

The **WITNESS**

CHICAGO, ILL., JUNE 20, 1935

Our Obligations

by

FREDERICK G. BUDLONG

The Bishop of Connecticut

HAVING made our venture of faith that God, as revealed in Jesus Christ, is adequate to save His world, it behooves us to act in accord with what we profess to believe. This involves regularly and frequently receiving the Holy Communion; it involves faithfulness in attendance upon and reality in corporate worship; it involves growth in private prayer and meditations upon the Master's life and teachings as recorded in the New Testament; it involves sacrificial giving to send the Gospel to others; it involves a self-disciplined life—discipline in thought as well as in action so that we shall be loyal to the letter as well as to the spirit of the vows we took of repentance, faith and obedience at our baptism, our confirmation and our ordination.

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THE POPE'S INVITATION

An Editorial by
BISHOP JOHNSON

LIKE ancient Gaul the historic Church is divided into three parts, known as the Roman Catholic, the Orthodox Eastern and the Anglican communions. They each recite the same creeds, possess the same sacraments, use the same process in ordination, reverence the same scriptures, and worship the same Christ. They differ in ecclesiastical polity. Originally they represented different geographical sections but in the polygot population of the United States they are intermingled.

The Eastern and the Roman Church separated about the year 800 and about 800 years later the Anglican Church declared its independence of the Roman hierarchy. Today the Eastern and Anglican Churches have intercommunion, but Rome remains in seclusion because of its claim that the Roman bishop is the Vicar of Christ, infallible in his official utterances and supreme in his domination of the whole Church.

In appraising the Roman claims one needs to remember that these claims have not been the same in successive epochs. In the Apostolic days, Holy Scripture gives us no intimation that St. Peter was ever Bishop of Rome or that he ever attempted to exercise supreme jurisdiction over the Church. In fact St. Paul "withstood him to the face" not because he claimed to be the head of the Roman Church but because he attempted to found a Hebrew Catholic Church which tried to dictate to St. Paul's gentile converts. As has been well said, there is a conspiracy of silence in the New Testament and in the early Christian fathers about any such powers as Rome subsequently claimed to possess.

When we come to the period of the General Councils from 325 to 451 A. D. we find that the method of settling ecclesiastical differences was in a General Council and not by Papal decree. Again there is a conspiracy of silence as to papal sovereignty. No general council was dominated by papal delegates. In fact at Chalcedon (451) Pope Leo attempted to dictate but was defeated in the attempt. He asked that Rome be given the primacy because it was the See of Peter and the Council responded by stating that Rome had the primacy because it was the imperial city.

The Eastern Church which took the lead in these Councils never has accepted the claim of Rome to uni-

versal sovereignty although she conceded that Rome had appellate jurisdiction in her own territory.

In the fourth century the Emperor Gratian refused the title of Pontifex Maximus and allocated a larger territory to the Roman See than she had previously possessed. The fact that it was necessary to give this increased jurisdiction by an imperial edict would seem to imply that Rome did not previously possess it.

ABOUT the year 800 the Eastern Church withdrew from communion with Rome on certain credal grounds, though that seems to have been the occasion of the break rather than the cause. The credal difference seemed too trivial to be the cause of the rift, but the Eastern Church has never recognized the Roman claim to dominate it. The theory of the Papacy had therefore never been accepted by the whole Church prior to the Reformation. When the Mahometans overran the east and finally overpowered the Eastern Church, Rome was left as the sole patriarchal See in the western world.

Prior to the reign of Gratian there were no papal decretals that could be found to sustain the claim of a supremacy prior to that time. A papal decretal has somewhat the same force as a decision of the Supreme Court. To supply this deficiency an enterprising monk produced decretals from the days of the Apostles, now known as the forged decretals. He was unwise enough to mix his dates badly by quoting the Jerome translation of Holy Scripture in the scriptural references used in the decretals. But these decretals were regarded as genuine all through the Middle Ages, so that they were very instrumental in establishing the papal claim in western Europe.

In the 13th century all of western Europe was under the papal rule and the papal plan had a good chance to justify itself. This it failed to do for at the critical period of European history, the Roman curia was hopelessly mired in secular affairs and sadly lacking in spiritual graces. This brought about the Reformation which repudiated the Papacy upon its lack of merit as a system.

