

The WITNESS

Vol. XVIII No. 51

AUGUST 23, 1934

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

THE NEWS OF THE CHURCH

Edited by

WILLIAM B. SPOFFORD

Just two letters this week on General Convention issues, since both of them are rather long and yet should, I feel, be given to you in their entirety. But before presenting them I wonder if you will mind a few words about THE WITNESS and our plans for Convention. With the first issue of September we are to return to sixteen pages each week and between then and the opening of Convention we are to carry in each number articles by Church leaders dealing with General Convention matters. Then in October we will get into Convention news, with the reporting done by a staff consisting of Bishop Johnson, Bishop Wilson, Mrs. Eleanor Wilson and myself. It will be our purpose to present each week the news of the Convention; not all the details but the important news and the high lights so that the average layman can have an adequate picture of the Convention by spending twenty minutes or a half hour after dinner on Sunday in reading through the paper. In other words, THE WITNESS will be edited with the people in the pew in mind, rather than the clergy.

We are naturally hoping that a large number of rectors will want to have THE WITNESS on sale at the church during Convention, and possibly during September when we are to run these pre-convention articles. In the past when Bundles were ordered for a period of less than thirteen weeks we were obliged to charge 4c a copy to cover our costs, due largely to the cost of circularizing the clergy to persuade them to take a Bundle. However if we can line up a considerable number of Bundle Orders this month without the expense of circularization we will be able to make the price 3c a copy.

Elsewhere in this issue there is an order blank. Won't you please fill it



BISHOP JOHNSON
To Report Convention

out and mail it today? This is an effort on our part to keep the price as low as possible. There is no doubt but that hundreds of rectors will want to have THE WITNESS on sale each Sunday, at least during the Convention. Our issues will be brief, yet adequate, and we hope also entertaining and colorful—the sort of paper the members of your parish will read.

Please use the order blank at once. We will then be able to deliver the papers to you at three cents a copy—to be sold at the church on Sunday at five cents a copy.

Now for the letters dealing with General Convention issues. The first is from the Rev. Douglass Hooff of All Saints, Frederick, Maryland, who writes:

"A couple has just called asking that I marry them. They were strangers from Pennsylvania, nearing middle life; the woman a Church-woman, the man a Methodist. Last

night a prominent member of one of the adjoining country parishes, in the absence of his rector, came to town with a couple for a marriage license, and to the rectory for me to marry them, or advise him what to do. A few weeks ago at some legal holiday that gave both parties, working at their respective jobs in different cities in different states, three days of freedom, they called on me to marry them. One or both were of this Church. Some months back a New York churchman of Trinity Parish, formerly a resident I understood of this town, wished to be married to a lady of this county, and asked me to officiate. One of the young men of my parish asked me in the Spring to marry him. All of these parties wished to be married either at once or within a day. They are but typical of more than a score of cases in my experience within a year. To all of them I was compelled to say I could not do so, and for no other reason than that of the Canon which requires three days' notice to be given the clergyman.

"The inevitable consequence has been that these couples—even those who were of the Church—were deprived of the Church's blessing, in an ordinance (shall we call it a Sacrament?) that the Church has always intended her children should enjoy and her clergy should administer. I cannot state the number of such cases I have directed to the pastors living in Frederick, in order that their perfectly legitimate request might be granted. One must suppose such an experience as I describe has been paralleled in half of our parishes since the change in the Canon went into effect. On the supposition that the clergy have to a reasonable degree complied with the Canon, it is matter of no little importance to consider

how many who have a claim upon the consideration of the Church have been denied the privilege they sought. After a ministry of more than half a century I can say that in very few cases of those seeking to be married on short notice have I found reason for declining to officiate—always excepting the marriage of those divorced.

