

The **WITNESS**

CHICAGO, ILL., JUNE 6, 1935

Honest Witnessing

by

HENRY K. SHERRILL

The Bishop of Massachusetts

THERE are those who criticize the Church because of apparent alliance with capitalism, who in return would identify the Church with socialism. My answer is that the Church must be made up of all shades of opinion. The Church must give her message to sincere individuals in every party and group, for only so can more sincere truth be achieved. We need radicals to stimulate conservatives, and conservatives to temper the point of view of radicals. In my opinion, considering our background and constituency, we are in greater danger of too great caution than of unwise and hasty action. But the real point is that each one of us be sincere and active in witnessing unselfishly to the truth as God has given it to us.

Message of the Week

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THE FORWARD MOVEMENT

An Editorial by
BISHOP JOHNSON

RECENTLY we called in Denver a meeting of clergy, laymen and lay women to discuss the Forward Movement. It was a very representative group and they were intensely interested in the subject, but rather bewildered as to what sort of action they should take in order to be loyal to the Church's call. The communication from the commission was read. If I were to criticize it I would say that it was too long to be concise. Like so many excellent sermons it had too many points for the mind to retain.

After all one finds the essentials of a forward movement in the baptismal vow which puts the emphasis upon what shall I be as a child of God rather than on what shall I do. My duties necessarily are related to my station in life. It is impossible to provide a manual of duty which will equally apply to the woman who gave two mites, to the leper, the woman who was a sinner, Caiaphas, St. Paul and St. John. The common denominator of these lives consists in three things; first, their attitude toward God which will determine their conception of Him and their duty of worship. It should be the aim of each of these to posit a God whom they can love because He is a God of love.

Second, their attitude toward their neighbor which should be neither one of patronizing superiority or self-centered indifference. Here also it is more a question of being than of doing. The thing that you do will be determined by what you are and if you are egocentric then anything that you do is wrong and will be resented. This is what makes it hard to speak to your neighbor about religion. You live your religion and talk to him about that in which you have a mutual interest. Before you can talk to him about religion it must, to be helpful, come from this approach of mutual interest.

Third, their attitude toward those obligations which religious belief involves. It is quite characteristic of human nature to want to get the maximum returns from a minimum of sacrificial effort. I believe that the greatest need for the Church to be attractive is for its members to be winsome. This involves a religious practice that is sincere in its worship, courteous in its social contacts without bitterness toward others, and without egotism as to its own rectitude.

I CANNOT work myself up into a frenzy because fifty percent of Americans have no religion. It may be that fifty percent of Americans would reject Christ if He were to appear in person. Our Lord addressed the beatitudes to those disciples who followed Him into the mountain and frankly said that He would not cast His pearls before swine. We can't impose religious truth upon those who prefer to gratify their animal nature. And it is no more the fault of the Church that certain types regard it with contempt than it was the fault of Christ that the mob rejected Him.

True, it may be the fault of Churchmen that certain souls who are seeking light are repelled by our failure to let our light shine, but even if the Church were composed entirely of saintly characters I have known both college professors and hardened criminals who would reject its message.

If we could only learn two things, first that we have no right to estimate the Church's success in quantitative terms because in Sodom and Gomorrah the more it was true to Christ the more it would have been despised. This is a factor in the equation that the Church cannot control because Christ could not control it when He lived among men.

And secondly we need to learn, bishops, priests and laity alike, that the vital thing in life is that the right thing be done, not that we personally are the ones that have done it. This is so evident when a bishop is solely concerned with his diocese, a rector with his parish, a layman with his local interests. The ego can be just as deadly in spiritual things as it can be in the pomps and vanities. If we could only realize that whether we do little or much is not nearly so important as it is whether we do that which we do for the glory of God, and not for our own conceit. The Pharisee was intensely religious and offensively so because he himself was the center of his spiritual world.

IN TALKING with an officer of the National Council he said that it was very difficult for the National Council to relate itself to the Forward Movement because the Council had to have money to do its work and for some reason the Forward Movement had to

fight shy of money. I wonder why? Is money so sacrosanct that it has to be treated deferentially or is it so unimportant that it can be neglected? It seems to me that money represents time and labor and I do not see how the Church can take its part in a world's program without expressing its interest in terms of money. Is money something that we can withhold from God and still serve Him as we should?

I fully understand that campaigns which are chiefly financial are apt to be ineffective in the long run, but on the other hand God forbid that Christians should be so devoted to their pocket-books that they must be entirely divorced from their Prayer Books. Let money take its proper place as one of the ways in which the realities of one's religion has to be tested.

One admires the caution with which the commission is approaching the Forward Movement. So far it has proceeded upon sound principles, fully cognizant of the fact that it is very difficult to analyze spiritual values in order to arrange them in a concrete program, other than that contained in our baptismal or ordination vows.

We have offered space in THE WITNESS for the consideration of the Forward Movement through a series of articles that will begin in the early fall, prepared by outstanding leaders. We need to think the whole thing out together, realizing that the Forward Movement belongs to every member of the Church. We need also to be patient with those of the commission, and others, who are giving their time and effort to a revaluation of our obligation as Christ's disciples.

THE KINGDOM OF GOD

By

W. G. PECK

THE Lord's Prayer teaches us to pray that God's kingdom may come and that His will may be done on earth as it is in heaven. I cannot imagine any intelligent employer supposing that this prayer is answered by the present economic arrangements obtaining amongst men. And it is impossible to argue that the kingdom of God may come in due time, but for the present we have to adapt ourselves to the world as we find it; for Our Lord instructed us to *pray* for the coming of that kingdom. If you are genuinely praying for a thing, you will work for it. It is dishonest and hypocritical to be praying for the kingdom of God, and at the same time to be working and voting for the perpetuation of the present system.

Perhaps the most we can do is to prepare for the coming of God's kingdom; for we do not know all that the kingdom may imply, and at all events, we cannot of ourselves produce it. But at least we know that it must include the employment of our human powers for the realization of a divinely given purpose; and we can discern two great fields in which at present our human powers are so distorted in their use as to prevent the doing of God's will in us and by us. If you have read the previous articles in this series, you will perhaps have observed these two fields, in which the whole direction of human method is in need of change, if we are to realize the true ends of our humanity.

