

NOT WHAT THEY ONCE WERE by Margaret Tappen

The **WITNESS**

CHICAGO, ILL., AUGUST 30, 1934



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SAVIORS

By
BISHOP JOHNSON

THE world is thrown into confusion by the re-criminations of the Puritan and the profligate, the capitalist and the laborer, the pacifist and the militarist, each eager to point out the other's sin and blind to his own shortcomings. There is nothing genial in the struggle. There is no joy in one compartment minds but merely censorious criticism of others. This is equally true of the combat between science and fundamentalism. The scientist ignores the fact that he has no explanation to offer for the origin of life and the fundamentalist is unwilling to concede the results of scientific observation in the area of its accomplishment.

The one resource of single track minds is to be contemptuous of those who differ from them. Wherever you find this contempt rest assured that it is a defense mechanism to cover up the blind spot in the eye of those who trust in themselves that they are right and despise others.

The really great scientists like Eddington and Milliken and Compton are not contemptuous of religion. It is the little fellow who is unable to concede to his opponent the possession of a brain and a conscience, but prides himself on his superior knowledge. Whenever and wherever the spirit of bitterness exists, it is due to the assumption of a personal infallibility which is not justified by the results attained and hence the bitterness.

This arrogance is apt to be found in ministers and professors alike. Each in his respective sphere condemns that portion of human experience of which he himself is ignorant and each is confident that he has a panacea which would cure human ills if only men could be induced to follow.

Now human life is a very complex affair and when one claims to have collected all of the factors that enter into the equations of human relations, one is assuming omniscience.

It is very difficult to plan for the betterment of mankind, because one cannot collect the data necessary to such effort. Take prohibition for example. There is no question of the sincerity and assurance of those who planned it. The country tried it for more than ten

years. What conclusions have been accepted? Was there more or less intemperance? How did it affect young people? What relation did it have to intemperance among women? About the only conclusion that can be definitely asserted is that it could not be enforced with the instruments at hand. You will find the dry and the wet equally insistent upon his answers to the above questions, but neither of them convincing.

And so it is with every issue that is raised. The protagonists and the antagonists violently assert that such and such is the truth, but when we emerge from the discussion we find that assertion is not proof. The only person who seems to have been able to say "verily! verily!" and have it bear the test of experience is Jesus Christ. And the one thing that justifies Him in His assertion is the fact that He was not a partizan. He walked neither with Pharisee nor Sadducee; He was equally considerate of saint and sinner; He preached with equal candor to Samaritan and Jew.

I BELIEVE we can set it down as a cardinal principle that the violent partizan is always wrong, for he invariably leaves out certain factors which are essential to the solving of the problem and so the solution is untrue. It is the glory and also the weakness of the Episcopal Church that it refuses to be regimentated by any part, but suffers them all. It is the glory of the Church that no man has been able to attach his label upon it; that no party has been able to dominate it; that it prizes individual liberty more than it does a transient popularity.

It is curious to note, every once in a while, that some advocate of this or that panacea for human ills walks out of the Church. Why? Because it cannot be regimentated to his particular cure-all. This is a proof of the fact that the Church is greater than a party, and that while it suffers partizans it refuses to be dominated by them.

But this is also a weakness because it is so hard to arouse zeal except by being partizan. We Americans care more for our party, and will give and do more for it, than we will for the federal government, which we

are apt to look upon with criticism. So in the Church, as one studies the various cliques and parties, one becomes impressed that often they are willing to sacrifice the welfare of the Church to the demands of their party, and the Church suffers between Catholic and liberal. Both tags assume something which is quite contrary to the facts. Very few Catholics have a universal scope and very few liberals are at all tolerant of their brethren. So the Church finds itself in a mess, not because of its faults, but because of its virtues. It falls between the contentions of its own parties, each of which is most certainly right and therefore their opponents are most certainly wrong. Whereas as a matter of fact truth is inclusive rather than exclusive and few there be that find it.

IT IS highly significant of human weakness that our Lord should have said, "Because I tell you the truth therefore you will not believe me." He was surrounded by partizans and therefore was unable to teach the truth to those who already knew the truth and were more anxious to convert Christ to their viewpoints than they were to surrender their lives to Him. "Ye shall know the truth and the truth shall make you free," but not so with other saviors. The poet Lawrence emphasizes this when he prays to be saved from the saviors because their purpose in saving men is to make them slaves to their totems. So in Russia the Soviet bids men to forget that they are men and live for the Soviet. After all there isn't much difference between the Soviet and a totem. What is the Soviet but a mythical deity to which all human liberty must be sacrificed. Save us from our saviors says Lawrence because the saved become the savings on which the saviors operate. The Church exists to make men free but totems are the marks of subservience to a little group who feel themselves divinely inspired to dictate to all the rest. The world has been the victim of reformers who fail to reform and of saviors who always save themselves at whatever cost to others.

In most of these political and religious movements for the salvation of mankind the one thing lacking is genial kindness and without that element the salvation promised is a drab product of which men will grow sick and discontented after the emotional excitement which fostered it has found its reaction in disillusionment. It was so with the Puritan and it is so with the profligate. Both lack the balance which enables them to sail on an even keel.

Let's Know

By

BISHOP WILSON

NOT RELIABLE

THERE is a large number of writings about our Lord which purport to come from very early times. Some of them, outside the New Testament, are really valuable in throwing side-lights on the Scriptural ac-

counts. Others of them are not reliable, being compositions of a much later date which have been credited with a legendary origin.