"In view of present conditions—the very limited resources of many worthy couples, the very natural wish of not a few to avoid unnecessary publicity, the practical annihilation of distance through modern methods of transportation—one sees the reasonableness of the wish on the part of many to go from home to be married. It is evident that when a couple of reasonable persons determine to be married they are not going to be deterred by any such restriction as the requirement of three days' notice, from carrying out their purpose. It argues considerable ignorance of the modern mind to think otherwise. I seriously question whether this piece of legislation has deterred any couple from being married on the date upon which they have determined.

"This opens up another question—that of the Convention's estimate of the real qualification of the Church clergy for the offices of the sacred ministry committed by the Church to them at their ordination. Can it be imagined that those who have been solemnly set apart to teach and preach and administer the Sacraments are not qualified to be the judges as to the fitness for that holy office of those who come to them to be married? Is there not here clearly involved an unjust as well as an unreasonable reflection upon the good sense and the good faith of those otherwise charged with the most sacred responsibilities?

"One can hardly refrain from wondering whether, should this piece of legislation remain as part of the Canon, it will not become a dead letter."

This second letter, dealing with the general Church situation, is written by the Rev. Wolcott Cutler, rector of St. John's, Charlestown, Massachusetts. "A religious institution must at times, like every human being and each human society, pass through deep waters and suffer the discouragements of relentless testing. In such a time, inevitably, the selfish counsels of craven fear are exaggerated and multiplied. Who can read a mature account of the American Revolution, and subsequent period of federation, without being dismayed by the vast numbers of fearful citizens who were terrified into an early admission of defeat? So today, it is inevitable that reputable communicants should rise to urge the with-

drawal of the Church from this field or that, or from some great department of our three-fold task—largely because of the panic-stricken timidity of most human beings under the periodic bludgeonings of circumstance. Most mortals are afraid to face the music of more and more heroic self-sacrifice, so we rationalize our reluctance to work harder at rethinking the Church's task.

"The fact is that were we each to redouble our efforts and our prayers on behalf, let us say, of the national department of social service or of the least known foreign field, we would quickly discover for ourselves the inestimable value and absolute validity of that and of every other questioned element in the Church's present program. The only fault—if it be a fault—that I can find with the broadly representative group that are sweating blood at 281 Fourth Avenue these days is that they have caught and are clinging desperately to enough of the vision of Christ for the coming Kingdom of God on Earth, to be miles ahead of us parochial, reactionary, and unimaginative cowards who make up the rank and file of the Church.

"In each particular community nine-tenths of the Episcopal population agree with the rest of the world in identifying their Church with the local groups of neighborly folk we know by sight, and who need obviously many more comforts and helps than they now possess. What causes them to be so hard pressed we do not know; and in our blindness we doubt the wisdom of inquiring. What causes even greater social and religious tragedies in Liberia or India or Porto Rico, strikes the general run of Church folk as a childish academic question, utterly remote from the practical necessities of their local religious program. Knowing little and caring less about the kaleidoscopic religious and social problems of the Latin Americas, for example, it is small wonder if few communicants approve enthusiastically of maintaining an expensive national department of publicity to furnish us with authentic and reliable information, religious, economic, political and social about Brazil or Mexico, or some other seemingly God-forsaken land in a distant corner of the earth.

"Yet what we all must have, of course, if our Church is to continue to function as a catholic and holy institution with a valid world message for our day, is the constant re-education and conversion that only a world-wide and three-fold program can possibly give. For this reason it is all-important that the informed and consecrated minority who keep in touch with world currents radiating from 281 Fourth Avenue, should persuade the General Convention, whatever

else may happen, not to abandon any one of the three educational arms of our General Church, the departments of publicity, of religious education, and of social service. Criticize them, we should; reduce their personnel if we must; embolden and strengthen them, where we can; but let us never for a moment contemplate the timorous abandonment of any of these essential agencies of Christian knowledge and vision and grace without which our Church as a world-wide institution would quickly die of deficient spiritual vision and inadequate financial support.