This revolution was caused by the intolerable conditions that prevailed in the Roman Church and resulted in the divisions of Protestantism. This was on the

Continent. In England the conditions were equally intolerable but the temper of the people was different. The real objection to the Papacy was due to certain abuses which Parliament had tried to correct. The statutes of Mortmain restrained the Church from holding more real estate. The statutes of Praemunire forbade Roman legates to enter England without royal permission. The statute of Provisors forbade foreigners from fattening on English livings.

There were other grievances due to the expenses incurred in appeals to Rome. The people, however, were not hostile to the Latin Mass. When Henry had his differences with the Pope on his marriage there was no departure from established custom, merely a break as to who controlled England. Whatever changes happened in Henry's reign, which were very slight, and in Edward's reign which were more drastic, when Mary ascended the throne the English Church passed again under papal rule. It was the horrors of Mary's reign that alienated England from the Papacy.

The English never did care for burning bishops at the stake however much they might grumble at them when alive. The break with the papacy occurred in Elizabeth's reign and resulted in two reactions from Rome.

The Pope blessed the Spanish Armada and excommunicated the English people. In other words the Pope tried to use force in compelling the English to accept his paternal oversight.

THE recent invitation of His Holiness to come back is no doubt a kindly gesture but it begs the ques-

tion. It ignores the facts which led up to the action by Rome in cutting England from communion over a matter of ecclesiastical polity rather than because of abandonment of the faith or violation of the order of the Church. It is a matter of the Pope's jurisdiction and it involves our present relation to the Orthodox Church which recognizes our orders and joins with us in opposition to the papal claim.

If we were to go back to Rome we would forfeit our fellowship with the Orthodox Church. The English Church denies that papal jurisdiction was apostolic; denies that the Church of the first three centuries endured any such domination; denies that the Eastern Church has ever accepted the Papal Claims; denies therefore that the claim can stand the test of Catholicity.

At the same time the English Church does not reject the primacy of the Roman See but rejects the assumption that such primacy could claim supremacy or assert an infallibility which was never intimated in Holy Writ and has never been accepted by the whole Catholic Church.

From the Roman standpoint this question is not debatable but from the Anglican standpoint it is the chief question at issue. If the Anglican Church was right in the 16th century, it is right now. If it was wrong then, it is wrong now. There has been no change in the situation excepting that Rome has added the infallibility of the Pope as an article of faith and thus made it still more difficult for the Anglican Church to accept her sovereignty.

It was different then; it is impossible now.

CITY MISSIONS: WASHINGTON, D. C.

By

GEORGE W. DOW

Superintendent of the Missions

THE City Missions of Washington is an organization within the Protestant Episcopal Church to provide spiritual, mental and physical aid to the "shut-in," the unfortunate, the sick and the strayed. Wash-



G. W. DOW

ington is a city with a population of more than five hundred thousand. Compared with City Missions societies in other communities, our group is small. Instead of a considerable staff of clergy and laypeople, as is the case in the larger centres, we have only one clergyman and two office workers under salary. Occasionally we use volunteer help, but as a rule, it is not satisfactory.

However, we have lost recently by death, a trained volunteer who gave full time, efficient and loyal service that has not been excelled by any social worker in this locality, whether paid or not. The work is sup-

ported by grants from the diocese for salaries, office expense and the missionary car. Whatever else we have comes from voluntary subscriptions.

Our activities in no way overlap with the civic agencies, nor do we take cases that rightfully belong to the F. E. R. A. We hold services and classes in the District of Columbia training schools, hospitals, homes and prisons, numbering in all fourteen, and visit them for personal contacts. Church institutions are cared for by chaplains from nearby parishes.

The cases that come to our office are quite varied and include child-placement, hospitalization, employment, domestic relations and rehabilitation. We do supplementary service in the distribution of clothing and temporary gifts of food staples. From time to time cases are referred to us from the courts and other secular agencies in Washington and nearby Maryland and Virginia. Several of our clients are men earning good salaries, who have no sense of financial responsibility or proportion, and whose funds we budget and administer. Others pay their non-support money or alimony, through our office. We pay very little actual money for relief; but there are certain

persons with a background of refinement and Church people, who would sooner die than become objects of public charity. These look upon the Church as a Mother to whom they can turn without any resulting stigma and we take particular care to aid in main-



IN PLACE OF THE POTTER'S FIELD

taining their morale. Otherwise, there is no discrimination as to race, creed or color.