Two of this last kind have been sent in to me with a request for some comment on them. They are both old friends, interesting and to some extent plausible but scarcely to be relied upon. One is a letter supposed to have been written by our Lord and the other is the better known letter of Lentulus to the Roman senate describing the appearance of Christ.

The legend says that our Lord wrote a letter which was deposited under a great stone near the city of Iconium. On the stone was an inscription—"Blessed is he that shall turn me over." For many years the letter is said to have been buried beneath the stone while the people prayed for wisdom to interpret the writing lest they should turn over the stone in vain. Then one day a little child removed the stone and disclosed a series of commandments written by our Lord together with the letter of Lentulus describing His appearance.

The story has all the characteristics of the many legends which flourished during the Middle Ages. The incident itself is so very contrary to our Lord's way of doing things that one would hesitate to accept it on general principles. Neither are the contents at all in harmony with the Gospel teachings. "Whosoever worketh on the Sabbath day shall be accursed. I command you to go to Church and to keep the Lord's day holy . . . if they believe not in this writing, I will send a plague on them and consume them . . . whosoever shall have a copy of this letter written with my own hand and keepeth it in their houses, nothing shall hurt them. . . ." And so on. Certainly our Lord never wrote such things.

The other letter is said to have been written by Publius Lentulus, Governor of Jerusalem, addressed to the Roman senate. It was first printed in 1474 in a *Life of Christ*. Giocomo Colonna is said to have found the letter in an old Roman document in 1421. It appears to be of Greek origin and was probably translated into Latin in the thirteenth or fourteenth century. One writer has thought he could trace it back to the time of Diocletian, about 300 A.D. but there is little reason to believe it authentic. No one ever held the title of "Governor of Jerusalem" and there is no record of a Lentulus as Procurator of Judaea, which is the office such a writer undoubtedly would have held. In any case a letter of this kind would have been addressed to the emperor, not to the senate. Also there are phrases in it which could hardly have been used by a writer in our Lord's time.

One of the duties of scholars is to study and distinguish between dependable and undependable documents coming down from an earlier date. I believe they are all agreed that these letters cannot be considered reliable. In all likelihood they are religious expressions of some pious souls in the Middle Ages when accuracy was not at a premium and imaginations were vivid.



THE COMMON ROOM AT THE BURD SCHOOL

NOT WHAT THEY ONCE WERE

By

MARGARET TAPPEN

Principal of Burd School, Philadelphia

IT IS often said that the worst home is better for a child than the best institution. But does this apply to the modern institution? Dismiss from mind the old-fashioned "Home" or "Orphanage" of years ago dependent on uncertain sources, where food was collected from day to day and the helpers were gathered promiscuously. In a modern institution the members of the staff have been trained for their individual positions and possess especial qualifications. Their background and influence create an ambition in the child and stimulate the desire to improve. The officers do not work "in return for their board" but are paid adequate salaries. The living accommodations are attractive, in fact enviable. The old haphazard methods have been superseded by intelligent system: each worker has her well mapped out schedule for the day with a generous number of hours for recreation and rest. The daily routine is no longer run by a Board of Managers, chosen for their social or financial standing, but by experts in education and domestic arts. The board confines its activity to managing the finances of the institution and turns over to the head the management, and the innumerable daily problems of the children and household. It is left to her to choose the members of her staff over whom she has entire authority. The demands of her position are indeed exacting; she must not only be motherly and practical, but she must also be a cultural guide, able to create a beautiful home. This artistic taste will show itself in the clothing of her

"children." In an up-to-date institution a competent seamstress makes the clothes for the younger girls and the older ones are taught to cut and sew their own dresses. The dress allowance by this method goes much further and the pupils proudly realize that they are recognized at the public school as unusually well and appropriately dressed. This is an invaluable training both in economy and taste.

SOME people are under the impression that a child who has lost one or both parents is so desolate that she is indifferent to her surroundings. On the contrary, such children need more beauty in their lives than those who have other compensations. The monstrosities of discarded trash from the normal home, sent in on "Donation Day," are not good enough for the "orphan." Like a college girl, she has today a room with one or two roommates chosen for their congeniality. The girls themselves purchase and make-up pretty inexpensive hangings, and paint the furniture to match. They are taught how to hang their pictures on the wall correctly and how to grow ivy or other simple plants instead of artificial flowers. Perhaps the room is brightened by a canary bird in its cage or some fishes in a bowl; a sense of beauty is in the heart of every girl and boy. There are institutions fortunate enough to possess fine portraits and family heirlooms from the donors. However, anyone can procure paintings and etchings from the Philadelphia Circulating Picture

Club; these pictures give the children a sense of artistic values. Italy has known how to cultivate this sense for centuries and so produced great artists from the poorest families.

In addition to music lessons, the pupils go to good concerts, often paying for their seats out of their "pin money." Attendance on good plays is encouraged and only the best moving pictures are allowed. As a result of such guidance it is not surprising that classical records on the victrola are the most popular. The girls are taught to listen silently to good radio programs because they understand that music and talking do not go together. Of course dance records have their place, though they are restricted to one evening a week.

The art of reading is easy to cultivate where good books and magazines are freely distributed in practically every room, besides the library. And is there anything that creates more of a homelike atmosphere than books?