"Moreover, if our Church is to teach her recalcitrant membership their proper concern as disciples of Christ for men of every color and class and clime, the General Church must maintain not only the three teaching agencies of national departments mentioned above, but also a visible active and really effective ministry to people of a variety of colors and classes and climes. It is at least debatable whether Brazil or Japan or the Kentucky mountains need our religious and humanitarian ministrations any more than our Church as a vital branch of the Holy Catholic Church of Christ needs to prove beyond question its concern for these outstanding instances of human ignorance or need. Even if necessary economies require us to reduce our National budget so as to allow for only two or three missionaries in Alaska or in Cuba or in India, still we ought never to consent to the withdrawal of these last two or three from any field where our presence can be used to keep alive the hope for later growth and reaffirm the love of the Church as a divine institution for all sorts and conditions of men.

"In conclusion, let me refer the timid and doubting counselors of these trying days to the ancient truism that George Herbert three hundred years ago quaintly expressed thus, 'Who aimeth at the sky, shoots higher much than he that means a tree.' Perhaps if we added to our prayers the extra funds to enable our General Church to expend more than it has on some of the vital channels of inspiration and propaganda so actively utilized by other Christian denominations, we would not find ourselves—the second richest body in Christendom—in eleventh place as a missionary institution. At any rate the only thing that can ever really defeat an inspired religious program—local or general—is a lack of faith and the will to do our best. To quote from the late Daniel Burnham, architect of Chicago, 'Make no little plans; they have no magic to stir men's blood. Make big plans!' God's plans for the program of our General Church are undoubtedly big plans. Are we big enough to continue to be-

lieve in a big program for our Church?"

* * *

Rector Opposes League for Decency

The Rev. William D. McLean, rector of St. Mark's, Chicago, doesn't think too well of the Roman Catholic's League for Decency, which is an attempt to reform the movies by means of a boycott. It is education that is needed, not policing, he declares.

"The great difficulty with humans is that they want to be policed," declares the rector of St. Mark's in his comment. "They would rather let the League for Decency or a book censor protect them from the unseemly than exert a little energy on their own behalf to discern between the good and the evil. There is a danger in the crusade psychology of such movements. We trust the present one is not just a fad.

"What the American public needs most is education in the cultural things of life. Men and women should be able to decide for themselves whether or not they want to see a particular movie or read a particular book. There are plenty of good books and good movies. We heartily agree with Church leaders that something should be done about the bad ones. But we are distressed to think that our Church people should need to be told that they are not capable of discerning the finer things, whether in the cinema or the novel."

* * *

Death Takes Surgeon-Churchman

Dr. J. M. Wainwright, surgeon, and a prominent communicant of St. Luke's, Scranton, Pa., died on August 3rd. He was an authority on cancer, and himself died of that disease. He was the grandson of Bishop Wainwright who was bishop of the diocese of New York from 1852 to 1854.

* * *

A Tribute to Dr. Teusler

The death of Rudolf B. Teusler, head of St. Luke's Hospital, Tokyo, announced in these notes last week, brought the following tribute from Suffragan-bishop Lloyd of New York:

"Notice of the death of Dr. Rudolf Bolling Teusler, of St. Luke's International Hospital, Tokyo, carries more than the announcement that an eminent physician of international reputation has passed. Dr. Teusler was an almost unique exemplification of the power which the faith of a Christian adds to a man. The then Ambassador to Japan declared in a public utterance that the most valuable man in our Diplomatic Service was Dr. Teusler. Everyone who knows recognizes that the work he has

done amounts to positive demonstration of what makes for amity among nations. The work for which he literally gave his life is demonstration beyond controversy of the meaning of the Revelation which the Christian Church was sent to interpret. In the work he has done, what men are pleased to call now the social aspects of the Gospel, are illustrated so that the man who runs may read what the Incarnation means to mankind. It does not need to be said that the whole Church should unite in prayer to God that a right man may be raised up to carry on what Dr. Teusler has established."

