rector free to devote his time to spiritual activities. From this experience they most heartily recommend the system to all vestries.

* * *

The annual Feast of Lights service at the Cathedral in Albany was held on January 10th. As usual the cathedral was filled. The sermon was preached by Dean Richardson.

* * *

It isn't every day that New York has a chance to hear Bishop Rowe of Alaska. He is to be the preacher on Sunday morning, the 24th, at the Incarnation. There should be a mob there to hear him for he is surely one of our greatest missionary heroes.

* * *

For over thirty-five years a considerable portion of the income of the parish of St. John the Evangelist, St. Paul, Minnesota, has come from renting pews. A quiet campaign in the interest of free pews has been going on for four years, led by the rector, the Rev. Frederick D. Butler.

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By a vote of the parish the renting system was abolished at the beginning of this year. The remarkable thing about this important step is that 95 per cent of the members of the parish who formerly rented pews added the amount of their pew rents to their pledges for 1932.

* * *

In regard to that sermon preached by Bishop Perry dealing with the Pope's Encyclical, the Times and the Tribune, the two leading New York newspapers, had interesting headlines. The Tribune heading reads: "Papal Encyclical on Unity Hailed by Bishop Perry. Churchman Says Christian World Looks with Longing to return to one fold. Lauds Gracious Appeal." And the Times: "Dr. Perry Rejects Pope's Unity Plea. Presiding Protestant Episcopal Bishop says Jesus Christ alone is Head of Church. He denied Infallibility." One says yes and the other says no. All of which is merely further proof that people should ignore headlines. They are pretty but futile.

* * *

A series of six week-end conferences for laymen is to be held at Washington Cathedral during Lent. In previous years lawyers, doctors, bankers and brokers have attended these conferences, and also young business men, old business men and college undergraduates.

* * *

The mid-winter reunion of the Concord Conference was held during the holiday season at All Saints, Brookline, with a large number of young people present. There were movies of last summer's conference and an address by the Rev. Gardiner M. Day of Williamstown.

* * *

When a church building has been used as a place of worship for sixty years, it is high time it was paid for and consecrated. Such seems to have been the opinion of the Rev. Gordon D. Pierce, who became rector of St. John's, Brooklyn, about a year ago. And he was able to translate his opinion into facts through the generosity of two parishioners who were of the same mind. And so \$10,000, the last remaining part of the mortgage, was paid off, and on St. John's day, last month, the Rt. Rev. Ernest M. Stires consecrated the church, in the presence of a congregation that packed it to the doors.

* * *

A Council of Diocesan Organizations is to be created in Long Island. The idea is "one for all and all for one." The objectives of all the societies will be woven together into a diocesan program, and events will be scheduled so as not to clash. Every group will gain prestige by having an opportunity to present its particular cause to the representatives of every other group at the meetings of this Council; and a unified pro-

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istry of over fifty years, thirty-three of which have been served in this one parish.

* * *

The Preaching Mission on the Great Commission, a Southern project, is being staged in the diocese of Atlanta and Alabama during Epiphany and Lent.

* * *

A quiet day for the clergy of the diocese of Western Massachusetts was held at Christ Church Cathedral, Springfield, on January 7th. It was conducted by Bishop Davies.

* * *

A reception to Bishop Frederick Budlong, new coadjutor of Connecticut, is being held this evening in New Haven. It is being given by the churches of the city.

* * *

Porto Rico and Hawaii are assuming larger 1932 budget quotas than were assigned to them. Porto Rico was asked to assume \$1,200 and sends word to the treasurer of the National Council to expect \$1,400. Hawaii, asked for \$5,500, expects to pay \$6,000.

* * *

Armand T. Eyler was ordained deacon by Bishop Reese of Georgia at St. John's, Savannah, on January 3rd. He is to continue his studies at the Virginia Seminary.

* * *

Dean Shailer Matthews of the University of Chicago was a speaker on January 19th at a meeting of church school teachers of the diocese of Chicago, held at St. Chrysostom's Church.

* * *

A class of fifty-three was confirmed recently at St. Peter's, Westchester, New York City, by Bishop Gilbert. The Rev. Edmund Sills is the rector of the parish.

* * *

They have a fuel society over in Rhode Island, of which the Rev. Arthur M. Aucock is the president. They give coal to needy families. In 1930 they filled 1541 orders; in 1931 the orders numbered 5567, and valued close to \$14,000.