The need of sports is of course not forgotten. A private tennis court is invaluable and adds greatly to the ease of inviting boys to the house. For great importance is attached to friendships with the opposite sex as part of a well balanced life. To this end there are waffle parties, impromptu dances and in fact open house as in a normal family. A relative enjoys having dinner and sharing the brightly lighted cake and the joy of a small gift with the birthday child who celebrates this most auspicious occasion. However, a birthday celebration is tame compared to the great day for children, Christmas, where they not only receive presents but freely give of their handicrafts. Another feature of Christmas is the singing of carols for the less fortunate.

THE modern manager of an institution knows the economy of possessing an expert cook and providing the best food. She notices how it makes the scales go up and the doctors' bills go down. While the general physician and the dentist are paid by the month, specialists are called in for serious illnesses. A month at a first-rate camp adds greatly to establishing that health which spells happiness and ease of mind.

After graduation from the public schools careers are sought according to the ability of the individual. In many cases the graduates are found worthy of college education. It has been interesting to watch the subsequent careers and see how a higher education has not only enriched personality but also increased earning ability. Not only are those proud who are responsible for such careers but the students themselves are proud of their association with an endowed institution of high standing where the pupils are no more looked upon as objects of "charity" than is a Harvard College student so regarded whose tuition is far from covering the expenses of his education.

If Eliza Howard Burd, the beneficent founder of the Burd School in Philadelphia which is an institution for fatherless girls conducted on the lines which have been indicated, could look upon the continuation of her good work started in 1856, she would certainly be convinced

that the development had transformed her endowment into a new and better institution than she originally planned and would cordially approve of the policy of the Trustees and of the administration. She would feel that the death of her eight children, a loss which prompted the foundation of the "orphanage," had not been in vain.

Is it not absurd to say that the worst home is a better environment for a child than such an institution?

Convention Issues

Reported by

WILLIAM B. SPOFFORD

WHATEVER the General Convention is to do about rural work, at least it seems to be the opinion of those who are at it that rural pastors should not be asked to minister to the spiritual needs of their people and at the same time make their living, or part of it, by operating small farms. We have already presented you with the opinion of the Rev. George Gilbert, rural pastor-expert of Connecticut. Now comes a letter from the Rev. George H. Boyd, youthful pastor in Bucks County, Pa., confirming this opinion. He writes: "Some fellows seem to take pleasure in jumping on the poor rural parsons. It seems as though the 'city fellers' feel that a country parson—missionaries by title—should be able to run farms and missions at the same time. Most missionaries could do it and would do it if it were the wise thing to do. But it isn't practical.

"I have been out of the seminary but a short time. I refused to believe the old fellows and took a chance running a small farm, but now I have learned my lesson. I cannot live alone, serve two missions, visit, form organizations, feed pigs, chickens and ducks and do all of them right. Just today I had a couple come to arrange for a wedding. I had just finished three services and cooked my own dinner. I had been feeding the pigs. Now pigs and weddings don't mix, either in the city or the country. I had to wash, change my clothes, put out the dog—and all the time the young couple waited patiently while the rain played a tune in the buckets under a leaky roof.

"It might be well if the Church helped the poor rural parson to stick to his job of being a real Christian clergyman instead of asking him to be a jack-of-all-traders and a master of none."

Another who shares the same opinion is the Rev. G. B. Macnamara who is the rector at Dickinson, N. C. He sees no more reason why rural clergymen should earn their living at farming than that professors, doctors, lawyers and school teachers should "join the noble army of martyrs and give their services freely to be acclaimed by a grateful though greedy public."

THE Rev. Charles Herbert Young of Waterloo, Iowa, believes that the times call for a bit more self-sacrifice on the part of everyone, including the

clergy. "If we could arouse in the hearts of our fine young men more of the joy of service for the Master's sake, in new and old fields where work is hard and funds scarce, maybe we could help find a solution to some of the anxieties of the National Council and the bishops. Do you not think there are young priests today who would be willing to go out as the Omaha Associate Mission group did, with small salaries (we had \$15 a month) and the delight of a central house where all meet for study and devotion together to keep up their spiritual and intellectual life? Why must the Church be forever emphasizing that we must pay our men so many dollars and a house? I wager that there are scores of fine young men who would respond if bishops would give them the chance and establish centers of spiritual force in their dioceses."

The Rev. Charles Hill, rector at Ballston Spa, New York, expresses the hope that the Convention will take action looking to more thorough theological education of candidates for the ministry. "Now that the Church has fewer positions to offer," he writes, "she has an opportunity to get far better men by greatly stiffening the requirements." The great need, according to Mr. Hill, is a thorough knowledge of the Bible in English, a knowledge of the Book of Common Prayer and of the position of the Anglican Church which can be gained through a study of Church history. "Sometimes I have felt that our seminary professors have been far more interested in expounding theories than in the more prosaic work of seeing that the students learn how to do their jobs after they graduate from the seminary."

Mrs. J. W. Lethaby of Portland, Oregon, issues a strong protest against Intinction, which she feels overthrows all the beautiful symbolism of the chalice, and the use hallowed by unnumbered generations. "And don't have laymen administer the chalice or preach in our churches. With Unitarians and Modernists in our 'high places,' with Anglo-Catholics practically dropping everything out of the Prayer Book except the Eucharist, with a 'union church' in India considered, with endless tiresome and useless innovations perpetually proposed or practiced, it seems to me our dear old Anglican Church is riddled with heresy and church going has lost all the charm and enjoyment of bygone years. Fussiness in place of devotion—formalism in place of worship—elaborate music, not 'making melody in the heart to the Lord.'"

Mr. H. G. Brant, layman of St. Paul, Minnesota, is all for a revision of the hymnal. In fact after forty years of choir work he feels that our Church has so completely lost the art of congregational singing that he resigned from the choir, attends the early service at his own parish, and then goes to some Evangelical church where the congregation really sings. He is of the opinion that our congregations do not sing these days because our present hymnal has so altered hymns that they are no longer familiar.

Mr. Ira W. Stratton, layman of Reading, Pa., a world-wide traveller, says that we have no business even contemplating giving up any of our foreign mis-

sionary work. "Without the spread of Christ's Kingdom to all nations and to every creature the world would be given over to exploiters and we, in our fancied home security, would soon be menaced by unknown powers and hordes. War or peace; exploiters or unadulterated Christianity—missions certainly have a vital bearing on these questions. Perhaps some errors and mistakes in methods and personnel have been made, but evidences seen in Asia, Africa, the islands of the sea and in many foreign lands testify to the abundant good done or wrought by missionaries for the people in those far off lands."

Finally, for this week, the opinion is expressed by Mr. Warren Kearny, layman of New Orleans (who will be remembered as the boss of the New Orleans convention), that the Convention should give more thought to ways and means of increasing contributions for the national work of the Church, rather than to seeing where we can cut down expenses. "Perhaps we have been relying too much upon machinery. We must get down to the individual in the parish and let him realize just what the Church is facing, just what the consequences will be if funds are not forthcoming. It probably will be best if we can avoid discussion of the annual budget and go back to the three-year basis, so that parish and diocese may know definitely what amount the Church suggests to be raised, even if it is not considered as a quota assigned. As a matter of fact there is very little difference between the suggestion and the quota."

How about your opinion? And have you yet sent in that order for a WITNESS Bundle, to start either with the September numbers when we are to run articles on Convention matters, or with the Convention itself. Do your people, as well as us, a favor by seeing that THE WITNESS is on sale at the Church each week. And please, send in your order early.

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FEDERAL COUNCIL RELEASES LABOR SUNDAY MESSAGE

The Federal Council of Churches has released the following Labor Sunday Message with the request that it be read in churches on Labor Sunday, September 2nd:

American business and industry stand at the judgment seat. An administration pledged to the welfare of the forgotten man has announced its purpose to bring about such economic adjustments as will result in work and a living wage for all, under conditions in the establishment of which the worker has a voice through representatives of his own choosing; to promote constructive co-operation instead of disastrous competition in business; to secure a more just distribution of the wealth of the country in order that our vast resources may answer the human needs hitherto unmet even in years of prosperity; to afford relief to the sorely beset farm population of the country; to accomplish the release of children from premature toil and their return to school and to an adequate preparation for the responsibilities of life; to effect economic planning in the place of the adventurous but socially disastrous individualism of the past.

The measures proposed are of human origin and therefore fallible. But the purposes sought are divine in their character, if, as we steadfastly believe, the heart of Jesus Christ is a revelation of the divine. He cared whether men were cold, or hungry, or sick. He felt the woes of those in bondage of any sort, and longed for their freedom. Many goals sought by the present leaders of American affairs are indisputably in harmony with the purpose and spirit of Jesus. Whether these goals will be attained will depend upon the wisdom of separate measures adopted, upon the character of the economic system itself, and certainly upon the spirit of those in control of our economic life. If they can replace lust for personal power and profit by devotion to production and distribution for the common good; if they can look beyond the interests of their own class to the good of all the people; if they can rise to the realization that isolation is folly and that there cannot be a prosperous America in an impoverished world; if they can achieve a consciousness of the stewardship of their talents and their property, history will vindicate them as it writes the story of their emancipating leadership in a day of great crisis.

Labor is also on trial. While the difficulties of organization at a time of vast unemployment are very great and the opposition serious, labor has

MAIL THE COUPON

ON THE next page is a coupon for the ordering of a WITNESS BUNDLE, which we hope will be used by the clergy reading these pages. The September numbers will carry special articles dealing with General Convention issues, with the October numbers devoted, of course, to Convention news. We will greatly appreciate your co-operation. The price of the paper in bundles is 3c a copy, the paper to sell at the church for five cents. May we also suggest to the laity that they call the Bundle Plan to the attention of their rectors? Many thanks for your help.

an opportunity to gather the working men of America into a national federation of mutual loyalty and service, and to promote those compacts which will stabilize industry and secure to labor the benefits of generously rewarded efficient toil, while protecting the just interests of industry and the public. The verdict upon labor leadership is now being written. Will it record the operation of an inflexible purpose to include all toilers of every race and industry, whether skilled or unskilled, in the membership and service of their organizations? And will it reveal that the underprivileged and dispossessed, if adequately supported in their right to organize by government, industry and the public, can claim and win their human rights and privileges without the hatred and bitterness of class war?

The general public is at the bar of judgment. The measures now being tried and any others which give any promise of a cure of our social sickness, demand an integrity, a spirit of fair play, a capacity for long views, a willingness to surrender personal privilege and to share, such as have seldom been sought at the hands of any population in peace time. The inauguration of a New Era largely awaits the appearance of enough new people with new social outlooks and attitudes. Codes alone cannot give us a better society. There must be consecrations, too.

The church also is on trial. How can it urge cooperation in economic life, and at the same time be unwilling to move forward in effective cooperation among denominations? Can it call forth devotion to the public welfare and create social leadership of extraordinary courage, unless its ministers show equal devotion and courage in social interpretation and action? Can the church foster social idealism and inspire resolute action to break the power of en-

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

I had an interesting time the other night trying to convince a flock of big business men that we were in a world quite capable, as far as physical equipment is concerned, of giving everyone abundance and security—both desirable in my opinion. Already having abundance and thinking that they have security, many of these men could see the need for neither and met my arguments by talking eloquently about the virtues of a disciplined life of poverty. One of the most effective gentlemen present was an aged clergyman who was quite convincing as he explained how he had spent a lifetime doing God's work, with his only security a supreme confidence that God looks after His own. "I have never had security in this life, but I have always had my work to do in God's vineyard ministering to individual souls, and He has cared for my daily needs and those of my family."

It was all very pretty and sweet, but I nevertheless think that a clergyman is in a very different position from the millions of workers whom I was pleading for. Here is a man who is a skilled mechanic. He has a family and he wants to continue to work in order to maintain his family. But through no fault whatever of his own he suddenly finds himself without a job. He spends months tramping about searching for one. His family is split up among the various relatives who are still fortunate enough to have something coming in.

Now I maintain that to talk to a man in such a plight about the lilies of the field—you know, not a sparrow falls, and are not ye of more value than many sparrows—is to invite a bust on the nose. And it isn't going to ease the situation any for you to explain that you have always put your trust in God and He has therefore provided for you and your family. The simple fact of the matter is that there is no group in the country more secure than the clergy, even if few of us have got money in the bank. We have a trade union that makes the bricklayers, even in their heyday, look like a bunch of pikers. They know that it won't help the craft any to have too many bricklayers around. So they require an apprenticeship. Young men work on the job learning their trade for two or three years, and then are admitted to the craft as full pledged master bricklayers. We—some of us—complain about this on the ground that any man in free

America should have the right to be a bricklayer if he wants to, without being hampered by any silly union restrictions.

But what do we do in the union of the clergy? We require a man, first of all to become a postulant. Next we require him to become a candidate, with a complaint recently coming out of the diocese of Central New York that we are not strict enough about our rules of admission. Then to a seminary for three years. The candidate then appears before a board of examiners and if he successfully passes the examinations he is ordained deacon. After this apprenticeship of one year he goes again before examiners. Finally he is ordained priest. We protect our trade very well indeed, it seems to me. Once in, we are master craftsmen in one of the biggest business organizations in the country; an organization that spends millions of dollars annually. And we have an organization behind us that means to see that all of us are at least decently provided for, and has done so reasonably well in spite of some complaints of late. After all the number of unemployed and destitute clergy is nothing when compared with other groups. Then, to top off our security, we have a model Pension System, with the premiums coming not from our own wages, as they do in practically every other system, but from the pockets of our employers. One might go on to say something about half fare railroad rates, passes on the railroads, discounts at the stores and all the rest of it, but possibly I have said enough to convey to you my conviction that we are a very privileged group. And because we are I think we should be a bit slow in contending that the only security worth having is trust in a loving God Who will supply our every need. If we became too convincing we might talk ourselves out of our privileges. It is much more sensible—and more Christian too I think—to insist that everyone have at least the security that we ourselves enjoy. That, and a lot more, would not be a difficult thing to manage either if we really got down to it, but of course that is another story.

* * *

A Work in Chicago's Forgotten District

Chicago's "forgotten" district is no longer forgotten, as far as the Church is concerned at least. On the southwest side of the city, between Archer Avenue and the Chicago River, is a territory which long has been referred to as "forgotten." Little attention was given to the district or the people who lived there.

This summer the House of Happiness, a Church settlement in the Stockyard area, undertook to bring a ray of light into the lives of thousands of poor children there. Under the direction of Miss Bertha Moore, head resident, the House obtained quarters for a branch at 2713 Crowell Street and today the place is a beehive of activity with children from one to fourteen years of age as clients. The first day the center opened, eighty children enrolled in the classes and groups scheduled.

Tap dancing, rhythms, handwork, playground recreation, folk dancing, puppets, dramatics and rhythm band are among the recreational features of the program. Twenty-four workers from the Emergency Relief Commission have been assigned to the House of Happiness in addition to the regular staff of the settlement, to carry forward this summer program.

During July, 10,000 were recorded on the various activities and Miss Moore says that even this number is being exceeded during August. In addition to the "forgotten" district center, the House of Happiness has established another summer branch at Christ Congregational Church on the southwest side and is carrying on its usual program at the settlement. Thus the Church is brought into contact with thousands who otherwise would not be served. Mrs. Langdon Pearse of Christ Church, Winnetka, is president of the directors of the House of Happiness.

* * *

Presiding Bishop Returns From Europe

Presiding Bishop Perry returned from his European trip on August 20th and officiated that day at noon-day prayers at the Church Missions House. In his brief address he paid tributes to Bishop Overs, Bishop

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Faber, Dr. Teusler, Mr. Charles A. Tompkins, assistant treasurer of the Council, and Mr. Walter Wilcox, a member of the Church Missions House staff, all of whom died while he was abroad.

While abroad Bishop Perry participated in the Convocation of our Churches in Europe, the continuation committee of the Lambeth Conference, and other gatherings of note. His presence at the Lambeth Continuation Committee marked the first time that a Bishop from the Church in the United States has taken part in these deliberations.

* * *

Daughters of the King Convention

The program of the convention of the Daughters of the King, to meet in Atlantic City from October 5th through the 9th, has been announced. It is to open with a quiet hour to be led by the Rev. Leicester Lewis of Philadelphia on the afternoon of the 5th, with the opening service that evening at St. James', at which there will be an address of welcome by Bishop Matthews, a response by Mrs. George H. Ames, president of the order, and a sermon by Bishop Stires of Long Island. The convention is to remain in session through the 9th with the following on the program: the Rev. Warren W. Way, Mrs. W. J. Loaring-Clark, Miss Martha Kimball, Miss Emma J. Hall, Mrs. Leon C. Palmer, Mrs. C. Herbert Gale, the Rev. Charles H. Arndt, the Rev. Karl M. Block, Mrs. W. W. Pedder, Mrs. G. E. Hutchinson, Mrs. T. G. Shannon, Bishop Penick of North Carolina, Bishop Stewart of Chicago, Bishop Darst of East Carolina and Bishop Rogers of Ohio.

* * *

Active Church Worker in Jersey Dies

Mrs. Mabel Van Unyse Brewster, prominent in Church work in the diocese of Newark, died at her home in East Orange on August 16. She was on the board of a number of diocesan organizations.

* * *

Young People Meet in Wyoming

The first annual Young People's Conference of the Missionary District of Wyoming was held at St. Michael's Indian Mission, Ethete, Wyoming, August 10th, 11th and

12th. Representatives were in attendance from all the young peoples groups in the state. This was the first conference of this kind and there were some 65 in attendance. Bishop Schmuck was Chaplain of the conference. Lectures and addresses were given by Dean Hastings, Rev. Messrs. Swezy, Smith and the Bishop. St. Michael's Mission with its many buildings and fine grounds and Indian surroundings made it an ideal place for the conference. Plans are being made to have it an annual affair and will be known as the Ethete Young People's Conference. The one just held was a great success and the young people are enthusiastic about a much larger gathering next year.

* * *

Death of Miss Edith Williams

Miss Edith Williams, Churchwoman of Massachusetts, died last week of heart failure while attending the social justice conference of the Society of the Companions of the Holy Cross held at Adelynrood, the society's centre at South Byfield, Mass. Miss Williams was not only active in Church affairs but was also a leader in the Socialist party having been their candidate for lieutenant governor a number of times.

* * *

Religion Can Make Unique Contribution

At a clinic of theological students in the Psychopathic hospital, Worcester, Mass., Dr. Charles R. Zahniser, professor of applied Christianity in Boston university, emphasized the ministry of the pastor to "sick souls." "The minister has much to learn from physician and social worker;

but he is not to copy either, for religion has a distinct contribution to make to minds in conflict, particularly in cases marked by anxieties and fears, by feelings of inferiority and depression, or by individual urges for which no wholesome outlet has been found. In all of these, religion furnishes a basis for faith in God and the worth in his eyes of every soul and satisfying goals, all of which have values for sick souls that nothing else can afford. With more than half the hospital beds in America occupied by persons suffering from mental disturbances, and crime

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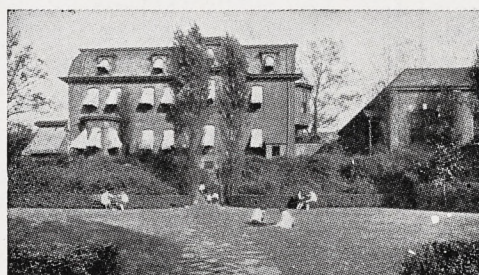
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on the increase because so many have not the moral stamina to withstand the strain of our increasing complex social life, the work of the skilled physician of souls daily increases in importance."

* * *

A Parish That Has Adversity

Two and a half years after the burning of St. Luke's Church, Vancouver, Wash., the oldest church in the diocese of Olympia, the parish hall also burned down. Following the building of a new church in a more residential district of the city, the parish house had continued to be used for church school and other purposes. After the dedication of the church the rector, Rev. Coleman E. Byram, became very ill and had to resign. Following the burning of the parish hall the priest in charge, the Rev. R. Franklin Hart, also became very ill and died on August 10, Bishop S. Arthur Huston conducting funeral service in Vancouver and interment at Olympia, Wash., where the Rev. Mr. Hart had been rector for seventeen years, having also served as deputy to general convention, examining chaplain and chairman of diocesan departments. He was 55 years of age.

* * *

Sees No War With Japan

War between the United States and Japan is highly improbable, Bishop Shirley Hall Nichols of Kyoto, declared last week upon his arrival in Chicago from the Orient. Bishop Nichols is on his way east and will be present at General Convention in Atlantic City in October.

"After twenty-three years in close

comradeship with the Japanese common people, I do not hesitate to say that the talk of war between Japan and the United States is contrary to the mind of the Japanese people and quite unnecessary," said Bishop Nichols. "On the other hand, such talk may so blind us on both sides of the Pacific that war may come, but I believe that Japan will never undertake war with the United States unless responsible or irresponsible parties so insult her that her national honor demands war. Honor, in other words, may eventually compel war; no other motives will as far as I can see."