* * *

Home Study Bible Courses

Courses for the sixth year of the home study of the Bible and of Church history, sponsored by Washington Cathedral, have been announced. The Rev. William S. Bishop, director, is to give a 24 weeks' course on some of the chief Old Testament prophets; the Rev. C. S. Abbott is to give a course on modern values of the Old Testament and the Rev. Arthur B. Rudd is to give a third course on the origin and development of the Prayer Book.

* * *

Successful Camps in South Florida

The summer camps for young people of South Florida have just closed with the largest attendance since the camps started several years ago. Mr. Morton O. Nace of St. Andrew's, Tampa, was the director of the camp for younger boys; the Rev. H. I. Louttit of Holy Trinity, West Palm Beach, was the director of the camp for boys and girls between the ages of 14 and 25, and Miss Alcesta Tulane of St. Petersburg was the director of the camp for younger girls.

* * *

Bishops Are Brotherhood Headliners

Bishop Darst of East Carolina is to speak on the purpose of God for the world today and Bishop Freeman is to speak on the world-wide responsibility of the Church at the convention of the Brotherhood of St. Andrew, to meet at Atlantic City from October 5th through the 9th. Other speakers during the pow-wow are to be the Rev. T. O. Wedel, secretary of college work of the National Council, the Rev. Nobel Powell of Baltimore, Bishop Stires of Long Island, the Rev. J. Q. Beckwith of North Carolina, and the Rev. Joseph Fort Newton of Philadelphia.

* * *

Feeds Bodies as Well as Souls

The Rev. C. C. J. Carpenter, rector of St. John's, Savannah, Ga., off the last two weeks of this month as

chaplain of the 118th field artillery, has a double job in camp. Not only does he have to minister to the spiritual needs of the men but he has charge of the officers' commissary as well.

* * *

A Correction of an Article

A number of readers have informed us of an error in the recent article by the Rev. Walter Stowe—including Mr. Stowe himself. In the article he stated that Montana was the largest diocese of the Church. All wrong—the largest is the missionary district of New Mexico and Southwest Texas, with 153,394 square miles.

* * *

Joins Brothers in North Tokyo

The Rev. James Tetsezo Takada took his final vows in the Order of St. John the Evangelist (Cowley Fathers) at a service at the Church of St. John the Evangelist, Boston, on August 5th. He is soon to sail for Japan to join the two other Japanese priests of the Order in its new house in North Tokyo.

* * *

Death of Girls' Friendly Leader

Miss Bessie A. Baker, for 29 years the secretary of the Girls' Friendly Society of the diocese of Massachusetts, died at her home in Beverly, Mass., on August 11th. She was 75 years of age.

* * *

Massachusetts Rector Resigns

The Rev. Neilson P. Carey, for 20 years the rector of St. John's, Beverly Farms, Mass., has resigned and has retired from the active ministry. The Rev. B. H. Burnham, vicar of the Ascension, Boston, has been called as rector.

* * *

Working With Florida Indians

From the little-known haunts of the Seminole Indians in Southern Florida comes news regarding the work Deaconess Harriet M. Bedell has now been doing for more than a year among those aloof and neglected people. Making her home in the Everglades, she has visited every Seminole encampment, often wading through water over her knees to reach the Indians remotely situated; she has made the personal acquaintance of a majority of the 350 members of the tribe living in Big Cypress Swamp, and has in quite a remarkable way won the confidence of this most reserved and suspicious people. She ministers to them in their sickness (frequently transporting to Miami, in her Ford, those who

need hospital treatment); she is teaching groups of their children to read and write; and every Sunday she is found in one of the villages, teaching by story and picture and song. It is a little early, the diocesan report says, to prophesy what tangible results may appear, or when. Already some parents have requested baptism for their children, but this must be postponed until the parents realize what this involves. None who have seen can doubt the beneficial results already achieved.