Our greatest difficulty lies in the fact that Washington has no institution to care for indigent old people of refinement or children of adolescent age, maintained by the municipality or the Church. As a result, we have been obliged to send a considerable num-

ber to New York State, Maryland, Virginia and North Carolina. Of course, where possible, children are placed on farms or in foster homes, but in many problem cases this is frequently neither possible nor desirable.

In spite of the work-relief programme, up to date, we have found it increasingly difficult to secure suitable employment for our clients. Not infrequently, a person applies to us for a job and we send him or her, to the hospital instead, as the privations of the last five years have seriously undermined the health of a large portion of our population. Rehabilitation, in every sense of the word, is coming to be more and more of first importance. It is our purpose to have the City Missions office become a clearing house for all cases of relief and adjustment that are not strictly parochial, as there is still much overlapping between parishes in this regard.

During the year of 1934 eight hundred and thirty-four services have been held in the District of Columbia institutions, sixty-three addresses were made elsewhere, fifteen persons were baptized, and eleven presented for confirmation. Five thousand five hundred persons came to us for relief, advice or adjustment. Fifteen thousand pieces of clothing were given out; forty-four layettes provided; forty families served with milk; and lodging arranged for a thousand persons. Two hundred and eighty people were hospitalized or placed in other institutions. Schools have been arranged for fifteen children; and out of more than two thousand applicants for work, we have placed one in six in positions.

The cut shown with this article gives a view of our City Missions burial plot in which lie the broken bodies of weary souls to whom the thought of the Potter's Field, or the crematory, was a constant horror.

RECENT TRENDS IN CHINA

By

VIRGINIA E. HUNTINGTON

Wife of the Bishop of Anking

THE request to tell about the situation in China since our recent return, with emphasis on the social, political and ecclesiastical trends, leaves one dazed on considering the welter of conflicting forces at work in this great land. All that I say is literally true as I see it; yet many might take exception to it, for in a country so vast there is much that is contradictory. Anything like a true appraisal in these stirring days of flux is almost impossible. It would take a celestial mind to view the vast confusion that is China today with anything like comprehension. One has indeed, a sense of tremendous forces and potentialities; of millions of people in fluid mass, laboring and suffering amid volcanic forces and their irresistible impact, but there are several outstanding tendencies bringing some order and pattern.

China reflects the present world tendency to draw

together in neighborliness as the political world totters. Perhaps this is the gregarious instinct in the face of a common danger. Cooperation is the watchword of the hour. International Councils, World's Student Alliances of Friendship, Youth Movements; all these fellowships betray our common need for group effort in the face of the unknown. Even more than in the realm of dogma and theory, the world tends to cooperate in practical social welfare.

At the moment two great cooperative trends have captured the imagination and the assent of the Chinese people of all classes:

- 1—The New Life Movement.
- 2—Rural Reconstruction.

Let us see to what they owe their inception and what they offer to the enrichment of Chinese life. Formerly it was felt that any change must be a permeation from

above, an infiltration from the intelligentsia, and such an influence is deeply at work; but on a sudden we have the serious effort to touch all classes in the most trifling details of conduct. The New Life Movement, primarily social, is a powerful political weapon, and impinges on the ecclesiastical realm by enlisting the Christian churches in its service. The movement is a meeting place of Christian and non-Christian forces for the united promotion of character-forming habits. While the motives animating each group are somewhat different the object is one,—the best welfare of the masses. Non-Christians are well aware that the dynamic of the Christian emphasis is invaluable in furthering the movement.

Missionaries react to it differently: the conservatives see in it a valuable influence to order, to self-respect, to stability of character. Radicals see in it undoubted fascist tendencies with its emphasis on compulsory military training. Following an order from the National Government that all middle school students are to take this training, boys from both government and mission schools left in April for various centres for intensive training to last through July. This deprives thousands of students of the last fruitful months of quiet study,—to what end? Surely "preparedness." It is satisfaction to see the improved posture of the boys, their accuracy in daily drill, their happy purposefulness; but the smart salute which has replaced the smile and word of greeting fills some hearts with misgivings for the future. What price discipline one asks. The Chinese Recorder, a Christian missionary publication, comments: "We are told that China aims to build up character and health and that it is for political rather than military ends.—That it has indirect value may be admitted. But when carried over a period of time it tends to produce the militaristic mind in youth."