Bishop Nichols said Japan has experienced an economic depression for the past seven years, adding that conditions at one time were much worse than in this country. During the past two years, he said conditions have been on the up-grade in Japan due to re-adjustments to the existing situation, the inflationary policies of the government, and military and industrial activity with regard to Manchuria.

Bishop Nichols expressed the hope that the United States will speak frankly and honestly to Japan on all important questions arising between

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the two nations, as a means of preserving peace. The Bishop is the guest of his schoolmate, the Rev. Thomas Bellringer, rector, Church of the Holy Nativity, while stopping in Chicago.

* * *

New Dean of Milwaukee Cathedral

The Rev. Henry W. Roth of St. Luke's, Racine, Wisconsin, has been appointed dean of All Saints' Cathedral, Milwaukee. He has been the rector of the Racine parish for five years.

* * *

A Bit on the Movie Boycott

Here is a snappy bit from the Rev. Francis P. Foote, of All Saints, Pasadena, California: "The piece in the July 26th issue of THE WITNESS about the Censorship of the movies, moves me to take my typewriter and dash off a few words. It seems to me that the Civil Liberties people have gotten off very badly on the wrong foot this time. Inasmuch as they have rendered good service in insisting on the right of minorities, I was surprised at their attitude in this clean-up move. The statement you quoted seems to me wrong on at least two counts:

"1. Nobody is talking about censorship. This movie reform, which Episcopalians should be proud to say, was really started by Guy Shipler of the Churchman, is not like prohibition. If a few, or a lot, of long-suffering American folks, decide to lay off some of the cheap stuff pouring from Hollywood, who says they shouldn't?

"2. The article talks about the suppression of minorities. Poor old minority, the movie magnates, feeding off the dimes of young boys and girls! Don't see how the Civil Liberties, with their usual dislike of vested interests, can weep much over the movie crowd! How about a little interest in the freedom of American parents to raise their offspring in their own way, without turning them over to the tender mercies of the pseudo-artists of Messy Pictures, Inc.

"It happens that I tried recently

my own feeble attempt at a sermon on the movies; and I was surprised that the young people of the parish expressed the most positive approval. They said they felt that way about the pictures, and wanted to take part in any way they could. This from a live crowd too, of high school and college age.

"Yours for THE WITNESS; it's a great little paper."

* * *

Chicago Church Struck by Lightning

Christ church, Chicago, was damaged when struck by lightning during a terrific electrical storm Wednesday morning, Aug. 15. A bolt struck the stone cross on the front of the church, and ripped through the roof. The falling stone crashed through the vestibule roof and demolished it. Estimates of the damage were placed at several thousand dollars.

* * *

A Matrimonial Code Is Needed

The Rev. Heber C. Benjamin of Pueblo, Colorado, thinks that it might be a good idea to have a matrimonial code. He writes: "The NRA hasn't done much to relieve the depression as far as weddings are concerned. I had my first wedding of 1934 last week and received \$1.06. That is one dollar and six cents, not one hundred and six dollars."

* * *

Bishop Larned Receives Bequest

By the will of Arthur H. Scribner, former president of the publishing company of Scribner and Sons, Bishop Larned of Long Island, is to receive \$25,000 upon the death of Mrs. Scribner, wife of the deceased.

* * *

Death of Prominent Kentucky Layman

The diocese of Kentucky has sustained a severe loss in the death of George Herbert Stansbury which occurred at his summer home on Long Island recently. He played an important part in the Church's work in Louisville and in the diocese, being for many years the treasurer of the diocesan board of missions, a mem-

ber of the diocesan program committee and a delegate to five General Conventions. He was a member of Grace Church, Louisville.

* * *

To Discuss Pacific Action in Conflict

A conference of the Fellowship of Reconciliation is to be held at New Haven, Conn., October 12-14, for the

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eastern states, at which the general theme is to be Pacifist Action in Conflict Situations." The leaders are to be Muriel Lester of Kingsley Hall, London, Professor Walter Rautenstrauch of Columbia, one of the original Technocrats about whom we heard so much a year or so ago, Edward Richards of the Tennessee Valley Project and Professor Hornell Hart of Hartford Theological Seminary. The Rev. Nevin Sayre of our Church, who is the secretary of the F.O.R., is to give a survey of the European situation, he having spent his summer there.

* * *

Sunday For the Everyman's Offering

The Everyman's Offering is asking each clergyman of the seventy-three dioceses participating in the movement to set Sunday, September 9th, aside as Everyman's Offering Sunday. On that day, he is asked to do everything possible to reach those who have not responded to the call of the laymen of the Church in this undertaking to raise \$500,000 for the 1934 budget. Many of the dioceses have been quietly organizing for the September campaign, and the diocesan chairmen are reporting much awakened interest and enthusiasm. Mr. Taft is planning to spend considerable time in the east during the early part of September, and national headquarters reports a heavy demand for supplies.

* * *

Fine Clergy Conference at Sewanee

The third year of the Sewanee Clergy School closed, on August 17, the best session of its history. Not only was there an increased enrollment, but the spirit of its work, fellowship and worship marked a high point. Most of the dioceses of the fourth province were represented; and in addition the dioceses of Massachusetts, Missouri and Oklahoma.

Bishop Gribbin's course on "The Office and Work of a Priest in the Church of God" brought to the group the richness of experience of a true pastor. It was a course filled with inspiration and refreshment. Bishop Mikell, the director of the school, gave an illuminating approach to history through Christian biography, and clothed the dry bones of dates and events with the living flesh of great characters in the life and development of the Church. Dean Nes, of Christ Church Cathedral, New Orleans, conducted a devotional period which awakened the men to a deeper realization of the significance of their priesthood and of the place and power of prayer in the cure of souls. Dr. R. J. Colbert, chief of the bureau of economics and sociology of the University of Wisconsin, led the school through the

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mazes of "The Program of Adjustment" to the sweeping and rapid changes of the present day. It was a course fraught with much discussion and debate. Dr. Colbert's approach was essentially constructive; and not the least valuable feature of it was the vital Christian faith of this devoted and distinguished layman of the Church.

Of the open forums in the evenings, special mention should be made of the one on war. The overwhelming—but not unanimous—conviction was that all armed conflict among nations is contrary to the mind of Christ and should not have the sanction and support of the Church.

The Sewanee Clergy School is the youngest division of the Sewanee Summer Training School which this year is celebrating its twenty-fifth anniversary. Bishop Mikell of Atlanta, is the director of the Clergy School, and the Rev. R. Bland Mitchell, rector of St. Mary's Church, Birmingham, Alabama, is the associate director.

* * *

New Auxiliary Branch in Mexico

A new branch of the Woman's Auxiliary has been organized in the

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mission of San Sebastianito, in the state of Jalisco, Mexico. This little church is under the care of Christ Church, Guadalajara. Some members of the Auxiliary of Christ Church visited the women of the smaller mission, roused their enthusiasm and helped organize the new branch. Each of the six missions in the state of Jalisco now has a branch of the Auxiliary. * * *

Bishop Binsted in Charge of St. Luke's

Bishop McKim, of North Tokyo, Japan, has appointed Bishop Binsted missionary bishop of Tohoku, temporary successor to Dr. Rudolf B. Teusler, as director of St. Luke's Hospital, Tokyo. Bishop Binsted was chaplain of St. Luke's for a considerable period prior to his elevation to the Episcopate, and it is

in this connection that he won the confidence and esteem of Bishop McKim which led Bishop McKim to present the present Bishop Binsted to the House of Bishops for election and consecration into his present office. Bishop Binsted cables that he has accepted the appointment and as a result will not be able to come to General Convention. * * *

A Test for African Tribesmen

Young African tribesmen are not admitted to the Church at Holy Cross Mission in Liberia without careful and thorough training. A class of forty "hearers" has recently been formed, who will be under regular instruction for a year before they are made catechumens, and then another period of training follows be-

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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, 10 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

Flatbush, 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.

fore they are baptized.

A simple and dignified ritual in keeping with native customs marks their admission as hearers, the earliest stage. At its conclusion, each receives a small cross. The questions they are asked are these, translated into two languages, Gbande and Gizzi:

What do you want? (The answer, I want God's cross.)

Will you promise to keep God's laws?

Will you promise not to use pagan charms?

Will you promise not to use divination, nor to obey a diviner?

Will you promise not to sacrifice to spirits, and if others sacrifice meat, will you promise not to eat that meat?

Will you promise to have one wife only (or husband), to be faithful, and not to follow any other?

Will you promise to pray to God every day, to come to church on Sunday, and to come when they call you to hear God's word?

FEDERAL COUNCIL RELEASES LABOR SUNDAY MESSAGE

(Continued from page 8)

trenched selfishness, if large sections of it deny or are indifferent to the social implications of the gospel?

Were a prophet of Israel to arise

among us he would again take up the cry of yesterday: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow." And should Jesus stand once more in our midst, we would hear His voice saying, "I was an hungered and ye fed me, naked and ye clothed me, thirsty and ye gave me drink. Inasmuch as ye did it unto the least of these, ye did it unto me." The best way to feed the hungry, clothe the naked, give drink to thirsty bodies and souls, is to make it possible for them to provide for themselves. Such provision waits not upon technical skill only, but upon the birth in our hearts of the spirit of Him who saw every man as God's child.

A truly Christian concern for people calls for the careful scrutiny of reform measures. We want no slight healing of the hurt of our people, no crying, "Peace, peace, when there is no peace." There are grave questions which must be answered. Can the removal of land from production be the Christian answer to cries of hunger around the world? Can an arbitrary inflation of money such as has been proposed in some quarters be the straight road to justice between debtors and creditors? Can a

system built about profits yield an adequate development of personality? Can liquor sold for private profit and taxed for public revenue enrich a people? Can huge military and naval expenditures be looked on by any sane man as a contribution to world peace?

As churches we cannot give the final word upon economic schemes, but in the name of Christ we must pass judgment upon the results of every social economy. We must inquire as to the actual number of unemployed, the degree to which the organization of labor and of consumers has advanced in comparison with the organization of employers, and the net gain in the redistribution of income and purchasing power as reflected by more rapid advance in wages and consumer income than in the cost of living. And we must insist that economic experiment shall proceed until it evolves a social order in which men and women everywhere shall have a real opportunity for the good life.

Once again we announce our purpose as churches and religious organizations to help recreate men and women in the spirit of Christ so that there shall be in America an increasing body of citizens whose master passion shall be the building of the Kingdom of God.

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