* * *

Bishop Stewart of Chicago was the preacher on the "Church of the Air" last Sunday. Assisting in the service, which broadcast over a nation wide hock-up, was the choir from his former parish, St. Luke's, Evanston. Another interesting broadcast was that given on the 15th from a Chicago station by the Rev. Alfred Newbery, rector of the Ateneum.

* * *

Mrs. Charles C. Binney, president of the Woman's Auxiliary in Rhode Island, has asked all members to sign the petition for world disarmament.

* * *

The Rev. John H. Lever was insti-

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tuted rector of All Saints, Worcester, Mass., on January 3rd by Bishop Davies.

* * *

A baby just one day old became a patient a few weeks ago at Deaconess Massey's dispensary-hospital at Balbalasang, in the Philippine Islands. The baby's mother has lost seven sons, but so strong is the native belief in evil spirits and so hedged about with tabus is the life of a newborn child, that only rare courage and independence on the part of this mother enabled her to send young Jonathan to Deaconess Massey. He was thriving at last accounts, under her close personal supervision. The people have come to believe that at least the members of the mission staff are immune to attacks by the ever-present evil spirits.

* * *

It has always been called the "American Cathedral," in Manila, but in one recent month it had a wedding at which all the guests were Netherlanders, a Russian baptism, and a memorial service sponsored by the British Legion.

* * *

"Those who fight hard for the love of God and their fellowmen"—so one of our Chinese clergy describes the flood relief workers. The words would make a motto for a Christian coat-of-arms. The writer, the Rev. Samuel Kao of Hankow, in a personal letter written early in December to the Rev. Dr. Arthur M. Sherman, says:

"We thank you and your countrymen for their sympathetic help in the relief work... Bishop Roots was the most important person during the flood, and Sheng Kung Hui co-workers were all active in helping him... The danger is nearly over but the relief work not completed and still requires much continued labor and

effort of those who fight hard for the love of God and his fellowmen. Water can still be seen outside the city. There are refugees by hundreds and thousands; they have no homes to go back to.

"But alas, what threatens now more than anything else is the fighting going on between Japan and our nation. I am sure you know more about it than I. The thing I would like to mention here and that might make you glad is that we citizens at Wuhan are patient and calm. And I myself trust in God whose judgment would be the final one, and that Christ

Himself would plead for us. I would also try my best to make those whom I am caring for spiritually trust God rather than anything else, such as force and diplomacy.

"What I especially ask of you is your prayers for my work and my family and my country."

* * *

Thirty-five members of Grace Church, New York, have volunteered for social service work and were assigned to duty last week by the Rev. Floyd Van Keuren, secretary of the social service department of the diocese.

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The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10, 11 A. M.; 4 P. M.
Daily: 12:20.

Trinity Church, New York

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

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.
Holy Days: 7:30 and 11 A. M.

The Transfiguration, New York

"The Little Church Around the Corner"
1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Sundays: 8 and 9 A. M. (Daily 7:30)
11 A. M. Missa Cantata and Sermon 4 P. M. Vespers and Adoration Thurs., Fri., and Saints' Days, 2d Mass at 10.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 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.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

Gethsemane, Minneapolis

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

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sundays: 8, 11 and 4.
Daily: 10:30.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Charles E. McAllister, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati

Rev. Frank H. Nelson
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

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 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.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 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.

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.

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ALARM!

1932 EARLY REPORTS for 1932 are tragic.

Unless additional pledges come between now and February third, when the National Council is compelled to bring appropriations within income, in addition to every possible economy the following must be faced:

- 1—*Missionary work abandoned or crippled.*
- 2—*Vacant posts unfilled.*
- 3—*Volunteers turned back.*
- 4—*Missionary salaries reduced.*
- 5—*Legacies used for operating expenses.*

We know how hard many are working. Some have made real sacrifices.

Have you done your utmost? Send to your Bishop supplementary gifts or pledges prior to February 1st.



1931 Dioceses are making heroic efforts to complete payment on the \$1,070,296 reported due on December first. Present indications are alarming, but there is still hope that the 1931 bills can be paid.

**THE NATIONAL COUNCIL
Church Missions House
281 Fourth Ave., New York**