* * *

Laymen to Meet at Atlantic City

The annual laymen's conference sponsored by the National Federation of Church clubs is to be held at Atlantic City on October 8th and 9th. It is expected that the Presiding Bishop will be the headliner at the banquet. The chairman of the conference committee is Mr. Oscar W. Ehrhorn of New York City.

* * *

Orientals in the United States

That there are approximately 300,000 people of Oriental birth or parentage living in continental United States, and other interesting facts regarding Orientals residing in this country, is revealed in a study which has been prepared in connection with the General Convention. Of this total Oriental population, 80,000 are Chinese, the majority of whom live in the region of San Francisco Bay, the men outnumbering the women eight to one. There are 140,000 Japanese, more than half of whom, the study shows, are American born. Here, too, the men outnumber the women, but not nearly in the same proportion as the Chinese. The Japanese centre of population is Los Angeles. There are about 65,000 Filipinos, nearly all of them young men. The Japanese live in town and country; the Chinese are mostly city dwellers; the Filipinos are a migratory group who follow seasonal occupations or work in domestic service or in hotels.

Discussing living conditions among these groups, and excluding the few Chinese and Japanese of the higher class who are profitably engaged in business, Bishop Bartlett, executive secretary of the department of Home Missions, and bishop of North Dakota, who directed the study says: "In the cities the Orientals are almost invariably compelled to live by themselves in the worst sections, constantly surrounded by evil influences. Even if they resist evil, they have nowhere to turn for decent recreation, much less for religious help. Between exploitation at the hands of the worst people in the cities and the utter indifference of the best people, they

haven't a chance to lead decent lives. It is a wonder that so many do keep clean and lead decent lives."

Bishop Bartlett lists three major causes for the problems which grow out of Oriental-American relations: race prejudice, immigration laws and economic antagonism, the latter springing from a difference in standards of living and habits of work which sometimes, he notes, enable the Oriental to rival or even surpass his white neighbor.

These difficulties apply to the Oriental of foreign birth; but there are the younger American born Orientals of the second or third generation who, by virtue of their birth in this country are citizens of the United States, but encounter additional difficulties not faced by other Americans of foreign parentage. In a real sense, Bishop Bartlett says, these are children without a country. They are too Oriental to be taken for granted by their American friends, and yet they have no firsthand experience of the Orient itself; and there is often a cleavage between them and their parents who cling to conservative old-style customs and view with consternation the ways of young America. Even when they have been born in the United States, brought up in the American environment, and educated in American schools, there is still enough prejudice against employing them in normal trades and professions to turn them back to the limited opportunities among their own people. Hence, the Bishop points out, there is a real present need of Japanese and Chinese language schools in these Oriental centres of population where such Orientals may learn the language of their fathers which is needed for the only work open to them.

"All of these problems," says Bishop Bartlett, "however acute, would dissolve under the patient application of Christian principles, and nothing can help more than the individual thoughtfulness and friendliness of every Christian, whether it be in personal relations with Orientals, or in developing public opinion to improve legal and economic conditions, or in supporting the Church's work among them."

This work among the Orientals is being conducted by the Presbyterian, the Methodist and the Roman Catholic as well as the Episcopal Church whose missions in the West will come under consideration at the forthcoming Convention.

Bishop Bartlett cites two contrasting pictures in connection with this work of the Churches among Orientals. A young Christian Chinese woman from St. Mary's Hall, an Episcopal School in China, came to the United States to continue her

studies. On her return to China she said she had ceased to be a Christian because of the way she had been treated in this country. On the other hand, a young Chinese boy who was befriended by a Christian family in Charleston, South Carolina, went back to China an earnest Christian and married an equally earnest Christian wife. Their family today is one of the most influential in the Chinese Republic. Four of their children have been trained in the United States. One, a daughter, married Sun Yat Sen, founder of the Republic; another married Chiang Kai Shek, China's chief leader to-day; a third married Kung Hsiang Hsi, recently finance minister of China; while the fourth, a son, Soong Ts Vung was also finance minister and represented China in several international conferences.

"The Christian influences which have gone out from this family," says Bishop Bartlett, "are incalculable and, humanly speaking, they go back to Christian friendliness toward a Chinese boy in America."

* * *

Come One Come All

The most amazing, the most dazzling, the most stupendous spectacle and extravaganza ever offered in the United States. Anyhow, that is what the announcement said about the Frisbie Circus, held on August 11th at Camp Frisbie, the camp for younger boys in the diocese of Michigan. The parents were warned that they would hardly recognize their own sons among the performers. The program featured a "mile-long parade," a twenty-foot "boa constrictor" and a "three-toed grampus from Central Siberia." Clowns, acrobats, freaks and curiosities were also a part of the program, as well as a wild west spectacle to complete the evening. Camp Frisbie, near Waterford, now in its fourteenth season, is under the supervision of the Rev. Irwin C. Johnson, diocesan director of boys' work, with William S. Hill as resident director.

* * *

Unitarians Are Not Allowed

The recent action of the Church of England in barring Unitarians from pulpits of the Anglican Church was upheld last Sunday by Archdeacon F. H. D. Smythe of Lewes, England, in a sermon, preaching last Sunday in New York City.

"Unitarians," he said, "are not Christians. Many of them do not believe in the divinity of Christ."

The whole non-conformist issue which stirred England last spring would have been avoided had the Archbishop of York invited a Methodist or a Presbyterian clergyman to

preach at Liverpool Cathedral instead of a Unitarian, the Archdeacon intimated.

He spoke of the necessity of church union, deploring the spread of secularism, which he said imperiled mission enterprises throughout the world.

"We are up against colossal problems," he admitted. "But there is no use saying, 'I can't stand this in the Anglican Church,' or 'I can't stand that in some other church.' That's not Christianity. Would to God that the churches could come out and stand together at this moment when the nations of the world, standing on the brink of a volcano, feel the unquenchable lick of the flames of hell."

* * *

Bad Morals Not the Worst of the Movies

The Rev. John Paul Jones, prominent in the Brooklyn Federation of Churches, has issued a sharp criticism of the drive to reform the morals of the movies. Any attempt of the churches to tell people what movies they should see and what ones they should stay away from "would strike at American principles of personal liberty." Mr. Jones said that the chief fault of the average film was not its immoral overtures but "its meaningless stupidities, inanities and bad art." Moreover, the Church finds itself in a "somewhat anomalous position" in its sudden assault on the motion picture industry after a silence of many years, he observed.

"How," he asked, "has it been possible for the film industry to pour out its moronic filth and salacious sophistication all these years? And another interesting question: Why is it that the churches have been comparatively complacent all the time until the present moment?"

"Sex has been the main theme of exploitation. But has not the Church by its prudery, conspiracy of silence and failure to deal with the question in an open and direct manner, left people, especially our young, in that state of unwholesome ignorance and curiosity which has made it possible for the sexey picture to appeal to them? Russia may have gone to the opposite extreme in its realistic and unconventional treatment of sex, but

it is interesting to note that our salacious films have no market in the land of the Soviets.

"To me it is not difficult to understand why some of our more mature sociologists and students of human nature indulge in a slightly contemptuous smile at the Church's sudden interest in decency and purity."

Mr. Jones explained that his remarks were not to be construed as a defense of "the low ebb to which our motion picture industry as a whole has sunk."

"I am not sure that it has the dire corrupting and demoralizing influence that some of my clergymen friends insist upon," he added. "I am more impressed by the meaningless stupidities, inanities and bad art of the average film."

Mr. Jones's chief objection with pledges and boycotts was "a profound distrust of censorship in any form."

* * *

Assistant at Detroit Parish

The Rev. J. F. Sant, rector of St. Luke's, Ypsilanti, Michigan, since 1930, has accepted a call to be the as-

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St. James', Detroit, has been called to fill the vacancy at Ypsilanti.

* * *

Educational Mass Meeting at General Convention

A mass meeting in the interest of the Christian education of the boys and girls of the Church is to be held at Atlantic City during General Convention. The speakers are to be Dr. Adelaide Case of Columbia University, the Rev. Karl Block of St. Louis and the Rev. A. A. McGregor, top man of the department of religious education. The offerings of Church schools for the national work of the Church will be presented at this meeting.

* * *

Dallas Rector Recovers

The many friends of the Rev. L. Valentine Lee, rector of the Incarnation, Dallas, Texas, will be happy to learn of the steady improvement in his health. Illness laid him low early this summer so that he was compelled to give up his work but it is now expected that he will be back on the job in the early fall.

* * *

Out for Religious and Welfare Recovery

An organization has been started in New York for the purpose of "strengthening and undergirding the moral and spiritual forces of the nation." Declaring that there are signs of economic recovery which are welcomed, the organization nevertheless proclaims "a growing conviction that the great scientific, economic and social development of the times may prove of doubtful permanent value unless there can be commensurate development of moral and spiritual resources." They have developed an elaborate program with the hope of rallying the various forces of every community behind the existing churches and welfare agencies. The call is signed by several hundred church and civic leaders, including, I should gather from glancing over the long list, the majority of our own bishops.

* * *

Cathedral Curate Resigns

The Rev. Allen D. Jennings, senior curate of Trinity Cathedral, Cleveland, Ohio, and Mrs. Jennings, secretary to Dean Emerson, have both resigned. Their successors will be announced when the dean returns from his vacation in September.

* * *

Report of the Committee on Provinces

The committee on provinces, appointed at the last General Convention, has issued a rather lengthy report, the gist of which is that as near as they can find out every one is against any change in the existing

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boundaries of provinces. They do venture to suggest "that the usefulness of the provinces would be increased and the general work of the Church promoted if the National Council and its departments were to work through the provinces to a greater extent than has been their custom."

* * *

Chicago Rector Retires

The Rev. Richard C. Talbot, Sr., of the diocese of Chicago, announced his retirement from the active ministry after 43 years of service. During the past year he has been assisting his son who is the rector at Glencoe.

* * *

End of The World Tomorrow

The World Tomorrow, magazine devoted to pacifism and socialism, edited by Kirby Page, has been obliged to suspend publication for lack of financial support.

* * *

Tired of Talk About Money

At a church conference in Madagascar the presiding officer, a native of the country, listened while one delegate after another from each

district reported upon nothing but finance; then he said politely, "So far we have heard only about money, which is the food and the sandals of the preacher of the Gospel. May I now ask each man who has spoken to stand up again and tell us what progress the Gospel is making."

* * *

Work With the Lepers

It seems there are healthy lepers. If you are really disabled and bed-ridden, then you are sick, but if you are up and about with nothing but leprosy the matter with you, you rate as healthy and carry on accordingly in the leper village.

Miss Ada H. Wright, who now directs the work begun years ago by Miss Hannah Riddell at Kumamoto in southern Japan, writes of some recent arrivals among her leper family. Three men returned who had left some years ago, apparently cured, all rejoicing to be back again at the mission; one said he ran all

the way from the station, so eager was he to be "home again."

Two others are women from the Loo Choo Islands. The Kumamoto chaplain visits these remote islands from time to time, to hunt out lepers and do evangelistic work among them. These two women have long wanted to come but were too nearly destitute to secure clothes and money for traveling until Miss Wright was able to help them.

Another newcomer from the Loo Choo Islands is a man who was baptized there six years ago by the visiting chaplain from Kumamoto. Like many lepers this man was kept shut in during the day and allowed out only at night. He had lived this way for ten years. Since his baptism he has visited other lepers at night and had meetings for them and done much good. On arriving at Kumamoto he was fairly dazed at being able to go out freely every day among his fellow lepers in that colony.

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