Young China seems unaware of the significance of this new order, or if aware, patriotically regards it as a weapon against Japan. The Nationalism of China is negative on the whole, and chiefly anti-Japanese. We have an opportunity to point out the fact that this government order for military training aligns them with student aspirations and convictions everywhere and to indicate significant experience in the West. In July the Sheng Kung Hwei is offering a summer conference in Kuling where a course on Christian sociology is to be given for the students of our colleges and universities. Some of the questions to be faced are the New Life Movement, its fascist implications; the position of the conscientious objector; industry and exploitation, all vital questions in China today.

THE New Life Movement is a sincere effort on the part of Chinese leaders, and conspicuously Generalissimo Kiang Kai-Shek, to summon new life through outward order and observance. He has said publicly: "The movement must be made effective by observation of the elementary principles of orderliness, cleanliness, simplicity, plain living, promptness and reliability." It is the Chinese managing editor of one of Shanghai's leading daily papers who has written: "At present General Kiang is endeavoring to lead the

people back to simple living and high thinking, or the right conduct of life, which has been so much disturbed by the impact of western civilization in the last sixty years."

An illustration will show how it invades personal life: last week the Bishop of Anking was walking on the streets of Nanchang when on two successive days a policeman requested him to button his overcoat. Only the reminder of his companion on the third day saved him from a further courteous request. The coat being the somewhat battered relic of many country trips, had not kept pace with the growth of the episcopal figure in the passing years and the Church paid tribute to Caesar in corresponding discomfort.

The dual emphasis on morals and manners, on what the Chinese mean by "li", means a great deal more than a westerner can fully understand, and is a fusion of the inner and outer with much vitality, deeply allied as it is to the Confucian ethics of the past. While the movement seems to ignore fundamentals and emphasize the derivative, to the Chinese mind it appears that the outer inculcates the inner. It is of enormous value to any nation to have such an emphasis on moral principles thus led and sponsored by outstanding men of government. It is no new emphasis but a return to ancient standards as a vital and cohesive force in this vast land where so many disruptive elements are at work. Since it is a moral rather than a religious movement it seems to some to lack the dynamic needed; but it is highly regarded by Chinese Christian leaders and the Generalissimo is himself an earnest and sincere Christian with a rigidly militaristic outlook; an Old Testament Christian who spent a summer in Kuling pondering the book of Jeremiah, so beset with problems and so humble in trying to solve them in the light of his daily meditation. The movement is a real challenge to Christians to reanimate it and bring to it the richer content of the Gospel.

THE very keen interest in Rural Rehabilitation began in the vital necessity to meet the challenge of Communism. From the first the reconstruction work of the National Economic Council in Kiangsi (part of the Missionary District of Anking) has had the leadership of Christians. In the same province the Kiangsi Rural Service Union has worked in close cooperation with national official organizations. Our own Church has given much time to it, and only after repeated insistence did it accept the refusal of leadership of one of our priests, the Rev. Robin Chen, whose brilliant gifts were needed within the diocese. In addition the diocese has two centres of rural work, one in Kiangsi, another in Anhui, both with an experiment station in agriculture and management of loan cooperatives for the farmers. Another outstanding bit of individual work along this line is being done in a small country parish by the Rev. Ning Pi-teh. Such experiments transcend parish lines and permeate the countryside while drawing the people into the Church life. From the very beginning the religious emphasis has been uppermost. In this it differs from the purely official movement but the latter is, consciously or not, deeply

Christian in its valuation of human personality and its emphasis on social justice.

There has been a very real impetus to religion during the past year or two, and a wistfulness on the part of students and officials to reach the heart of Christianity and to discover its power. Disillusion and despair at the acute danger from Communism and because of the seizure by Japan of her northern provinces; is probably the explanation. There is some danger lest they judge Christianity by its usefulness in furthering nationalist aims, ignoring the heart of the Christian message: the Cross. To many Christianity seems a "way out" to power and prestige. Yet this concern has led many thousands of the intelligentsia to enroll in Bible study classes as a result of the massively popular meeting led by Sherwood Eddy. Dr. Eddy makes a sound emphasis on personal and social religion but as yet there is no leadership in forces which question the present social order. Urban and rural work reaching the intelligentsia and illiterates, and ameliorative work such as Ricksha Shelters, and Cooperatives for farmers we find increasingly; but the vast number of factory workers are practically untouched. The Church has not begun to question seriously the validity of the present social order.

ECCLESIASTICALLY we find a variety of trends. The Sheng Kung Hwei is viewed askance by a few protestant bodies, savoring to some of Rome; admired by many for its fine native leadership, for its valuation of education, its dignity and beauty of worship, its convenient organization. Roman Catholic Chinese ask our communicants why they do not join the true Church; yet there is a rich fellowship here in Wuhu where seven Christian bodies cooperate in an inter-church organization which unites in social and inspirational meetings. The Mothers' Club, almost entirely Chinese in membership, has had a quite extraordinary influence in transforming the terrible conditions existing in the great Foundling Refuge here, run by the government with a non-Christian executive in charge. One can echo the words of the Bishop of Uganda when he writes: "In matters of native education and public morality (we) take common counsel. In informal conference the leaders meet and join in—prayer. There is constant social contact and interchange of hospitality between members of the different missions. There is a certain sense of mutual dependence in the face of common difficulties and there is often a very deep sense of a spiritual oneness which transcends all ecclesiastical differences. In large fields there is very effective co-operation."

Only this week I dined at the home of one of our most loyal Chinese laymen, the guests representing five different church affiliations. My host remarked, "We feel no real difference since we all love the same God." He knows whereof he speaks for he grew up in the Advent Mission, and dissatisfied "tried" the Roman Catholic, finally finding his spirit's home with us. The Methodists in Nanking are wistfully appreciative of our reverent form of worship and in its chief church the congregation now kneels to pray. In their student services candles have been used as an aid to wor-

ship. These are minor emphases betraying trust and appreciation following a deepening fellowship.

The Church needs an outstanding witness on the social implications of Christianity. It should face its responsibility for the social order. We have our social service committees which are ameliorative rather than challenging. Something like the English Industrial Fellowship or the Church League for Industrial Democracy in the United States is what one has in mind; something that cuts deeper than Chinese Christians have yet thought. The Christian conscience needs to be made uneasy about the social fabric. It needs to probe and question the militaristic tendency of today. The Fellowship of Reconciliation furnishes a goad but too few of our Chinese Christians are aware of its existence. At present it thinks in terms of keen nationalism, and small wonder! Facing immense problems within and without, China is being reborn in the fulness of time. We who are privileged to be here in the present crisis give thanks to God for the daily manifestation of His grace in working out His purpose for this noble people. It is tragic to see China repeating the mistakes of the West, but it is only in sharing our mutual failure that we find the heart of the Christian message, the Cross of Christ, foolishness; and the Oriental and Westerner confess in their moments of deepest meditation that the Cross is today, as of old, the medicine of the world; that only as we consciously lay hold on it do we find peace and power to work confidently for the Kingdom to come.

BISHOP JOHNSON

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FINE DISCUSSION AT CONFERENCE OF LIBERAL CHURCHMEN

By EDWARD J. MOHR

Discussion of problems and conditions arising out of the contact of modern thought with religion marked the annual assembly of the Liberal Evangelicals at Boston, June 10-12. Opening with a dinner with addresses by Bishops Sherrill, Lawrence and Hobson, the conference began its first session on Tuesday morning on "Non-episcopal ordination". The Rev. W. Russell Bowie was the chairman, with the first address by William Adams Brown of Union Seminary, a Presbyterian. Dr. Brown criticized the "case for the episcopacy as a requirement of organic unity". He said that "the sanction of antiquity had been weakened by recent New Testament study, that of continuity had been questioned by theologians, and that of universal acceptance had not been valid since the Reformation, and that of spiritual efficacy must be abandoned as far as considering the episcopacy as the sole channel of moving grace. So we fall back on the symbolic argument. This has great force. We need bishops as symbols of unity. The alternatives to the episcopacy as a means of organic unity are anarchy or federation."

The other speaker on the topic was the Rev. Carl E. Grammer of Philadelphia, Episcopalian, who criticized the theory that only Episcopal ordination was valid, and made a plea for the recognition of all religious orders. He felt that the theory of orders was discredited by reason, and to "make this theory a basis for union will not win an unbelieving world, which accuses Christianity of insincerity and desires a Christianity freed from the ideas of theologians of other ages." To admit the validity of all orders is the best way of promoting unity of the spirit which is more important than unity of organization, Dr. Grammer said.

In the discussion that followed the Rev. Angus Dun, Cambridge Seminary professor, pointed to the necessity of giving sympathetic consideration to the religious experience of those who hold the Catholic viewpoint. Bishop Robert L. Paddock, retired bishop, made a plea for what he termed apostolic simplicity, describing how a bishop weakens and breaks down because of the special treatment accorded him, in spite of his original intentions to observe simplicity. The chairman's comment on Bishop Paddock's remarks was that the assembly had not only heard the plea but has seen a personification of it as well.

The second session was devoted to



J. HOWARD MELISH
Leader at Liberal Conference

"The social implications of liberal evangelicalism," with the first paper by the Rev. Frank H. Nelson of Cincinnati. The Church must respond to the needs of individuals as they arise, he said, and social work must not be a bait or bribe to lead people into the church. He declared it to be the duty of the Church to mold public opinion to the end that government may be honestly administered. The other speaker was the Rev. Elmore McKee of Buffalo, who listed four fronts on which the Church should exert influence; 1, man as an individual; 2, man's environment, thus changing conditions for the individual; 3, the actual structure of our social, political and economic society must be changed, since it is largely responsible for the bad condition of man, and; 4, we must work for the perfecting of the structure of the Church itself. The Rev. J. Howard Melish was the chairman of this session, at which a report on social problems was presented by the Rev. Norman Nash, Cambridge Seminary professor.

The Rev. H. Adye Prichard of Mt. Kisco, N. Y., was the preacher at the service of the conference, held Tuesday evening. "It is the hope of this meeting," he declared, "that we should increase in self reliance on our own judgment, in the freedom which comes in dedication to the highest cause in the world, and in truth which consists in the fullness of all relationships. The world can only receive religion from those who are on the lookout for eternally fresh

revelation, not to the exclusion of the old but to the real interpretation of the new".

"Where do we stand?" was the subject of the final session on Wednesday, a question which was amply answered by three speakers. The first was Dean Kinsolving of Garden City, Long Island, who said that "the supreme duty is to bring the presence of Christ to men in gatherings large and small, in experience sensational and commonplace, in settings exciting and dull, making of the ministry of Christ the highest experience in human adventure." The Rev. Anson P. Stokes, Jr., Shreveport, La., said that "a liberal evangelical exalts pastoral work because it stresses the relationship of the individual to God." He presented three realms of need for pastoral work; nourishing the devotional life, concern for the area of moral perplexity and concern for the area of suffering. The third speaker was the Rev. T. P. Ferris of Grace Church, New York, who said that the Church must win the respect of youth. "The Christian preacher," he said, "is the meeting place of two great factors, a gospel and a world. In his life that tension must first be resolved, and in preaching that resolution must be transmitted to others. The preacher finds himself living in a world of pain and he preaches a realistic gospel of the all-powerful God. He sees other constructive forces carrying different labels, and he preaches the comprehensive gospel of the eternal Christ. He sees the bankruptcy of morality and he preaches the affirming gospel of the righteous God." Mr. Ferris also had things to say about the language of the pulpit. "Language lives by change," he said. "If a communist spoke in Union Square in the English of Chaucer his hearing would not be tremendous. And yet that is what so many of us are doing, only some of us have not yet reached the appalling modernity of Chaucer. Such words as 'salvation', 'prayer', 'incarnation', 'redemption' and 'worship' often convey no meaning to people of my generation, or convey the wrong meaning."

The conference was well attended not only by clergy but by laity from distant parts of the country. The Rev. Howard C. Robbins was re-elected chairman for three years, with the Rev. Beverley Tucker of Richmond and the Rev. Karl Block of St. Louis as vice-chairmen. The Rev. W. R. DuBarry of Philadelphia was elected secretary to succeed the Rev. W. Brooke Stabler. The chairman announced that the next annual conference would be held in Newark, with a parallel meeting on the west coast.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The danger when parishes undertake social service work is secularization, declared the Rev. Norman Nash, professor at the Cambridge Seminary, in an address before the Episcopal Social Workers Conference, held in Montreal, June 9th to 14th. There is a possibility of true religion being set aside and community welfare taking its place, he said. He stated further that he is in disagreement with various humanistic contemporaries, believing that "a purely social service, no matter how skillfully the most approved psychiatric techniques are administered, cannot mediate what are traditionally and rightly called the grace and the peace of God. And when we contemplate the secularized, totalitarian state in its varying contemporary instances, and its menace to human liberty and dignity, we may well feel that on grounds of immediate community welfare our troubled time has need of an institution which can stand up to the grandiose claims of the state."

* * *

Children Get Consideration

Speaking on "Methods of care in religious child-caring institutions" before the same conference, Mr. Eric W. Gibberd, head of St. Edmund's Home for Boys in Glendale, Ohio, presented some interesting observations.

"May I introduce you to a statistically minded husband who was a stranger to methods of child care?" said Mr. Gibberd. "He volunteered to mind the children while his wife went shopping. When she returned, he handed her this report:

Number of children—3.

Number of times dried the children's tears—21.

Number of times provided drinks of water—10.

Number of times admonished children not to cross the street—24.

Number of times children crossed the street—24.

Number of times balloons were purchased—3.

Average number of balloons per child—2.

Average life of balloon—1 minute.

Number of times husband will again mind the children—NONE.

"Imagine this husband as a business man and as a board member," Mr. Gibberd continued. "Imagine his insistence upon special training and natural manipulative aptitude for operators of his bookkeeping ma-



H. ADYE PRICHARD
Preaches to Liberal Evangelicals

chines. Remember his carelessly expressed opinion at last month's board meeting that anyone of 'sterling character' was eligible for staff work in an institution for children."

Mr. Gibberd advocated a continuous and careful study and testing of methods in child-caring institutions, the methods used in selecting board members and staff, their motives, their training; methods used in the building program as they affect the children, methods of admitting and dismissing, and especially methods of case work for each child.

* * *

Authority on Marriage Is a Speaker

Dr. Valeria S. Parker, a director of the American Social Hygiene Association, spoke at the conference on "The part of the physician and psychiatrist in family consultation." Clergy, social workers, psychologists and educators are coming forward to meet the need for counsel in regard to marriage which used to be met chiefly by the family physician in so far as it was met at all. There remain, however, certain matters in which the physicians scientific knowledge is indispensable, as in physical examination before marriage, in problems of mental health, and in accurate education for young people, the lack of which sometimes results years later in marital troubles. There is clearly a place for religious leaders, social workers, and physicians in the field of counselling, and each should have a sympathetic understanding of the contribution to be made by the others.

* * *

Group Work Among Girls

Quoting a survey recently made by social workers in the United

States which showed that all the organizations working with girls reach less than one-fourth of the girl population, Miss Edith Law of the Canadian Y. W. C. A. told the conference that this probably indicated a similar state of affairs in Canada. Many parishes have little or no organized work for the teen-age girl. There is, however, a growing consciousness of the need and value of group activities, a consciousness intensified by dangers attendant upon the increase of enforced leisure. More than this, the vision of a new social order has captured the imagination of young people. It is urgent that they should find leadership in the Church. The Church has always taught the wholeness and fullness of life. New conditions call for a new emphasis on Church principles of religious education and recreation.

Among the problems and needs calling for increased attention Miss Law mentioned programs providing for combined groups of boys and girls; programs for health instruction "which should include accurate information about the functions of sex. It is realized that the rather sentimental treatment of this subject in former years is quite distinctly not the treatment required by this generation. The subject obviously demands the careful technical accuracy with which we would honor any other subject of education; but it requires also that spiritual teaching which is the characteristic and distinctive contribution of the Church to the education of youth."

A grave problem is created by the difficulty of keeping in touch with girls away from home, working in shops, offices, and factories, or in domestic work, or at college. "This group which comprises the older adolescents, living often in bare boarding rooms, is lamentably poorly represented in the girls' organizations of our city churches. We seem to fail to seek out these girls who have left their home parish, and yet there is a large need for social and recreational facilities." Girls in domestic service, especially girls from England and elsewhere abroad, need particular consideration, as do also girls in small and isolated communities where the Church's cooperation with community agencies can be helpful, supplemented by religious education.

* * *

Rankin Barnes on Social Service

Requests from many sources for information and suggestions about diocesan social service standards led the Rev. C. Rankin Barnes to deal with that subject at the social work conference. After emphasizing the wide variety of scope and diversity in programs of existing departments,

due to differences in canons or in social conditions, or in the size and strength of dioceses, or financial resources, Mr. Barnes stated as follows the purposes of a diocesan social service department: 1. To interpret to the parishes and missions of the diocese the social implications of Christian doctrine. 2. To bring before the parishes and missions methods of effectively expressing their social responsibility to their respective communities. 3. To promote, within the parishes and missions, the effective realization of such actions of General Convention as have social import. 4. To promote the interests of and raise the standards of the social agencies and institutions of the diocese. 5. To see to it that the pastoral ministrations of the Church are made available to the inmates of the public institutions within the diocesan area, with particular responsibility for such inmates as belong to the Episcopal Church. 6. To advise the clergy and laity of the diocese as to those matters of proposed or pending social legislation which have Christian significance. 7. To act as the official contact point for the Bishop and/or the Council of the diocese with the social welfare agencies of the community comprised within the diocesan area.

* * *

A New Honor for Bishop Rogers

The degree of doctor of sacred theology was conferred on Bishop Rogers of Ohio at the commencement of Columbia University. He is to be the preacher at St. Bartholomew's, New York for five Sundays from July 7th through August 4th.

* * *

Addresses Women on Forward Movement

The Rev. Oliver Hart of Washington, D. C., addressed the annual meeting of the Auxiliary of Maryland on the Forward Movement, at a meeting held in Baltimore on May 22nd.

* * *

New Organist at Washington Cathedral

Robert G. Barrow, Trinity, New Haven, has been appointed organist and choir master at Washington Cathedral, it was announced last week by Bishop Freeman. He is a native of Washington, having been a choir boy, crucifer and communicant of the Cathedral while a student at St. Albans School.

* * *

Appeal to Clergy to Safeguard Marriages

The clergy are too lax in dealing with marriages according to a report issued by a committee of the Federal Council of Churches of which the Rev. Howard C. Robbins,

professor at the General Seminary, is chairman. A questionnaire sent to the clergy revealed that relatively few clergymen give serious attention to pre-marital counselling, though the practice of having pre-marital interviews is on the increase.

Among the subjects on which the committee insists that the minister should be informed are the degree of acquaintance and compatibility of temperament of the persons in question, their religious backgrounds and the attitudes of their families toward the marriage. Ministers are further urged to ascertain whether prospective mates understand the nature of permanent love, whether they are in sympathy with the distinctive aims of Christian marriage, whether they have adequate knowledge of the sexual relationship in marriage, the responsibility of parenthood, and the spacing of children for the protection of the health of mothers and the welfare of the whole family.

* * *

Banks, the Church and Hospitals

At the meeting of the National Council last October approval was given to the plan for the merging of St. Luke's and St. Elizabeth's Hospitals, Shanghai, with a new plant to be erected out of funds largely in hand. It is now reported that financial stringency resulting from the flow of silver out of China has led to the closing of banks in Shanghai in which funds of the two institutions are on deposit. Erection of the new building for the combined hospitals, which it was hoped might proceed in the immediate future, is thus deferred.

* * *

A New Church in Baltimore

St. Matthias' Church, Baltimore, was started 26 years ago in a small frame building erected by several of the parishes of the city. It has shown marked progress under the able leadership of the Rev. C. Randolph Mengers, vicar. The Church of the Ascension, Baltimore, was left \$15,000 not long ago as a memorial for the purpose of building a church or chapel in the diocese. The vestry has now decided that the place to build it is at St. Matthias',

so plans are being drawn and soon a new plant will be erected.

* * *

Postpone Synod of Southwest

Since the House of Bishops is to meet in Houston, Texas, this fall, it has been decided to postpone the meeting of the synod of the province of the southwest which usually meets in October. Meanwhile an invitation has come from West Missouri asking the synod to meet in Kansas City in the spring of 1936.

* * *

Requests to Pittston Parish

Trinity Church, West Pittston, Pa., has been bequeathed the income from \$5,000 to be used for the upkeep of the rectory by the late Mrs. Margaret L. White of Rock Island, Illinois, whose father was the first senior warden of the parish. The parish also recently received \$2,500 by the will of the late Mrs. A. C. Shoemaker, a parishioner.

* * *

Autumn School of Sociology

The Catholic Congress is to hold its second annual school of sociology at Adelynrood, South Byfield, Mass., September 16-20, with Bishop Brewster of Maine acting as president and with lectures given by the Rev. Frank Gavin of the General Seminary and Canon Bernard Iddings Bell of Providence. The annual institute for priests, also sponsored by the Catholic Congress, is to be held at Kent School, Connecticut, September 2-6, with lectures by Father Joseph of the Order of St. Francis, the Rev. William Dunphy and the Rev. Grieg Taber.

* * *

An Honor for Dr. Keller

Dr. William S. Keller, director of the summer school that meets in Cincinnati each year, where seminarians get first hand knowledge of social case work, has been honored with the degree of doctor of civil law by the University of the South, