

The **WITNESS**

CHICAGO, ILL., JULY 19, 1934



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DOMESTIC MISSIONARY POLICY

By

WALTER H. STOWE

Rector of Christ Church, New Brunswick, N. J.

CERTAIN Missionary Districts in continental United States were established when conditions were radically different from what they are now. (1) It was assumed that the rural, agricultural regions of the Middle West would grow as rapidly as they had in the past. This we now know is not to be expected. In fact, they are losing population because of the increase in the use of agricultural machinery by which one man can now produce on the average enough to feed 12 people whereas a generation or two ago one man could produce only enough to feed 6 people. It would appear that certain agricultural regions will have to be withdrawn from production unless there is a development of foreign markets not now apparent on the horizon of world economy. (2) The means of communication were so limited that a large area made administration difficult and the solution appeared to be in reducing the area to be administered. Now, however, any region which cannot be reached by railroad can with considerable and increasing ease be reached by automobile, and the rapid development of automobile highways in the Middle West has been going on at as rapid a pace as in the more settled East. This highway development has not reached its end there because of the subsidies of the national government for national highways running north and south as well as east and west.

The setting up of certain missionary districts was accompanied by sharp practices on the part of interested dioceses. They took advantage of their opportunity to shoulder off on the National Church areas or regions which, alone, are doomed to perpetual weakness with almost no chance (as now constituted) of becoming self-supporting or of being erected into dioceses. One of the slickest pieces of political gerrymandering is the case of the district of Salina. A study of the map will show that the line starts from the north and moves south in a fairly straight line until it reaches the County of Sedgwick of which Wichita is the county seat—the largest city but one in the state of Kansas. Here the line was moved to the west sufficiently far to keep Wichita in the diocese of Kansas and forever prevent

in the lifetime of any man now living the district of Salina from becoming a self-supporting diocese. The same is true of Western Nebraska although the deliberate endeavor to keep any very large city out of the district is not so flagrant. In both cases, however, the sensible thing in view of the means of transportation was to have drawn the lines east and west and not north and south. The future solution is not even that. It is to incorporate the district of Salina into the diocese of Kansas, and the district of Western Nebraska into the diocese of Nebraska.

FROM the available evidence it would appear that no domestic missionary district considers that it can exist on less than \$20,000 per year from the National Council. This was the lowest appropriation for any domestic district as adopted by the General Convention of 1931, and the figures run from that to \$112,700 for South Dakota. No district is getting its full appropriation as adopted by General Convention and no district is likely so to do for some years to come. But the G. C. appropriations are what they claim they need to have.

The question before the house is: How can the weak be made stronger with less money at their disposal?

One thing is certain, weakness begets weakness and not strength. The proper thing to do is to incorporate certain missionary districts into contiguous dioceses, allow the diocese to have an assisting bishop if necessary, and continue appropriations to the merger on a reduced scale for 10 or 15 years. At the end of the period have a reappraisal and determine what the appropriations shall be from the National Church for any extended period that may be necessary.

The only objections to this plan are purely those of personnel. That is, how to place existing district bishops. Some dioceses might not like as their coadjutor the bishop of the district to be merged. This may not be settled at once, but death and removal should be taken advantage of by refusal to elect a missionary bishop until the possibility of merger has been explored.

Four dioceses or districts may be taken for purposes

of illustration. Albany is an eastern diocese with a fairly sizeable area and many clergy and parishes administered by one bishop. Colorado is a very large area of over 100,000 square miles, and answers the argument of difficulty of administering a large area. If that isn't conclusive, consider Montana which is the largest diocese or district in the continental U.S.A., having 147,000 square miles. Colorado illustrates the wisdom of incorporating a missionary district into a diocese. In 1919 Colorado took in Western Colorado; in 1921 it elected a Coadjutor. It has consistently saved the National Church \$10,000 per year for 15 years, and now it has entirely released its appropriations from the National Council.

Oklahoma is an illustration of the merger of *two Missionary Districts* now administered by one bishop where two grew before! Only by reason of the merger has it any chance of becoming a diocese and it is now making a serious effort to become such.

THE dioceses of Quincy and Springfield should be merged to make one decently strong diocese. The good roads in Illinois make it entirely possible to travel with considerable ease over the whole territory. As long as they are independent, they are doomed to perpetual weakness.

In the suggested mergers, no combination except Dallas-North Texas would have as large an area to administer as Colorado and none as large as Montana. The argument about mountains and terrain has no weight because both Colorado and Montana have these to contend with. In Western Colorado water runs into

the Pacific and in Eastern Colorado into the Atlantic.

One thing is certain: Unless some such plan is adopted we are confronted with only two alternatives, both unsatisfactory. One is to continue to pump great quantities of money into these feeble districts with no assurance that the money will do other than pauperize the districts and postpone indefinitely greater efforts towards self-support; the other is to let them languish in weakness without the fostering support of a contiguous diocese. Concerning the former alternative, listen to what a priest of great ability in one missionary district wrote to me: "I am appalled at the extent of the pauperization that has taken place because of the forty years of subsidy from the National Church." This study was submitted to him and his considered opinion is: "Your study of the advantages to be gained by uniting weak missionary districts with contiguous dioceses in the same state is fairly conclusive."

The time has come for these babies to try to walk. Let the big sister take hold of the baby's hand and we shall continue to buy milk and spinach for a season.

Mr. Stowe proposes the merging of California and San Joaquin; Dallas and North Texas; Kansas and Salina; Nebraska and Western Nebraska; Olympia and Spokane; Oregon and Eastern Oregon; Quincy and Springfield. He presents convincing figures to show that these combinations would create districts or dioceses comparable to such dioceses as Albany, Colorado, Montana and Oklahoma as to size, population, number of clergy, parishes, baptized persons and communicants.

There are other mergers that suggest themselves, such as Duluth with Minnesota, the dioceses in North Carolina, two rather than three in both Wisconsin and Virginia, Delaware and Easton. It should be remembered however that this is a matter over which General Convention has no power of action.

MINISTRY OF HEALING TODAY

By

JOHN GAYNER BANKS

Of the Fellowship of Saint Luke

TEN years ago we were appointing commissions to investigate what was called "The Ministry of Healing." This was done by the General Convention at Detroit and elsewhere and in England by the Archbishop of Canterbury's Committee on the same subject. It was largely the Church's reaction to the work and message of James Moore Hickson. The investigation was eagerly pursued by two types of clergy and doctors. The first wanted to show how central was this work to the greater success of the Gospel message. The second type wanted the Church to be warned against the fifty-seven varieties of healing cults which clamored at their doors.

The investigation was successful. The reports of these commissions struck a strong note of caution. The traditional rights of clergy and doctors respectively were duly safeguarded. At the same time it was made clear that the Church was free to exercise such healing functions as were compatible with its authority and

origin. Many books were written. Healing "centers" were established. Missions of Christian Healing were held in many places. Prayer groups and study circles flourished. Conferences and retreats were held for the purpose of developing the right sort of faith and receptivity, and to reach a clearer perspective of the whole healing function of the Church—whether with or without medical co-operation. The novelty of the Movement departed. And then the real work began.

I write these lines in old England. I am here for the fourth time to make a first-hand study of the Church's healing ministry as it functions today in its many ramifications. The task is intriguing and satisfying. One is impressed far more by the persevering and sacrificial work done by individuals and small groups than by the publications and achievements of large organized movements. One also welcomes the significant blending together of the truly scientific spirit with the truly devotional element in this work.

This was particularly observable in a conference in Lancashire during May where medical psychologists (resident officers at large mental hospitals) sat together for several days to work out some of the problems presented in the cure of mental disease. I noticed that the clergy had quite as much to give the medical men as the medical men had to give the clergy. In one hospital there is a very close alliance between the chaplain and the medical superintendent and the matron. They have decided that the patients are there *to be cured*, not just for the protection of the general public or the relief of their families!

A GLANCE at my diary may be of interest to the reader. After less than five weeks in Britain I have personally contacted some seven or eight different healing activities in the English Church. Outwardly they seem to be unrelated. But I see this element which unites them all. The clergy have responded to their vocation. They are not posing as "healers;" they seek eagerly the support and co-operation of faithful laity, whether through small prayer groups, or individually through medical doctors, nurses and psychiatrists.

These clergy are not "doctors," but they are indeed "Faithful Dispensers" to use the Prayer Book phrase in the ordination charge.

The chaplain of the well known Winwick Hospital for mental cases (Fr. Wickham) speaking at the conference referred to above told of cures of mental disease by a fearless presentation of the Christian Gospel; but he showed also that in the light of this Gospel men were made to see reality—to discover themselves as God created them to be—in such fashion as to dispel delusions and manias and other aberrations. The note of absolute honesty, so much stressed by the Oxford Group was seen to be a clue to mental cure by both doctors and parsons.

Father Fitzgerald, of the Mirfield Order, told amazing stories of tussles with evil obsessions which might well be described literally as "devils" but which yielded to the name of Jesus when approached in the spirit of Jesus.

The medical and clerical workers did not argue over names. A literal "devil" and a diabolical obsession classed as "delusional insanity" may quite easily be different labels to describe the same thing.

The most powerful plea for a study of the New Testament miracles of cure was made by a prominent Liverpool doctor who witnessed to the power of Christ's work in his own life and to his increasing use of distinctively "Christian" technique in his own practice.

My diary records days or weeks spent with special groups—the Guild of St. Raphael at their new House in London; the "Healer" Group, led by the Rev. S. H. C. Wynne, following closely the example and teaching of Mr. Hickson; the Guild of Health at London and Oxford; the Chapel House Fellowship, led by Miss Dorothy Kerin; the Brede "Centre" conducted by the Rev. C. C. Frewer; the Crowhurst Home of Healing, under the leadership of the Rev. E. Howard Cobb; "The Friends of Christ" conducted by two priests of

much experience, with headquarters on the south coast; the "Divine Healing Fellowship" led by the Rev. John Maillard—these and several others are all emphasizing the "Work" rather than merely spreading teaching and propaganda.

It is surely a healthy sign that these groups are distilling their doctrine of spiritual healing out of actual practice and experiment, following Father Waggett's sage maxim that it takes a ton of practice to produce an ounce of reliable theory! Less books are being written. More work is being done.

The inexorable managing editor of THE WITNESS requires this article immediately and I cannot therefore report here the striking experiment at St. George's, Brede, Sussex, where I am writing these lines during their annual Week of Healing. But I have been here twice before and I know what to expect. It is an English healing shrine worthy to be classed with Lourdes and much more convincing in its atmosphere and method. The rector of Brede is not a healer, but he has learned through ten years' experiment how to create the elusive element we call "faith" among the village people who come to his lovely parish and when this atmosphere is created, they find that God Himself does the healing!

SIMULTANEOUSLY with the Guild of Health Conference at St. Hilda's college, Oxford (and preceding and following it) will be the famous annual International House Party of the Oxford Group. This is not avowedly a healing society but it has tremendous healing implications in its work and message. I have heard or read recently half a dozen cases where people have received complete physical or mental healing following their act of "surrender" to the claims of Christ through the challenge of the Group. I believe there are hundreds more. These come from different parts of the world and they illustrate the health-giving influence which flows in when the heart and conscience have found release. Perhaps the secret is enshrined in the slogan which appears outside of Calvary Church, New York: "Sin is the Disease—Christ is the Cure!"

The physical, moral and spiritual elements in the cure of disease become clearer as we listen to the witness of a well known physician in Detroit. I refer to Dr. Frank Sladen, head of the Henry Ford Hospital. He anticipates a higher level of national health as a result of spiritual training.

Dr. Sladen frankly gives credit to the Oxford Group for his recent illumination and he is one of several distinguished international figures who have recently toured Canada for the purpose of Christian witness.

Dr. Sladen thinks this spiritual awakening makes it possible to think of medicine on a different plane.

"In almost every instance," he says, "patients have a background of fear which is a constant menace to health. Physicians who will in future be able to tackle the problem from a spiritual standpoint will effect cures that are far more permanent." He continues: "I know of no reconstructive power other than the one going on here," referring to the remarkable physical

improvement in those "changed" through the Oxford Group. This realization of the importance of effecting spiritual cures may lead to the publication of new medical textbooks, Dr. Sladen believes.

He adds: "The Sermon on the Mount has become a textbook for me; *it is a book on health!*"

AND, lest the reader should think I am devoting too much time and space to the work abroad and that carried on by specialized propaganda, let me hasten to add that the American Church is not asleep in this great work, either in healing or in "Life-Changing."

I am not so much impressed by the number of titles which appear on the programs of Oxford Group house-parties as I am that two American priests have been given definite written licenses by their respective bishops to work as evangelists with the Group in various parts of the world. Had such action been taken during the Wesley revival in the 18th century we might still enjoy the stimulus of a powerful Spirit-guided evangelism within the Anglican Church!

Evangelism need not be hysterical. And spiritual healing need not become a "cult." The commission

to the "Twelve" and to "The Seventy" show that evangelism and healing go together.

I have a direct and growing correspondence with clergy all over the U.S.A. and in many other parts of the world showing how keenly they appreciate the value of such correlation. I have tried to work out a plan for such practical correlation in a small pamphlet entitled "A Clinic of Personal Religion."

The Fellowship of Saint Luke with headquarters in San Diego, California, is growing rapidly in numbers and achievement. Groups are developing all over the state and beyond. A monthly journal devoted to healing and life-changing is being published. It is called "Sharing" and is already circulating in sixteen countries.

This Fellowship has sent me to England to study the situation and in our subsequent conferences and missions we have hope to co-ordinate all that has been discovered in the store-house of the Church. We confidently look forward to a new era of curative evangelism on a basis of sharing and experiment which shall add whole chapters to the Book of the Acts of the Apostles.

MORE ABOUT CONVENTION ISSUES

Reported by
WILLIAM B. SPOFFORD

TOGETHER with two men eminent in Church affairs, I spent an evening recently at the country home of the Rev. H. Percy Silver, who not long ago resigned from the Incarnation, New York, because of illness. Naturally we discussed the coming Convention and I threw out the question, "Will anything happen at General Convention worth travelling to Atlantic City to see?" The answer, coming from Dr. Silver, was to me indicative of his return to normal health; "Won't it be worth travelling miles to see the House of Bishops in bathing?" It's an idea—put a tent over them and charge a dollar to get in and the diocese of New Jersey wouldn't have to worry about convention expenses. The discussion of bishops that followed brought forth the further observation from another present that "the House of Bishops is divided into two parts, pose and repose."

But the purpose of this essay is not to deflate bishops but rather to continue our discussion of Convention issues, the quotations being from letters to the question, "What do you consider the most important matter to come before Convention?" We have already presented opinions on the Budget and the Missionary work of the Church; Clergy Placement; Clergy and Bishop Retirement; Women in the Church; Hymnal Revision; Negro Work and War and Peace.

The canon on marriage and divorce looms large in the minds of many. Thus one Churchman writes; "It does not seem fair to me, nor honest, to assume that

the sincere convictions of leaders in the medical profession, and national leaders in the fields of social service and education, should be entirely wrong and the Church a priori right, when it comes to our ironclad pronouncement that we will under no conditions remarry divorced persons, for that is what the canon really amounts to. I am not yet persuaded that the Church should recognize polygamy, which is a manifest basis for human relations in American life today, whether covert or overt, but I do feel, like the Pharisees of old, we run to the hard letter of the law and send people away who have rightful righteous indignation when the Church officially, through her dead hand of the past, outrages the claim of human justice in their case. Of course the Church must stalwartly uphold the highest conception of Christian marriage, but if this is inconsistent with basic human justice, then I have my doubts about the highness of the conception. We can side-step this thing as we have for generations, but I believe we will lose the respect of the best intelligence of our land, and justifiedly so, if we keep up this 'play-safe' attitude too long. The mind of Jesus in the matter I feel has been too long overclouded by scribal special pleading and misinterpretation. I cannot believe that Jesus had in His mind any such cold-blooded self-justification as regulates the administration of this office of performing marriage rites in our ministry today."

On the other hand another writes: "If the question

of divorce in relation to the home and family life, rather than from the standpoint of right and individual claims and needs, was really faced I believe it would open up a new conception to the average Christian."

Another writes: "I hope that no amendments to the canon will be attempted at the forthcoming Convention. Personally, I think we have hardly had time to digest this canon with its many new duties imposed upon the clergy, particularly as to instruction on the duties of married life, the operation of the re-cited grounds of nullity, and the provisions for mercy and forgiveness which are the basis of Section VII. I hope to bring up this subject of operation of the grounds of nullity at a meeting of the Chancellors during Convention for an exchange of opinion. The practical experience expressed by the members present might enable the commission three years hence to offer amendments which would be of practical value."

Meanwhile a member of the commission writes:

"Action taken some months ago by the commission was to the effect that we had better leave the present canon alone and not tinker with it perhaps for another three years, and see how it works. There are certain things in it that we can value better on the basis of experience."

PRAYER BOOK revision is a matter which many feel should again be introduced into the Convention. You will possibly recall that some weeks ago we had an illuminating article on the subject by Dean Grant of the Seabury-Western Seminary. The suggestion is made by one person that the Convention authorize forms of service for use primarily in missions, since he feels that the present services of Morning and Evening Prayer are too cold and formal for the undeveloped taste. He believes that shortened services would do much to popularize our services, especially among young people. Many others seem to feel that Prayer Book revision will have a place in Convention deliberations, though I rather gather from the letters that most of them regret the fact, being disposed to let the present Prayer Book stand as it is for a time.

Whether bishops should be transferred from one diocese to another is considered by many an important subject. One gentleman expresses himself on the subject forcefully and briefly by writing, "Swat the proposal to transfer bishops."

The duties of the Presiding Bishop, and his tenure of office, is to be another Convention matter. Several write that we have no right to ask a bishop to take the responsibility for the administration of a diocese and of the National work of the Church as well. As one man writes, "we have already killed two bishops by loading on them more than they could possibly stand, and we will keep right on killing them if we do not somehow or other limit their responsibilities."

Then here is a suggestion in regard to "Letters of Transfer" which seems to me to be worth passing on for consideration: "Some means ought to be devised whereby people who live out of the parish and who

show no interest in the church may be dropped from the church rolls. Under the present ruling, many people are carried on two or three church rolls simply because they have never applied for a letter of transfer."

INTINCTION and the common chalice is a matter many want to see thrashed out at Atlantic City; others believe we should determine once and for all whether or not we are to allow layreaders to administer the chalice, though nobody writes with much feeling on either subject. The combining of dioceses and missionary districts in order to cut down overhead expenses is considered the most important matter to come before the Convention by several, but since it is dealt with elsewhere in this issue we will say nothing further about it for the present.

The opinion is also expressed, with a good deal of feeling by at least one gentleman that the Convention had better face up to the problem of rural Church work, which he considers most important. We are actually starving many of the clergy doing this work, he states. "Bishops put them on part-time salaries and compel them to work at farming, to the neglect of their real work, in order that they and their families may live at all. It is high time the Church really took its rural work seriously."

Another, writing along the same line, says, "I have been in rural mission work for thirty years, and the one plain fact that has stared me in the face all the time is that this type of work never gets a hearing. In the small communities where the Church is unknown or falsely known, our message does not reach the people. We go on year after year ministering to our little group, but without any aggressive program for reaching the community. Meanwhile the Sects are blowing their trumpets from the house-tops. The lonely priest in charge of four or five scattered missions can do little to secure a hearing. I think it is a matter for the General Church to carry through. I believe further that the results would more than justify the outlay. There would be many who would rejoice to embrace the Episcopal Church if they knew what it was. The plan would be to have two 'experts' in evangelism and teaching go into a community with a tent and camp there until they receive a hearing. We need to convince the people of this country that we do stand for the Christian religion. A hundred men (near Franciscans if you like) evangelizing this country for the next three years I believe would make a tremendous difference in the affairs of the Church. But the weak missionary dioceses and districts cannot do the job—it is one for the National Church."

Finally there are many suggestions as to the Church's responsibility in world affairs and the economic crisis, indicating perhaps that these matters will be among the most important to come before the Church at Atlantic City. However I will have to hold over further quotations until another week, when we can also present at least the gist of many letters that have come in from our readers on Convention Issues.

Let's Know

By
BISHOP WILSON

ONE of our readers writes a request for some comment on the phrase, "The Fear of God." The writer refers to the Catechism's answer to "My Duty to God" which says "To believe in Him, to *fear* Him, and to love Him . . .", asking if the cue is to be found perhaps in Otto's concept of awe.

Broadly speaking, there are two kinds of fear—selfish fear of consequences and reverent fear or respect. The former has to do mostly with man's relation to man in an imperfect world, which the latter finds its truest significance in man's relation to God. If we all treated each other like full-fledged Christians, there would be only one kind of fear to consider. But as long as selfishness, greed, and cruelty continue to corrupt human nature, there will always be cause for that lower grade of fear that makes us afraid of one another. Often-times people have carried over their human experience into their relationship with God and have attributed to Him a vindictiveness which is simply the shadow of their own troubled consciences—for "conscience doth make cowards of us all." Hence the ghastly terrorist doctrines of the angry God, eternal punishments, brimstone and hell-fire, which are simply anthropomorphic distortions of the Christian teaching of divine majesty.

Contrast this with the reference to our Lord in Hebrews 5:7 who was heard "in that He feared." Certainly there is nothing in the Gospels to indicate that Christ was afraid of the Heavenly Father. Quite to the contrary St. Paul reminds us that "we have boldness and access with confidence by the faith of Him." Or as St. John puts it even more emphatically—"Herein is our love made perfect, that we may have boldness in the day of judgment."

The fear of God means to feel awe of what He is rather than apprehension over what He might do. It is fear of a Person rather than of His power. This is the background of our Lord's constant teaching about the love of the Heavenly Father and the return of love and devotion due to Him from us. To be sure, this emphasis is not constant throughout the Holy Scriptures. There is a development in the conception of the fear of God just as there is in many other points. Also we are warned against taking advantage of the love of God, as in the parable of the Unjust Steward. God is just—not merely good-natured. He is not to be imposed upon. But above all else, He is love, never willingly afflicting or grieving the children of men. He provides certain laws to govern our spiritual lives just as we have laws to govern our natural lives. If we insist on violating those laws, we can scarcely expect to escape the penalty—but there is a difference between penalty and punishment, and God is not vengeful.

The Christian fear of God means veneration, respect, reverence.

Christians love God—they are not afraid of Him. But they really love Him—they do not patronize Him.

Casual Comment

By
BERNARD IDDINGS BELL

THE chairman of rural work in a certain southern diocese has written me, protesting with some heat a statement in this place that much of diocesan mission work is done extravagantly. This comment column is not suitable for controversy; but one or two things, suggested by his letter, bring to mind further comment in elaboration of my previous article.

One, missions which do not become self-supporting after a reasonable lapse of years can only be continued at somebody else's expense. Why should the recipients of charitable aid—for that is the brutal fact—in the upkeep of their rural churches, insist that the establishments should be run at unnecessary cost? Why a resident minister for Exe Corners, for example, when the priest from Wey Village, or a diocesan missionary from the city of Zed, can do quite well everything necessary save minister to village conceit and a local desire to "keep up with the Baptists."

Two, with Christ is no respect of persons. A city man's soul is of equal value with a countryman's soul. If with a given and limited sum one can minister to forty people in the country or to four hundred in a city, is there any doubt on which work the money should be spent?

Three, is there much to the argument that the city parishes are fed from the country parishes? I, for one, have not noted it. Most emigres from the country lapse, I think, when they come to town, more attached to the dear old village church than to the Church as such; or it may be, rather fed up with a friendly and too intimate rural parochialism. Most city parsons have given up hoping for much from the folks who move into town. As a matter of fact, especially in north-east America, it is people from the city churches who have moved into the country, that keep the country churches alive. The notion that good new blood flows ever from the noble village into the decadent city, thus preventing rot and decay in the metropolis, is contrary to plain fact. A better argument for country missions is that they should be preserved to take care of those who are moving out, and more and more will move out, into the countryside.

Four. But the real point is that missions cannot properly be planned in any sentimental manner. I still maintain that it is largely sentimentality, rather than sound sense and statesmanship, which governs rural missions, and suburban missions too, in most of our diocese. And woe be to the bishop who tries to better things in his jurisdiction. His numerous rural missionaries will not rise up and call him blessed. Meanwhile we are approaching ecclesiastical bankruptcy; and so probably something will be done about it before long, no matter how much interference is involved with local vested interests.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPH

Edited by W. B. SPOFFORD

I suppose it is a bad time of the year to talk to you about subscriptions but it won't be long before General Convention is upon us at that. We mean to do a good job with the Convention. First off, during September we are to devote every issue to Convention matters, with articles by top-notch people about the various matters that are to come up for discussion. Then the Convention itself will be fully reported each week by a staff consisting of Bishop Johnson, Bishop Wilson, Mrs. Eleanor Wilson and myself. It will be our aim to report fully for the laity—for the man and woman that is in the pew.

Now this is the idea: if we have to spend a lot of money on promotion of Bundle sales we will be obliged to charge 4 cents a copy for Bundles taken for a short period like the Convention. On the other hand if we can get the orders in this summer, without a lot of direct mail advertising, we can make the price but 3 cents a copy. So we urge you parsons please to send in your Bundle orders now. Merely write a postal indicating the number of copies desired, and whether you wish to have the Bundle start with the first issue of September or the week of the opening of the Convention. Will you please act on this suggestion, which certainly is to our mutual advantage?

Also elsewhere in this paper is a column advertisement that presents a special gift offer. We want more subscribers. Won't you introduce the paper to some friend? He will appreciate it; we certainly will, and I am sure you will enjoy reading Bishop Johnson's book. Or if you already have read it merely so indicate and we will offer you your choice of a number of other good books.

We ought to have at least double our present circulation by Convention time. Won't you please help us get it?

* * *

An Argument About Church History

The Rev. W. P. Witsell is the rector of Christ Church, Little Rock, Arkansas, and the author of several first rate books on Church history. We have received from him the following communication which is passed along for your edification:

Some weeks ago you carried an editorial commenting on a pamphlet issued by the Rev. Dr. Wells, Dean of the Theological Department of the South and Professor of Church History in that institution.

Since reading your comment I have



ELEANOR WILSON

A General Convention Reporter

carefully read also the pamphlet of Dr. Wells, and I find it impossible to agree with his two main points, namely: 1st "That the British people and the British Church had about as much to do with the origin and founding of the English Church as the American Indians had to do with the American settlers and the constitution of the United States and in much the same way." 2nd, That the English Church in the middle ages was a papal Church, a part of the Western Church whose head and center was in Rome and that there are "only two or three recorded oppositions to papal orders and control" in that period.

On account of your limited space it is not possible to discuss in any detail the points involved, but I wish to submit as a general answer the following well established points and facts of English Church History:

1. It is a fact that however and by whomsoever it was founded, the Church was in Britain at a very early period, with its own liturgy and its full-fledged ministry culminating in the episcopate.

2. It is a fact that she was independent of all outside authority.

3. It is a fact she was sufficiently prominent to be the object of fierce persecution under the Roman Emperor Diocletian.

4. It is a fact that she was sufficiently eminent and respected to be asked to send representatives to great Councils of the Church held on the Continent from 314 onwards.

5. It is a fact that this Church, zealous and known on the Continent for its orthodoxy, was driven by heathen invaders from what we now know as England into Wales and Ireland.

6. It is a fact that in her new home she set up centers of learning and missionary enterprise, sending her sons and grandsons into Ireland and Scotland and thence down into England in the seventh century.

7. It is a fact that when Augustine with his forty Roman monks came in 597, they found this old Church with her own bishops, priests, and abbots, with her liturgy and customs different from those of Rome, and having lived her life entirely independent of all outside authority.

8. It is a fact that she refused to allow the claims of obedience to Rome set forth by Augustine.

9. It is a fact that each set of Christians then went their own way and did their work as best they could.

10. It is a fact that the *permanent* results in evangelization effected by Augustine and his companions were confined chiefly, if not entirely, to the County of Kent.

11. It is a fact that the missionaries of the old British-Celtic Church evangelized by far the larger part of England, and all of Ireland and Scotland.

12. It is a fact that the papacy was constantly extending its claims of jurisdiction and that after the Norman Conquest, followed by a large importation of foreign bishops, abbots, deans and rectors, papal encroachments increased in both the Church and the realm of England and that the pope exercised both influence and power there for several centuries.

13. It is a fact that such exercise of power was *usurped* jurisdiction and not according to the constitution or ancient customs of the Church in Britain.

14. It is a fact that such unwarranted encroachments and their consequences were from time to time resisted by both ecclesiastical and political elements of the realm—up to the 16th century the *same* people constituting both the Church and the state of England—through the centuries and finally repudiated and definitely terminated by constitutional authority and by constitutional methods in the 16th century.

Can any one with any show of historical accuracy deny any one of these facts? If not, it would seem clear that when the English Church in the sixteenth century rejected such unwarranted impositions placed upon her by the forgery of others and ignorance of her own, and by foreign invasion—military and ecclesiastical, as well as by royal and papal greed and ambition—she was expressing her own inherent life and setting forth her identity with her former self, the same essential self that refused the yoke of Rome in Augustine's day. And the Anglican Church

today has no "position" assumed artificially, but is in her true position as an independent national Church, one through the ages, and Catholic in faith and order, which position and character are hers by reason of the facts just stated, notwithstanding the theories and prejudices of men that may be to the contrary. Facts are solid and remain. Theories and prejudices are shaken and pass away.

* * *

Twenty-five Students in Cincinnati

The 12th year of the Cincinnati summer school for seminary students got under way on July 6th, with twenty-five men enrolled, representing all the seminaries of the Church. One of the men is a Chinese deacon, the Rev. Wai-on Shim, now a student at the Seabury-Western Seminary. Ten of the boys are living in a cottage at Bethany Home, Glendale, while the rest of them are living in the home of the director, Dr. William S. Keller.

* * *

Large Attendance at Gambier

The Gambier Conference, Ohio, has just closed a successful year, with an enrollment of 241, the largest since 1930. The clergy conference was attended by 74 parsons and was under the direction of Dean C. B. Emerson of Cleveland and the Rev. Eric Tasman, general secretary of the National Council. Outstanding members of the faculty were Bishop Paul Jones, student chaplain at Antioch College, the Rev. J. A. Muller of Cambridge Seminary, the Rev. John Gass of Charleston, W. Va., the Rev. H. N. McNulty of China and the Rev. McVeigh Harrison of the Order of the Holy Cross, who made a hit as chaplain but was booed for a number of raw decisions when he umpired a ball game on the Fourth of July. Bishop Rogers and Bishop Hobson gave the addresses at the sunset services.

* * *

Cowley Father Is Drowned

The Rev. Benham Ewing of the Cowley Fathers was drowned at Southboro, Mass., on June 30th. Following his ordination in 1918 he was a curate at St. Paul's Cathedral, Detroit, and was an assistant at St. Clement's, Philadelphia, from 1923 to 1928 when he became associated with the Order.

* * *

No Seasonal Slump in Insurance Sales

Ordinary life insurance sales, apparently thriving on the hot weather, are reported 96 per cent higher in June of this year than in June, 1933, according to the quarterly report of the Church Life Insurance Corporation, a subsidiary of the

Church Pension Fund. The increase for the period from January 1st through June, 1934, over the corresponding period of 1933 was 50 per cent. First year annuity premium income for the first six months of this year increased 462 per cent over the first half of 1933, the report shows, while renewal premium income for the same period has risen 632 per cent.

* * *

New Rector for Flint Parish

The Rev. Donald Veale, who has been serving Christ Church, Flint, Michigan, was elected rector recently.

* * *

Increased Confirmations in Connecticut

In view of the widespread questioning as to the progress of the Church in these days, it is interesting to note that records have been broken in each of the past two years in the number of confirmations in the diocese of Connecticut. During the past year Bishop Budlong came close to the record established by Bishop Acheson in 1929, and the increase in the membership of the Church during the past five years is greater than in any previous time in the history of the diocese. The enrollment of the Church schools also showed a corresponding increase.

* * *

Report on Everyman's Offering

Headquarters of Everyman's Offering is unable yet to report progress

in terms of dollars, since diocesan chairmen are holding back until their campaigns are completed.

* * *

Restored Church Rededicated

St. James Church, Fort Edward, N. Y., seriously damaged by fire some months ago, was re-dedicated on July 1st, the church having been completely restored. The parish hall is practically a new building, and there are a number of new memorials in the church. The Rev. J. Hugh Hooper is the rector of this parish and also of

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Zion Church, Hudson Falls, the congregation of which joined in the dedication service.

* * *

Chapel of Youth at Illinois Church

A Chapel of Youth, built entirely by young men of the parish, has been dedicated at Emmanuel Church, Rockford, Illinois.

* * *

Sister Goes to China

Sister Eunice of the Church of the Ascension, Chicago, has been transferred to the Convent of the Sisters of St. Anne in China.

* * *

Conference Passes Resolutions on War

The Blue Mountain Conference this year proved to be not only an institution where academic subjects were studied, but the students and faculty turned themselves into an open forum. A carefully prepared questionnaire revealed an overwhelming majority against war of any kind, and the following resolution was sent to the Bishop of Albany, with the earnest request that it be presented to the House of Bishops:

"The Pastoral Letter sent out by the House of Bishops on 9th November, 1933, summoned the members of the Protestant Episcopal Church to wage unremitting war against war and to put loyalty to the Cross above loyalty to the flag. A large and increasing proportion of the members of this Church feel this means, at the least, refusal to support any but a defensive war. In view of the modern agencies of propaganda they distrust their ability to ascertain the facts or form a true judgment once war becomes immanent. Therefore, the members of the Blue Mountain Conference respectfully urge that somebody, in a position to obtain accurate information and competent to weigh it, be charged with the responsibility of informing the members of this Church, in case of a serious threat of war, involving this country, as to the exact nature of the issues involved and whether the government of the United States has taken every possible step to avoid armed conflict.

"Furthermore, an increasing number of men and women feel that loyalty to the Christ and to the admonition of the Pastoral Letter involves them in a refusal to participate in any form whatsoever in any future war. Members of the Blue Mountain Conference feel it is incumbent upon the Church to defend to the utmost of its ability such of its communicants as are led to this position by their Christian convictions. They therefore respectfully urge the Bishops of the Church to consider very carefully how this can be done."

Another resolution favoring the adoption by the United States of a policy of declaring it illegal to supply munitions or money to buy munitions to countries at war was unanimously passed.

The new location of the Conference at Penn Hall College, Chambersburg, Pennsylvania, proved to be a delightful one. The faculty composed of the Rev. Angus Dun, chaplain, the Rev. A. C. Zabriskie, the Rev. Charles Townsend, the Rev. Charles L. Taylor, the Rev. C. L. Stanley, Miss Viennie Borton, Mr. Lewis B. Franklin, the Rev. Howard R. Weir, Mr. S. M. Keeny and Miss Mildred Hewitt not only gave lecture courses but each course was accompanied by a work

hour, where the discussion method was employed and findings of each course were mimeographed.

* * *

Special Railroad Rates for Convention

The railroads have granted a special rate of one and one-third fares for round trips to and from General Convention. The Rev. Franklin J. Clark, assistant secretary of the House of Deputies (and a good handball player in case you want a personal touch) also passes on the information that there are summer excursion tickets, good on many roads, which are even less than the special convention fares. Better write Mr. Clark at 281 Fourth Avenue, New

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York, if you are planning to go to Atlantic City.

Case of Mistaken Identity

Pity the poor bishops! Now word comes that Bishop Goodwin is being confused with the genius who originated the Goodwin Plan. That plan, in case you have forgotten, is a pretty little scheme devised by a Chicago salesman to line his own pockets. His name is Adolph Goodwin and he is related in no way to Bishop Goodwin of Virginia.

Death Takes Delaware Rector

The Rev. Alban Richey, rector of St. John's, Wilmington, Delaware, died in a hospital in Faribault, Minnesota, on June 28th, following a heart attack. He was 74 years of age, and was the eldest son of the Rev. Thomas Richey who was professor at the General Seminary for many years. He was a deputy to General Conventions from 1916 to 1928 from the diocese of Delaware.

Dinners at General Convention

The dinners of the theological seminaries in connection with the General Convention are to be held on October 15th; alumni of the various Church colleges are to dine together on the 17th and the dinners of the provinces are to be held on the 18th.

Mission Superintendent on the Air

The Rev. L. Ernest Sunderland, superintendent of the New York City Mission Society, gave a radio address over one of the big broadcasting stations on July 9th, his subject being relief from poverty and illness through fresh air care.

Death of Philadelphia Rector

The Rev. Gilbert Pember, prominent Philadelphia clergyman, died at his summer home in Maine on Saturday, July 7th of a heart attack.

Confirms Large Class At Reformatory

Bishop Gilbert of New York recently confirmed ninety boys at the state reformatory at Warwick. They were presented by the Rev. T. W. B. Magnan, chaplain of the City Mission Society who is located there, who has given the boys in-

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structions each week for the past six months. Forty-six of these boys had been baptized on the previous Sunday at a picturesque rock shrine, built by the boys themselves on the shore of Lake Wickham.

Rector Heads Education Board

The Rev. Lloyd B. Benson, rector at Illion, N. Y., and rural dean of the Mohawk, was elected president of the board of education on July 3rd for the third time. He has served on the board for the past twelve years.

Dozen Eggs in Alms Basin

The Rev. Oscar Meyer, rector at Newton, N. J., went to an isolated community in the mountains of northern Jersey and had a celebration of the Holy Communion. As an offering he received a dozen eggs. These he presented on his return journey to a bedridden patient.

Episcopal Exhibit Popular At Fair

An estimated 250,000 visitors have viewed the Church's exhibit at the 1934 Century of Progress Exposition during the first two months of the Fair. This number compares favorably with the total for the same period of last year. A check of persons visiting the exhibit during the busier days reveals that in peak periods there are as many as 75 to 120 visitors passing through the exhibit bay each minute.

General Johnson a Deputy

General Hugh Johnson, top man of the NRA, is a deputy to General Convention from the diocese of Quincy.

Preparing Clergy for Retreats

Bishop Stewart of Chicago has launched a series of devotional days with an idea of preparing the clergy to conduct missions and retreats.



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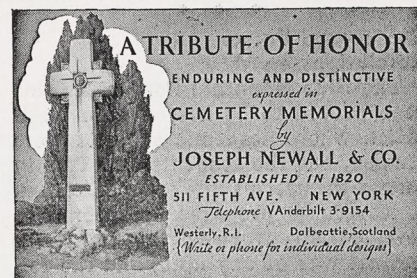
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The first was held recently at Lake Forest, with the Rev. Howard R. Brinker leading.

* * *

Choir School Becomes Day School

Grace Church, New York, which recently celebrated its 125th anniversary, announced the reorganization of its famous Choristers' School, the first of its kind established in this country. When it reopens in the autumn it will be conducted as the Grace Church School, a preparatory day school for boys aged ten to fourteen, instead of as a boarding school as heretofore. It will admit boys who sing in the Grace Church choir and a limited number of others.

* * *

Good Conference in Western Michigan

The Rochdale summer conference, diocese of Western Michigan, was held during the last week of June, with a full time registration of about 100, with many others there for part time. Bishop McCormick was the chaplain, and courses were given by the Rev. Alfred Newbery of Chicago, the Rev. Arthur M. Sherman of the National Council staff, the Rev. Lewis Whittmore of Grand Rapids, the Rev. C. C. Jathro of Cleveland, the Rev. A. Gordon Fowkes and the Rev. John S. Higgins. Many signatures were secured at the conference for the Legion of Decency, which, as I understand it, is a pledge to boycott movies that the Roman Catholic Church considers immoral.

* * *

Teachers Attend Cathedral Service

Members of the National Education Association, in Washington for their annual meeting, attended a special vesper service at the Cathedral on July first. The address was given by Mr. George Wharton Pepper, layman of Philadelphia.

* * *

Bishop Brown Confirms Baseball Pitcher

On his annual visitation to the State Tuberculosis Sanatorium, at Mont Alto, Pa., on July 6th Bishop Brown of Harrisburg, administered confirmation to two bedfast patients. One of them, suffering from a broken back as well as tuberculosis, was a member of the state highway constabulary. His illness is the result of an accident sustained in the course of his duties. The other bed patient confirmed was Lew Ritchie, former major league pitcher, who was known as "Red Shirt Lew" from 1909 until 1914. Ritchie has been bedfast for several years. He was formerly a pitcher with the Phillies, Braves, and Cubs, and achieved his greatest success with the Cubs. His forte was

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defeating the New York Giants, who were then known as an almost unbeatable baseball team. He was regarded as second only to Jack Pfeister, a southpaw who was known as "Jack the Giant Killer," because of his success in conquering the New Yorkers. Richie was presented for confirmation by the Ven. A. A. Hughes, chaplain of the Institution.

* * *

Negro Choir Visits Parish

A choir of twenty Negro students of the Fort Valley Normal and Industrial School visited St. Paul's, Albany, Ga., recently and rendered spirituals. Bishop Cook, who had been at the school that day, also went along and delivered an address. A gala day for Albany.

* * *

June Also a Good Month

Lewis B. Franklin, treasurer of the National Council, reports that the good record of May was almost maintained in June—talking about money of course. Sixty dioceses and districts paid the proportion due on their expectations and the total for all dioceses is above what was due.

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Joins Staff of Newark Parish

The Rev. Walter Klein of the staff of St. Mary the Virgin's, New York, has accepted a position as curate at Grace Church, Newark, New Jersey.

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Successful Conference in North Texas

The North Texas district summer conference in Lubbock drew its personnel from more congregations than ever before. Miss Mabel Lee Cooper lectured on hymnology and Rev. P. Walter Henckell gave in biographical form a course on current church history. Bishop Seaman lectured on the Bible in the Prayer Book. Rev. Warwick Alken gave an illustrated lecture on Bible prophecies fulfilled.

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Dean Takes

Mediterranean Cruise

The Very Rev. Kirk B. O'Ferrall, dean of St. Paul's Cathedral, Detroit, has left for a Mediterranean cruise to Egypt and the Holy Land. He sailed from New York on July 10 and will be away until August 22. The cruise will touch at Gibraltar, Marseilles and Alexandria, where there will begin an interesting land tour through Cairo, Jerusalem, Bethlehem and all of Palestine.

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A Boost for

St. Augustine's

St. Augustine's College, Raleigh, N. C., has closed a most successful year and has recently sent two members of its faculty on a tour of

Church Institute Schools to encourage students planning to take college work to attend St. Augustine's. In making their appeal, they told the story of the parent of a student who came to St. Augustine's College with advanced standing from another college in the state of North Carolina. The parent wrote that when her daughter was at "X" college, her letters home all through the spring kept referring to the date of school closing and expressing longing for vacation time. But since she has been at St. Augustine's, the parent has to ask her when she will be home.

* * *

Social Service

Work in Los Angeles

Bishops are frequently distressed at the lack of cooperation between the social agencies and institutions

of their dioceses. There may be a hospital with its medical program, a home for children with its child-caring program, a settlement with its social program, each unrelated to the others and often ignorant of their work. For a number of years the social service department of the diocese of Los Angeles has fostered quarterly meetings of its numerous social agencies and institutions in order to prevent their isolation and to promote their cooperation. These meetings have been held in turn at the several institutions to provide opportunities for personal inspection. Special attention has been paid to suggestions for raising of standards. These meetings have culminated in the formation of the Episcopal Welfare Federation, its purpose being "to promote closer cooperation among

Services of Leading Churches

The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.
New York City

Sundays: Holy Communion, 8. Morning Prayer, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4.

Weekdays: Holy Communion, 7:30 (Saints' Days, 10). Morning Prayer, 9. Evening Prayer, 5. Organ Recital, Saturdays, 4:30.

Church of St. Mary the Virgin

New York
46th St. between 6th and 7th Aves.
Rev. Granville M. Williams, S.S.J.E.
Sunday Masses, 7, 9, 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).

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 Thursdays, Holy Communion, 11:45.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion 8 a. m.
Sunday School 9:30 a. m.; Morning Service and Sermon 11 a. m.; Musical Vespers 4 p. m.
Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D.
Sundays 8 and 11 a. m.

St. Bartholomew's Church

Park Avenue and 51st Street
Rev. G. P. T. Sargent, D.D., Rector
8 A.M., Holy Communion.
9:30 A.M., Junior Congregation.
11 A.M., Morning Service and Sermon.
Special Preacher Bishop Rogers of Ohio, "The Sermon on the Mount."

St. Paul's Church

Flathush, Brooklyn, N. Y.
Sunday Services:
Holy Communion, 7:30 a. m.
Holy Communion Choral, 8:30 a. m.
Morning Service, 11:00 a. m.
Evening Service, 8:00 p. m.

St. James' Church, New York

Madison Avenue and 71st Street
The Rev. H. W. B. Donegan, Rector
Sunday Services
8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon.

Trinity Church, New York

Broadway and Wall St.
Sundays: 8, 9, 11 and 3:30.
Daily: 8, 12 and 3.

St. Paul's Cathedral

Buffalo, New York
Sundays: 8, 9:30, 11, and 8.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 10:30 a. m.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 a. m.; 6:30 p. m.
Wednesdays: 10:30 a. m.

Christ Church Cathedral

Hartford, Conn.
Cor. Main and Church Streets
The Very Rev. S. R. Colladay, D.D.
Sundays: 8:00, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 7:00, 12:10, 5:00.
Holy Days and Wednesdays, 11:00 a. m.
Holy Communion.

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

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers, D.D.
Rev. Gordon B. Wadhams
Rev. Bernard McK. Garlick
Sundays: 8, 9:30 and 11 a. m.; 8 p. m.
Week Days: 8 a. m.

Church of St. Michael and All Angels

Baltimore, Md.
St. Paul and 20th Sts.
Sundays: 7:30, 9:30, and 11 a. m.; 8 p. m.
Week Days: Wednesdays 10 a. m.; Thursdays and Fridays 7 a. m., Holy Days 7 and 10 a. m.

Church of St. John the Evangelist

Boston
Bowdoin Street, Beacon Hill
The Cowley Fathers
Sundays: Masses, 7:30, 9:30 and 11 a. m. Benediction, 7:30 p. m.
Weekdays: Masses, 7 and 8 a. m.
Thursdays and Holy Days, 9:30 a. m., also.
Confessions: Saturdays, 3-5 and 7-9 p. m.

social service institutions of the Episcopal Church in the diocese, to assist in developing and maintaining a higher standard of social service in the diocese, and to assist in securing interest and support on the part of the diocese and the general public." Nine diocesan institutions and agencies, together with the social service departments of the diocese and the diocesan Woman's Auxiliary, comprise its membership. The Federation is to hold at least eight meetings annually, two of which will be joint meetings with the diocesan department of social service.

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Pageant on League of Nations

One of the high spots at the Junior Conference of the Girls' Friendly Society, held recently at Doddridge Farm, near Chicago, was a little play setting forth recent accomplishments of the League of Nations. It was written by Mrs. Robert B. Gregory, prominent in Church circles. I am told that it went over in such grand style that it has been put into type so that it may be used elsewhere by Sunday Schools and other groups that may care to put on a rather simple play that carries a real lesson. If you are interested drop a postal to Mrs. Gregory, 1638 Prairie Avenue, Chicago, and I am sure she will send you a copy. Might be an idea to enclose a stamp—nothing is said about it but then postage does run into money these days.

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Records in Chicago

Bishop Stewart of Chicago reports 713 confirmations during the month of June, and a total of 1,200 for the first six months of 1934.

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Religious Leaders Urge Faith in Democracy

The American people were called upon to reaffirm "in a world where dictators challenge the foundation of republican government" faith in the democratic ideal, in a message issued by the Social Justice Commission of St. Louis which is composed of fifteen rabbis and ministers of all denominations and ten professors of St. Louis and Washington Universities. The message declares that "liberty is indispensable to any just society" and urges the public to renew its energies in the exercise of the function of citizenship which a democratic government places upon it. "We further urge the pushing forward of the democratic ideal into the realm of our most vital present-day life—the economic and the industrial," the message states. "The continued existence of political democracy demands economic democracy." The message also attacked

war preparations and endorsed the impending investigation of the armament industry.

The Social Justice Commission is functioning as an inter-faith body which interests itself in all vital social and economic questions. It has functioned in the settlement of industrial disputes prior to the N.R.A. and has made its goal the education of the people up to the ideals of social justice. Recently, the Commission appealed to the state university of Missouri for the elimination of compulsory military training.

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Doing a Job in Wyoming

The only religious work done in the town of Edgerton, Wyoming, says Bishop Schmuck, is carried on by a U. T. O. worker, Mrs. Louise Blake. Services and work for children and young people are carried on in a common store building. A charming crowd of youngsters gather for Church school, Scout work and so on. Edgerton is a "shack town" on the boundaries of an oil company's field. The need of wholesome recreation, to say nothing of religion, may be imagined.

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Booklet, N. L. Jones

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Keep your people informed by having the paper on sale each Sunday. The cost to you is but 3c a copy; have the paper sold at the Church door at five cents a copy.

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