The first is our approach to the necessary means of life. What is the present situation? We have only to name it in its essence to see that it is a disgrace to mankind. In a world whereof the material resources, and man's potential exploitation of them, are admittedly sufficient to supply all human needs upon a much higher level of economic existence than now obtains, nations are wrangling and jostling for markets, classes are posed against classes in stern conflict, millions are poor and despairing, and all men are fearful of tomorrow. Why is this?

To set forth the explanation fully would require a great deal of space; but there is now a considerable amount of literature available which discusses the question from the standpoint of Christian doctrine. Here I can only say that the fundamental cause of our world-poverty in the midst of world-plenty is that money, which is now associated with a certain social structure and a certain distribution of power, is persistently accepted as *wealth*; and that the exigencies of a capitalist social arrangement require that the factual wealth of the world shall be transformed into economic shortage through the artificial curtailment of the financial means of exchange. The central fact now confronting us is that we cannot at the same time take advantage of the enormous potentiality of modern production, *and also* preserve the social and economic balance of power native to the capitalist regime. *Either* we must remain artificially poor, and needlessly embroiled in competitive tariffs and armaments; *or* we must get rid of the capitalist-financial system. Therefore, if we are concerned for God's kingdom in humanity, we must set our minds to discovering the best means of giving to the world's population an immensely greater access to the world's goods.

I believe this will have to be largely divorced from the work-and-wages basis, because modern methods of production increasingly involve the appearance of more and more goods with the expenditure of less and less human labor. Unemployment is not a momentary and unfortunate accident: it is the introduction to a new social and economic order. What you, as an intelligent employer, have to decide is, whether for the sake of retaining your prestige and your power over human beings, you are going to seek the perpetuation of the present system; or, for the sake of the kingdom of God are going to accept in your mind a new order in which, because the work-and-wages basis shall have passed away, your present hold upon men

will also have passed away. This is what is up to you, at this stage of the world's history.

WHAT then is to be the relation between men, as they combine for the pursuit of their economic purposes? The present relation of employer and employed cannot be squared with the Christian ethic, because, in the first place, in the work-and-wages system, even despite the modifications forced upon it by the trade-union development, the employer is in a position of personal superiority secured by merely economic power. In the second place, there is in the normal commercial or industrial enterprise, no sharing of the ultimate purpose of the enterprise as between employer and employed. The employer, whether an individual or a corporation, has a purpose in regard to which the employees are more than instruments. And in the third place, the modern system, because of these factors, has destroyed personal relations between employer and employed, so that they meet, not as men, but as impersonal gadgets in a system.

If you are a Christian, you ought to want your work to be a potential mode of realising the communion of saints. Think of any ordinary business concern—I ask you! The old pretense that the employer is a benefactor in virtue of being an employer has not endured the hard test of practice. The common people are not always slow to recognize their benefactors; but do they cheer the boss upon his arrival each morning at the works? Do they crown the managing-director with rose-wreaths, when the balance sheet is presented? I think the sternest condemnation of the reign of capitalism in industry is that over one vast field of human life it has destroyed true comradeship and has produced a soulless mechanism which has for its spiritual effect an ugly and cynical suspicion.

The disappearance of the work-and-wage basis will be followed by the passing of the employer-employed relation. Nor is it necessary to suppose that we shall be asked to fly in the face of nature, and treat all men as if they were of equal intelligence and ability. In the divine economy, there is such a thing as natural leadership. If you have the gifts of leadership, if you possess acumen and energy and skill in organization beyond your fellows, they are to be used as a sacred trust, and your possession of them must not be regarded as your title to hold other men in thrall. After all, in what sense are such gifts *yours*? Work, under such leadership will be conducted more in the spirit of a team which follows and trusts its captain, and less in the spirit of galley-slavery. The fear-complex will be eradicated from it. And this will be good for everyone, not least those who have the task of leading. For as things stand at present the employer has been left by the growth of capitalism in a position false, immoral, and finally insecure. For his position is based upon a heresy—a heresy concerning the nature and function of man. But when we arrive at leadership, with true co-operation amongst the sons of God, we shall hear them once more shouting for joy.

This is the final article of the series, *An Intelligent Employer's Guide to Christianity*.

Let's Know

By

BISHOP WILSON

COMMUNION VESSELS

A CORRESPONDENT wants something said in answer to the following question—"Where did we get the Communion vessels as ordinarily used in that service?"

That, of course, means especially the chalice and paten. The chalice has been in use, in one form or another, as far back as we know anything about Church practice. We have no reliable information as to the kind of cup used by our Lord at the institution of the Last Supper though the possibilities of the now famous "Antioch Chalice" are most interesting. This chalice was discovered by some Arab workmen in 1910 as they were digging among some ruins in the modern city of Antioch, which was one of the most important centers of Christian activity in apostolic times. It consists of two parts, a plain inner cup set in a silver container which is elaborately carved with portraits of our Lord and the apostles surrounded with Eucharistic symbols. Experts declare it is first century work which means that this is certainly the earliest representation of Christ. Such a beautifully worked container indicates that the inner vessel must have been considered of very special value. In early days a great cathedral was built in Antioch which was the repository for many precious possessions. In the fourth century when Julian the Apostate made his attack on Christianity, this Church was ordered closed and the treasurer was asked to turn over the treasures. Even under torture the treasurer refused and concealed many of the objects entrusted to him. Perhaps this was one of them which disappeared and remained unknown for all these centuries—and it may possibly be the very cup used by our Lord. During the World War it was brought to this country for safe keeping and was on exhibit at the Hall of Religion in the Century of Progress in Chicago.

Evidence indicates that the early Christians used chalices made of glass—other material was sometimes also in use including metal, ivory, and wood. The preference for precious metals gradually supplanted other materials. The early form was a broad cup with a very short stem, a wide base, and two handles at the sides. Apart from the Antioch Chalice, the earliest vessel which we can be reasonably sure was used for this purpose dates from the middle of the seventh century. The modern chalice is of silver or gold—if of silver, then the inside of the cup should be gilt.

The *paten* (name derived from Latin and Greek words meaning a flat dish) has developed from a larger vessel used in the early centuries upon which the offerings of bread were received from the congregation and from which the consecrated Species was later distributed to communicants. In earliest times these also were often made of glass and sometimes of wood

but, later, the use of precious metals became universal. The primitive patens were much larger and deeper than those we now use. As the custom of collecting bread from the congregation went out, the need for such a large vessel became obsolete. The modern paten is a small, flat disc of gold or silver, sometimes made with a slight depression in the center. From it the consecrated Breads are administered to communicants, though a *ciborium* is frequently used for a large number of communions. The *ciborium* is very much like a chalice except that the bowl is more rounded and it has a cover, surmounted with a cross. Some form of a paten has undoubtedly always been in use.

Brotherhood

By

GARDINER M. DAY

WHY is it that John Smith feels himself superior to John Doe? The chances are that he has more money and so feels himself economically superior; or has more "book larn'n" and feels himself intellectually superior; or he has descended from the "right person" or married her and feels himself socially superior; or he is a 100% American and a member of the white tribe and so feels himself nationally and racially superior. You have met the gentleman, haven't you? A worse question, however, is: Are you the gentleman? Allowing for the sake of courtesy that such a man may be called a gentleman!

One value of religion in life is that it makes us face these unpleasant questions. Further every great religion points us to some historic figure whose example will help us in diagnosing and curing our own faults. Christianity points to Jesus Christ and even though one wished to contend (and we have no desire to do so) that Jesus was nothing else, one thing that cannot be denied is that He was always brotherly. Money, pride of intellect, social position, race, nationality nor anything else was ever allowed to prevent Him from treating any and every man as a brother. The sick and the well, the rich and the poor, the ignorant and the learned, the black and the white were alike received by Him as equals in the spirit of love, even though we know that they were not His equals. Jesus lived by the side of the road and was the best friend of everyman. And out of that friendship came that happiness, that satisfaction, that joy which enabled Him to endure as seeing Him who is invisible.

* * * * *

WHOEVER has most truly caught the spirit of Jesus Christ in every age has inevitably developed this capacity for brotherliness, whether one thinks of a St. Francis with his friar band going about doing good in the middle ages or of a William Penn knocking into a cocked hat once and for all the colonial adage that the only good Indian was a dead Indian by an experiment in Christian brotherliness.

In the Palestine of the first century with its Em-

perial officers, its legions, its serfs, its slaves, its hated tax collectors, its priestly caste, its barbarians who were simply those outside the boundaries of one's own country, its oppressed women and innumerable other classes it was far more difficult to be brotherly than it is today in our much less rigidly stratified society. It is hard for us to realize what a terrifyingly daring thing it was for Jesus not only to believe it possible to be brotherly, but to so live out His belief that His Name has become an Eternal symbol of Brotherhood. Jesus, of course, went even further than that, believing a universal brotherhood of all mankind to be possible and telling his disciples: "The things that I do shall ye do also."

Yet when we look realistically at our own society, we cannot help but wonder whether we are not decreasing rather than increasing in the spirit of brotherliness. We need not point abroad to Communists and Nazis. We need only to look at our record for increased lynchings, for the increased number of shootings of people outside of the law by so called vigilantes, for the increase in "Red Hunting" activities on the part of some of our citizenry, and for such things as the arrest of a young organizer of the Southern Tenant Farmer's Union, on three charges: namely, anarchy, blasphemy, and addressing a Negro as "Mister." Is it any wonder that the novelist, Pearl Buck, writes in a recent article how amazed she is at the superior tone in which Americans ask questions about when China will secure unity in its life? "The truth is," she says, "there is far more unity in China than we have in the United States. Within these recent days I have heard Americans, self-styled Christians, who have so spoken of their Jewish countrymen that my heart stopped at their words, and last week an American mob hanged an American without benefit of law merely because he was black. They forgot he was an American. They put above all else the simple unimportant difference of race."

* * * * *

SURELY one of the things our modern society needs, and needs heart-rendingly, is a revival of brotherliness. There is too much prejudice and hate floating about in the air due in large measure to ignorance and misunderstanding. A revival of brotherliness must begin with the individual, in you and in me. The next time we feel superior to or prejudiced against another man let us recall to ourselves not how wrong headed the man is but rather how much like us he is underneath. He shares the same short life and in it similar hopes and fears, joys and sorrows, pain and pleasures, and ambitions and disappointments. Let us ask ourselves why and how he comes to think or act as he does? Let us determine to get to know him by meeting him in the spirit of love, in a word, by being brotherly.

This do and you will learn the truth expressed in the ancient Aggadic legend: "As I walked one day in the mountain, I saw at a distance what I took to be a beast. As I drew nearer, I saw it was a man. As I came nearer still, I discovered that it was my brother."

PLANS PRESENTED FOR CHILDREN'S WORK IN SUMMER

By CHARLES SMITH LEWIS

What are we to do with the children during the summer? Some such question as this comes to our minds as we realize how close we are to the end of the regular winter sessions of the school. Public schools, private schools, colleges, all are shutting down for the summer and why should not the Church school? The answer seems so obvious that for a long while it was part of the educational patois that we must shut down, and shut down we did. Then some of us began to wonder why, and to ask if it were such a good plan after all, and a good many of us decided that it was not. But what shall we do with the children during the summer? Of course there are many places where the summer does not mean the break down or break up of life that it so often does in the larger cities. Boys and girls by the score are in town just as truly in July as in May or June. They need the religious influences of the Church then even more, for there is a certain loss of the restraint which secular school work brings. The children need God, and the impetus of His worship. So the tide is turning and we are trying to find ways to keep our children during the summer.

Face the difficulties, for they must affect the adjustment. There will be—in places where the Church school does not run on as regularly as at any other time—problems of teachers who want a rest or are away from home for part of the Sundays. There will be boys and girls whose parents use the summer week-ends for trips, and they, in consequence, are kept away from church even if they wish to go. There is the parson's own vacation when he is off and his supply is on Sunday duty only and does not count the children as a part of it. There are lesson courses for the summer. Oh yes there are many difficulties, but they are not insuperable. Here are some suggestions, and most of them from actual experience.

Here is a school which keeps up its sessions but changes the character of them. Classes are given up, in the ordinary sense of the word, and some form of the Sulpician system takes their place. The parson, or the superintendent, sets out to teach the scholars some definite facts about the Faith, or the Christian practise, or about our Lord's life. And he intersperses them with stories, and leads up to a children's service. Or, again, the school is

SUMMER ISSUES

FOLLOWING the practice of previous summers THE WITNESS will run eight pages every other week during the summer months. That is, we will alternate sixteen and eight pages, with the eight page numbers presenting only the news of the Church. The sixteen page numbers will of course contain the usual features. As is announced in the editorial by Bishop Johnson this week, early in the fall we will present a series of articles on various phases of the Forward Movement. These will be announced presently.

turned into a children's service with a short address or talk, to which adults are made welcome. It is a real service, it is hearty, it is short, and the rest of the morning is free without that mean feeling down under one's breast that somehow God has been shut out. Such plans as these, and they are capable of much variation, are adjustments of the program which do not call for teachers, nor for set lessons. If one is looking for set lessons for the summer months I would like to emphasize *The Episcopal Church Series* with its full schedules and especially this year its Senior lessons on the Stories of the Church's Heroes. I do not know any other series of lessons that fits the summer.

Then there is the daily vacation school. Do you know anything practical about this? It has really a long history and our own Church schools, though not using it widely, have made no small contribution to its program. Some years ago The Rev. Thomas Conover of Bernardsville, New Jersey, with his parish worker, spent, for four years to my knowledge, six weeks each summer with the children of the community on such a project, aiming at teaching them the life of the community and of the Church. Their program was said to be too difficult, but they proved it was not and that even the younger children could share in it. Five days each week, from nine until twelve these children met. So enthusiastic did they become that the leaders had almost to drive the children home when it was time to stop. One year they built a great model village in the parish house, and learned a lot about community life, and about the Lord's teaching, and they had their worship and their play. It was a splendid program, repeated year after year with new projects. It can be done, if one really sets about doing it. It does take time and strength and

some money, and it does require a parish house or suitable place for the sessions. Teachers must be secured, who are generally paid for their time, as it is a full-time job. But children love these summer schools. They fill up for five or six weeks, the long vacation with interesting activities, and the spiritual values are beyond measure. As a mere matter of time given to religious training fifteen hours a week for six weeks is a much longer time than most winter season schools can muster.

There is another side of the summer care of the children which I wish we could do more with. In a good many places where vacation people spend their summers one finds a group of utterly unshepherded children. May I tell of one delightful experience at such a resort? We gathered together—no adults admitted—after dinner on Sundays and I told them Bible stories, and we learned quite a bit of other things which go with religious teaching. As I look back on it I feel that it was well spent time. And it was most delightful as well. I wonder how many have tried it. Let me commend it to you, be you a parson on vacation or a devoted Church school worker.

And then there are the summer schools and conferences for teachers and church workers which can be found here and there all across the continent. These are splendid for teachers and for young people and many of us can bear witness to the good they do. They offer fine teaching, great inspiration, and a good time socially as well, with the building up of widening friendships and real spiritual strengthening.

SEES GAIN IN FORWARD MOVEMENT

A decided change in the tempo of Church life as a result of the Forward Movement was declared to be evident by the Rev. Karl Block of St. Louis, addressing the national commission on young people's work, meeting last week in Chicago. He said that the movement will have a tremendous effect upon the Church, not only spiritually but financially.

DEATH OF EMINENT VIRGINIA LAYMAN

Charles S. Shepherd, distinguished Churchman of Covington, Virginia, died on May 18th in his 77th year. He had a unique record of association with Emmanuel Church. The parish was organized in 1890 with five vestrymen, of whom he was one. He served continually until the time of his death, and was senior warden for twenty-five years.

WILLIAM A. BROWN WRITES BOOK ON UNIVERSAL CHURCH

By GARDINER M. DAY

Some time ago, in a certain Young People's Fellowship, Miss Rogers, as we shall call her, told her friends that she had broken her engagement. It had occurred in this way. Miss Rogers was spending the evening in the home of her fiance who was a Roman Catholic. Her fiance and his mother fell into a religious discussion and when Miss Rogers started to join she was startled to have her fiance's mother turn on her, exclaiming "You keep quiet, for you're only a dirty Protestant". Perhaps the mother was entirely to blame for this attitude, but more than likely exactly that attitude had been given her by a Roman Catholic priest, for one does not need to have lived long to have had occasion to trace such prejudices to the door of the Church itself. Of course illustrations could be given also of falsehoods about the Church of Rome which have been spread from the Protestant pulpit. The shield is not all white and all black, but both Roman Catholic and Protestant carries a shield that is all too gray.

As a result of his knowledge of the enormous injury to true religion and the Universal Church that has come and still comes from mutual ignorance and a terrible lack of appreciation, Dr. William Adams Brown, research professor in theology in the Union Theological Seminary, has written *The Church, Catholic and Protestant* (Scribners \$2.75.) I wonder how many readers can name even one book which a rector could give a layman written by a competent student of Christianity which gives a truly understanding appreciation of Catholic, Orthodox and Protestant Christianity?

I dare say you cannot think of many—perhaps even *any*. This in itself is sufficient proof for the need for such a book as that which Dr. Brown has given us. A good Presbyterian linked by the bonds of matrimony to an Anglo-Catholic, a Professor of Systematic Theology, for years the representative of his Church on innumerable international religious conferences he has had the opportunity of being closely associated with some of the best representatives of every Christian Communion. Dr. Brown wrote the book with the definite conviction that such a book, in so far as it helped Christians to more fully appreciate other types of Christian piety than their own, would serve as another brick in the temple of Church Unity. Highly



ADELE LATHROP
Lecturer at Minnesota Conference

appropriate also is the dedication of this volume "To the memory of Charles Henry Brent, Bishop in the Protestant Episcopal Church, Priest of The Church Universal" for who would have been happier to give his blessing to such a volume than the late Bishop of Western New York who never ceased not only dreaming but working toward the fulfillment of his vision of a united church.

A large portion of the book is devoted to a sympathetic analysis of Catholic piety and another of Protestant piety and shorter sections are devoted to the Orthodox and the Anglo-Catholic types of piety and then several chapters deal with similarities and differences and what one type may well learn from another. Like many a clergyman Dr. Brown talks well but too long. Almost 400 pages is more contrast and comparison than most Protestants or Catholics will probably care to inflict upon themselves. Possibly Dr. Brown can get out an abridged edition for the TTL (the tired layman) in which he is at pains to follow the rule the dress designer gave to his Rector that his sermons be long enough to cover the subject but short enough to be interesting.

Anglo-Catholics might well be at pains to read the sections on Protestantism and Anglo-Catholicism and on the practical problems of unity. For while the author is extremely sympathetic with the Anglo-Catholic he believes an unrealistic attitude makes him more of a stumbling block toward church unity than he ought to be, and he cites a paragraph from an article by Canon B. I. Bell as an example of how intelligent Catholics totally misunderstand and misrepresent Protestantism.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The introduction of a daily hour of religious teaching in the public schools, to be conducted by priests, ministers and rabbis at no expense to taxpayers, was suggested the other day by the Rev. Arthur L. Kinsolving, rector of Trinity, Boston.

Such religious training, he said, would lead to the restoration of the recognition that "education must be the whole man—his spirit and character, as well as body and mind," will give a new moral tone to the United States, and be a "long step forward toward the Kingdom of God."

To substantiate his theory, Dr. Kinsolving pointed out that when a national convention on juvenile delinquency problems noted a town that had known no juvenile delinquency for a long number of years, it sent a representative to investigate. "It found," he said, "that this was the very town where a normal attention to religion had been brought back into the public schools."

* * *

Pension Fund Executive Before Convention

Mr. Bradford Locke, executive head of the Church Pension Fund, addressed the convention of the diocese of Long Island, meeting in Garden City on May 21st. He gave an illuminating address on the Fund and answered many questions that were put to him from the floor. Bishop Stires declared that he did not plan to ask for a Coadjutor until there was unmistakable evidence of an overwhelming desire for one on the part of the diocese. At present there are two suffragan bishops in addition to the diocesan. The tenth anniversary of Bishop Stires' consecration was generally celebrated throughout the diocese the Sunday following the convention.

* * *

A Questionnaire on Clergy Placement

A committee on placement and salaries for the clergy for the diocese of Long Island reported at the diocesan convention on a questionnaire recently sent to the clergy of the diocese. It was sent to 184, with 54% replying. A majority favored setting a minimum salary for the clergy and also favored establishing a fund from which to augment salaries that were below the minimum, and were willing to contribute to such a fund. A majority were opposed to the present method of securing a change of cure, and ex-

pressed a desire for a national and a diocesan agency to help in suitable placement. Resolutions were also introduced in the Long Island convention urging Church people to study the question of international peace, with special reference to disarmament, profits in wartime, and conscientious objectors; also economic difficulties were dealt with, particularly unemployment insurance, old age pensions, relations of capital and labor and the distribution of wealth.

* * *

Progress on Chicago Campaign

About a quarter of the million dollars being raised by the diocese of Chicago has been pledged according to a report from headquarters on May 25th. The campaign is now in full swing in 110 parishes and missions. The campaign is being directed by Gates Stone and Company of New York.

* * *

Open Air Service in Baltimore

An open air service was held on the Cathedral grounds, Baltimore, May 27th, with the Rev. H. W. B. Donegan, rector of St. James, New York, preaching. A large number of the clergy of the city took part in the service.

* * *

Want Bishop Elected for Idaho

The synod of the Pacific meeting in Pendleton, Oregon, May 22-24, memorialized the House of Bishops not to defer the election of a bishop of Idaho, vacated by the election of Bishop Barnwell to Georgia, and nominated Dean Harry Beal of Los Angeles for the job. They request that the election take place when the House of Bishops meets this October in Houston.

* * *

Called to Parish in Western Michigan

The Rev. Albert L. Schrock, Goshen, Indiana, has accepted a call to the Good Shepherd, Allegan, diocese of Western Michigan. He has played a leading part in the affairs of the diocese of Northern Indiana during his eleven years rectorship in Goshen.

* * *

Philadelphia Rector Resigns

The Rev. Arnold H. Hord, in charge of St. George's, Philadelphia, has retired. His entire ministry of 44 years has been spent in the diocese of Pennsylvania. . . Bishop Taft ordained the Rev. Philip H. Steinmetz and the Rev. Walter Williamson to the priesthood on June 2nd. . . Several Philadelphia parishes combined for a choir festival that was held the



NORMAN B. NASH
Lecturer at Wellesley Conference

evening of June 2nd at the Holy Nativity, Rockledge.

* * *

Acolytes Service in Vermont

Bishop Booth was presented at a diocesan acolytes service held May 29th at Rutland, Vermont, attended by 150 acolytes. The sermon was preached by the Rev. Albert C. Baker of Barre.

* * *

National Convention of Youth

A national convention of youth is to be held at Sewanee, Tenn., August 28 to September 2nd under the auspices of the Brotherhood of St. Andrew. Presiding Bishop Perry has addressed an open letter to the young men of the Church urging them to participate.

* * *

Albany Organist is Honored

A festival service to commemorate the 20th anniversary of T. Frederick H. Candlyn's service as organist at St. Paul's, Albany, was held on May 26th. The address was given by the Rev. Roelif H. Brooks, rector of St. Thomas', New York, former rector of the parish. There was a reception following the service with addresses by the Rev. George A. Taylor, present rector, and T. Tertius Noble, organist of St. Thomas', New York.

* * *

Acolytes Service in Brooklyn

The Rev. W. D. F. Hughes, precentor of the Cathedral of St. John the Divine, New York, is to be the preacher at the annual Acolytes

Service to be held this evening, June 6th, at St. Paul's, Brooklyn, N. Y.

* * *

Bishop Stewart

Challenges Pope's Statement

Denial that the Anglican Communion need establish relationship with the Church of Rome in order to maintain its catholicity was made in a statement by Bishop Stewart of Chicago, issued in comment upon the Pope's invitation to the Church of England to "return to Rome."

"The utterance of the Pope is in accordance with Rome's policy of assuming that the Roman Catholic Church is the whole Catholic Church and that communion with the Bishop of Rome is a sine qua non of Catholicity," said Bishop Stewart. "This assumption the Anglican Communion repudiates and denies. The Archbishop of Canterbury before whom the King recently knelt to receive a blessing, and the Archbishop of York, must have smiled when they heard the papal invitation. There are about forty millions of Anglicans and four times that many Eastern Orthodox Churchmen who are Catholics and not Protestants, holding the historic Catholic faith, sharing in valid Catholic sacraments and ministered by valid Catholic priests and bishops who prefer to live their life without the dominance of a sovereign pontiff in Rome whose reiterated claims to sole and autocratic rule are not justified by the practice and rule of the primitive Church as reflected in the New Testament, and in the early days of the Church before Rome based her claims upon grounds which later critical ages showed to be unwarranted. Anglicans prefer catholicism which is less feudal in its government and more consistent with the principles of true democracy."

* * *

Dr. Wood Addresses Erie Convention

Dr. John W. Wood, executive secretary of the department of foreign missions, was the speaker at a dinner held in connection with the convention of the diocese of Erie, meeting at Meadville, Pa., on May 21-22. The convention passed strong resolutions approving the anti-lynching bill and the bill that would abolish block-booking of motion pictures. Bishop Ward in his convention address urged concentrated effort on Church schools.

* * *

Japanese Worship with Us in Nebraska

The presence of the fleet in the Pacific may not be making for pleasant relationships between the United States and Japan, but in any case the peoples of these two countries can worship together. Recently a

service in which both nationalities participated was held at North Platte, Nebraska, with Bishop Beecher, the Rev. M. B. Lockhart of Baton Rouge and the Rev. F. J. Pryor, rector of the parish, taking part in the service. Also taking part in the service was the Rev. Hiram Kano, Japanese deacon, who presented some of his own people for confirmation along with those presented by Mr. Pryor.

* * *

Kentucky Young People to Meet

The Rev. Paul R. Savanack of Cleveland is to be the leader of a young people's conference to be held in the diocese of Kentucky June 15-16. The general subject is to be "Christ in the Modern World". Canon J. M. Nelson is to be the chaplain.

* * *

No Discrimination in Alabama

When the convention of the diocese of Alabama met in Florence, May 15-16, whites, Negroes and Indians all sat together with equal rights and access to the floor. What's more, they all used it. The department of religious education of the diocese held a conference and exhibit the day before the convention that attracted many. During the convention the clergy were the guests of the CCC camp at Wilson Dam.

* * *

Choir Festival in Detroit

Five hundred singers from sixteen choirs participated in the annual choir festival held at St. Paul's Cathedral, Detroit, May 19. The sermon was preached by Dean O'Ferrall. . . . Bishop Ablewhite of Marquette is spending two weeks in the diocese of Michigan assisting Bishop Page with confirmations.

* * *

Wellesley Conference Changes Dates

The Wellesley Conference, announced to close July 5th has been changed to close the 3rd, thus enabling people to get home for the holiday. The change also makes a reduction in costs possible so that the total cost of registration and board is now \$35 instead of \$40.

* * *

Bishop Darst Is Honored

Bishop Thomas Darst was honored by his diocese at the convention, meeting at Beauford, North Carolina, May 15-16, it being the 20th anniversary of his consecration. The sermon was preached by Bishop Penick of North Carolina. Bishop Darst, in his address, said that during this time he had confirmed more than seven thousand.

The convention voted to allow women to serve on vestries, though two-thirds of the vestry must be men.

* * *

Philadelphia Parish to Celebrate

Old Swedes, the popular name for Christ Church, Upper Merion, Pa., is to observe its 175th anniversary on June 23rd when Bishop Taitt will be on hand to preach the anniversary sermon. Many historical societies will be represented. This is the only church in the country having clergymen of our Church as rectors yet being theoretically under the Archbishop of Sweden. It is

still under its original charter, never having made application to join the diocese of Pennsylvania in which it is located. The present rector is the Rev. James H. Lamb Jr.

* * *

Bishop Juhan Has Anniversary

The diocese of Florida observed the tenth anniversary of the consecration of Bishop Juhan at the convention of the diocese held May 15-16 at Pensacola. A 25% falling off in confirmations in 1934, under 1933, brought an appeal from the bishop for the cooperation of the laity in bringing people to confirmation. Bishop Maxon of Tennessee

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addressed the convention on the work of the Forward Movement.

* * *

New Rector for Virginia Parish

The Rev. Charles C. Fishburne Jr. of Winnsboro, S. C., has accepted a call to be the rector of Christ Church, Martinsville, diocese of Southwestern Virginia.

* * *

Chicago Priests Are Honored

Nashotah House conferred doctorates upon the Rev. W. B. Stoskopf and Archdeacon Frederick Deis, Chicago priests, at its commencement this year.

* * *

Bishop McCormick at Seabury-Western

Bishop McCormick of Western Michigan is to be the commencement speaker at the graduation exercises at Seabury-Western Seminary, on Tuesday next. The alumni banquet is to be on the 10th with the Rev. Douglass Atwill of St. Paul as the speaker and Bishop McElwain as the toastmaster. There will be several honorary degrees awarded.

* * *

Progress Reported at Central New York Convention

Encouraging reports on the state of the Church featured the convention of Central New York, meeting May 14-15 at St. Paul's, Syracuse. A fine tribute was paid Bishop Fiske on his forthcoming 20th anniversary of his consecration by Bishop Coley, Suffragan Bishop.

"We need religious faith to carry on the work of reorganizing the present social order. More than that, we need corporate religion, not simply individual consecration," said Bishop Fiske, speaking on the present crisis. "Signs of disintegration of character are beginning to appear, and one great peril in all schemes of recovery is that there may be a terrible loss of self-mastery, little use of one's own strength and complete independence on assistance from without. Men become members of the International Order of the Outstretched Hand, waiting for some one to lift them out of their despondency meanwhile losing courage, confidence, initiative, and steadfast purpose. The Church is an influence which can help to maintain these qualities. No government can accomplish any important reform whose people lack them.

"For we are living in days that try men's strength, challenge their courage, test their faith. This is an era of crisis. To use a phrase which President Nicholas Murray Butler quotes, 'We are living between two worlds; one dead, the other powerless to be born.' Only a deep spirit-

ual impulse can really effect the change for which we labor. If the world needs the church, it is our task to make it the kind of a church the world needs, which is the real purpose of the Forward Movement."

* * *

Kemper Hall Has Commencement

The commencement of Kemper Hall, Church school for girls at Kenosha, Wisconsin, was held May 24 through June 6th, commencing with Founders' day when the sermon was preached by the Rev. Kilian Simpson of Milwaukee. The baccalaureate sermon was preached on the 2nd of June by the Rev. Alexander Simpson of Racine.

* * *

Presiding Bishop to Have Anniversary

A committee to arrange for an observance of the 25th anniversary of the consecration of Bishop Perry as the bishop of Rhode Island was appointed at the convention of the diocese held last week in Providence. The convention condemned the partnership of the state in horse race gambling and opposed the establishment of a state lottery. Bishop Bennett addressed the convention on the Forward Movement and the Rev. Appleton Lawrence spoke on the Partnership Principle.

* * *

Dedication of Organ in Historic Church

Leading citizens of Philadelphia took part on Wednesday in the services at Old Christ Church, when a new memorial organ was dedicated. The Rev. Louis C. Washburn officiated and the dedication address was delivered by the Hon. George Wharton Pepper.

* * *

Summer Conference in Minnesota

The summer conference of the diocese of Minnesota is to be held at Carleton College, June 16-22. Bishop McElwain is the chaplain; Bishop Keeler is to give addresses,

and there will be courses by the Rev. David R. Haupt, student chaplain at Carleton; the Rev. Conrad Gesner of St. Paul; the Rev. Theodore Wedel of the National Council; Miss Edna Eastwood; the Rev. E. Croft Gear of Minneapolis, Miss Adele Lathrop, advisor to freshman women at Carleton; the Rev. E. B. Jewell of Red Wing; the Rev. Austin Pardue of Minneapolis; the Rev. Linn McMillin of Lincoln, Nebr.; the Rev. Charles P. Deems of Minneapolis; the Rev. A. E. Knickerbocker of Minneapolis and Miss Mary McKinlay, director of religious education at St. Mark's, Minneapolis.

* * *

Result of Protests Against Manoeuvres

In the face of pressure from Church and peace organizations the Navy has for the first time felt called upon to defend its annual



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manoeuvres, now taking place in Pacific waters. The Navy has said that the fleet would at no time come within more than 2,000 miles of Japan, and a good-will ship was sent to visit Japan the day the exercises were begun.

* * *

Consecration of Louisiana Church

St. James Church, Alexandria, was consecrated on May 19th by Bishop Morris. The sermon was preached by the rector, the Rev. W. S. Slack. It is a very beautiful church plant located in the heart of the residential part of the city.

* * *

Death Takes Prominent Layman

Fred A. Twamley, eminent layman of the diocese of Western Michigan, died at his residence at Grand Rapids on May 22nd. He was eighty years of age.

* * *

Indiana Rector Resigns

The Rev. W. J. Cordick, for 19 years the rector of St. Thomas', Plymouth, diocese of Northern Indiana, has resigned and has been elected rector emeritus. He has held numerous offices in the diocese, including president of the standing committee and deputy to several General Conventions.

* * *

Secretary of the S. P. G. Visits New York

Most students and friends of Anglican missionary work have long known the name of the Rev. Canon Stacy Waddy, secretary of the S.P.G. Now visiting the United States, Canon Waddy at the recent National Council meeting made a rapid and stimulating survey of missionary progress. He has just recently completed a trip around the world visiting mission fields. Condensed to their briefest elements, the points he emphasized were: Progress, slow but steady, of the Church's mission is evident in many places, notably in the establishment of a new diocese in West Africa, known as the Gambia, for which Bishop Daly, former vicar of Airedale in England, was being consecrated almost at the hour Canon Waddy was speaking, on May 1.

Further progress is indicated by increase in numbers, conspicuously in Dornakal, India, where 12,000 were baptized in the year and where an assistant, Bishop Elliott, has just been provided to aid Bishop Azariah in the enormous work of that diocese.

The emergence and development of a native Church has always marked a definite stage in the progress of the Church's mission, and this third mark is of course now

evident in many lands. Closely associated with it is growth in self-support. Canon Waddy, granting the importance and the ultimate necessity of self-support, uttered a warning against pressing it too hastily as over-emphasis inevitably would incline the young Churches to self-centeredness and over-concern with their own welfare.

So much for the past. Looking to the future Canon Waddy pointed to two factors in missionary procedure, not new but never before of such great influence. One is migration. Races and groups of people have always moved about over the face of the earth, acting as carriers, such as the Jews, the Tamils of South India, and, particularly at the present time, the Chinese. There are said to be some eleven million Chinese outside China.

Not only large racial groups but millions of other people are moving, carrying their ideas with them. The opportunity for spreading the Christian message is obvious. Where hitherto the Church has worked in places, it now moves out to work along lines of communication. Canon Waddy instanced new work of the

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bilities of this are seen especially in the fact that printed matter can penetrate among Moslems in lands that missionaries are still forbidden to enter. Other opportunities, for active personal work and for the use of printed matter, are offered by the pilgrimage centers which are visited by thousands yearly, especially in the Orient.

* * *

Canon Bell Is Interviewed

In Toronto to conduct a preaching mission, Canon Bernard Iddings Bell was sought out by an enterprising reporter and subjected to an interview. After first describing Canon Bell as a "scholar, critic, one-time professor of philosophy at Columbia University, author, preacher, outstanding apostle of Anglo-Catholicism in the United States" the reporter presents to his readers the interview, using the typical question and answer method. The questions were timely and the answers potent as you may judge for yourself.

"And you stand, Canon Bell, distinctly for the 'Anglo-Catholic' element in the Anglican church in America?" I began. "Out and out," was the reply; "but we believe that the Anglo-Catholic is not merely an 'element' in the church—we believe it to be the very church itself."

"Are all of you Anglo-Catholic clergymen, of necessity, celibates?" I pursued. "No, not inevitably—but the number, in proportion, is rapidly increasing. As Anglo-Catholicism itself undoubtedly is—especially in England. It is likely that at least 50 per cent. of the Church of England, in England, is Anglo-Catholic."

"Is reunion with the church of Rome your avowed objective?" I continued. "No, that is a mistaken conception. We welcome the teachings of the Roman Catholic church—but, for one thing, the Pope is not in high favor in our ranks; especially do we reject the 'infallibility' theory—it is entirely lacking in authentic historicity. Our personal attitude to the Pope, however, is of course altogether kindly," he concluded.

"Also toward the 'Protestants'?" I queried, "as the Anglo-Catholics, I believe, define the non-Catholics outside the Anglican Church." "Certainly—a little 'impractical,' perhaps, sometimes. But Protestantism is a purely individualistic organization—and with no basis of authority. And, more serious, we regard the Protestant churches, of late years, as far too much subservient to the state."

"Then you stand, do you, for entire separation, on the part of the church, from the state?" "No, I do not. On the other hand, I think it is the duty of the church to inter-

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fere with the conduct of the affairs of state."

"In politics, do you mean?" "Exactly. In many contingencies, the church should find itself in politics. And should influence, indeed control, the political situation. In England, indeed, in a very real sense, the Anglo-Catholics are the 'radical' element in politics."

"Then, I suppose, you admire Father Coughlin's career?" I hazarded. "No. He has found an all too gullible public. And he has too many solutions for our ills—and his cardinal error is his presumption that the solution is the one along 'money' lines."

"As between the Father and the Kingfish, how would you choose, Canon?" I digressed. "They differ widely. Huey Long is, I believe, a man with a career before him. He is clever—but he is unprincipled. Unlike Hitler, his driving power is that of personal ambition. Hitler too, is indifferent to money—but Long has achieved a fortune. Hitler never tried to fool the poor—but Long tried, and succeeded. He is a dangerous, not a great, man."

"What rank do you give Gen. NRA. Johnson?" I pursued. "Oh, rather a 'pot-and-kettle' demagogue—likeable but not influential."

"In your opinion, will President Roosevelt survive the next federal election?" "Yes, I think so. He has this advantage—that the rich hate him; the common man believes in him. Yes, Roosevelt is a much better bet, for the next election, than Long or any other of the radicals. He has the luck to come in as a 'middle' candidate—always advantageous."

"Are times any better, over with you?" I queried. "Only partially. The total payment of taxes is up. But unemployment remains unimproved."

"How has the moral man-power of the nation stood up, through the fiery trial?" I inquired. "The weak have cracked, but the strong have grown stronger."

"How about the church—has it waxed or waned?" "In the lower circles, the class one grade below the 'middle' or artisan class, I mean, there has been a turning toward the church and religion. But the 'upper' classes have turned away from the church."

"Has your church still a distinct

influence over the thought and action of the people?" I queried; "for instance, in the matter of divorce, so epidemic in your country as it is? I suppose your Anglo-Catholicism gives no quarter to divorce?"

"Not among Christians," was the reply; "and we hold that Christian morality is not incumbent upon any but Christians. There can be no Christian morality without Christian religion—and the United States is largely a pagan nation. Our jurisdiction is only over Christians—a Christian should live the Christ life."

"Did you not find it difficult," I digressed, "to be a professor of philosophy at Columbia and yet adhere to the simplicities of the Christian faith?" "Not at all—the deepest soul of philosophy is to be found in the

Christian religion. The greatest minds, the most philosophic, have been the most Christian. For instance, one of the greatest Christians I know and one of the greatest masters of ethics in the world, is E. A. Baker of Glasgow university. He is an Anglo-Catholic, by the way."

"But don't all of your kind have to accept, for instance, the doctrine of the plenary inspiration of the Bible?" I cavilled. "Not at all. A true Anglo-Catholic is no fundamentalist—no old Scotch Presbyterian views for him—we are Liberals."

"Yet you Anglo-Catholics lead in loyalty to the 'evangelical,' do you not?" I queried. "Yes, surely. And we magnify and enthrone the glory of 'preaching.' In England, the best

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gospel preachers are Anglo-Catholics. Bishop Gore was a notable example."

"Is there not a distinct cleavage between your high-church school and the ranks of the Episcopal Church in general?" I particularized, "those called 'low'?" "Yes, in spiritual alignment."

"Is that gulf as great as the one that separates the Anglo-Catholics from those who are non-Anglican altogether?" I pursued. "Oh, no—because Anglicans, all sections of the Anglican church, are within the true fold, in the line of the apostolic succession."

"But why is it, Canon, that so many of these outsiders—their clergy, for instance—seem to get unique results, although deprived of the unique advantages of the 'Succession'? Such men, let us say, as Spurgeon, or Livingstone, or Meyer?" "Those men, too, of course, are inspired from on high," was the concession, "but only as laymen. I myself delight to listen to many of my non-apostolic brethren in the pulpit. I get great good from them."

"Whom," I digressed abruptly, "would you define as the greatest preacher in New York today?" "Unhesitatingly, I would award the palm to Rev. Dr. Buttrick of the Madison Avenue Presbyterian church."

"Have you ever come under the influence of the Oxford Group Movement?" I digressed again. "No. That is one of the movements whose orbit is like that of the measles—epidemic for a season, then falters. Worthy, but not permanently seaworthy."

THE WITNESS GAME

QUESTIONS and suggested answers. Check the correct answer. Play the game with your family and parish group.

1. The executive secretary of the department of religious education of the National Council is:

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Mabel Lee Cooper

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3. The Bishop of the diocese of Washington is:

Bishop Manning *Bishop Freeman*

Bishop Sherrill *Bishop Budlong*

Bishop Taft

4. The next General Convention is to be held in:

Buffalo *Los Angeles* *Columbus*

New York *Cincinnati*

5. The official name of our Church is:

The Anglican Church

The Protestant Episcopal Church in the United States

The Episcopal Church

The American Catholic Church

6. The distinguished English Bishop to visit the United States this fall is:

The Bishop of London

The Archbishop of York

The Bishop of Lincoln

The Archbishop of Canterbury

The Bishop of Ripon

7. The song of Mary, mother of our Lord, that is a part of the ser-

vice of Evening Prayer is called:

The Magnificat *The Te Deum*

The Benedictus *The Jubilate*

The Gloria in Excelsis

8. Upon what two cities, according to the narrative of Genesis, did Jehovah rain brimstone and fire:

Jerusalem *Hebron* *Jericho*

Sodom *Samaria* *Gomorra*

Nazareth *Bethsaida*

9. The oldest of the Church summer conferences is the one held at:

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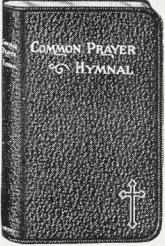

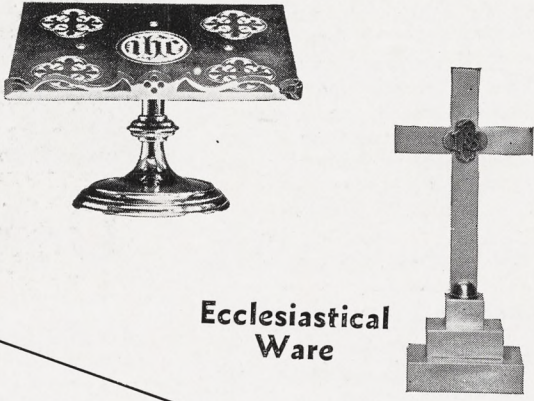
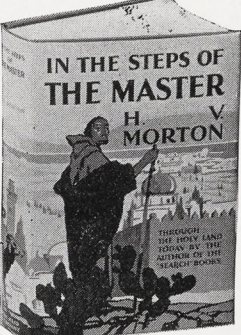
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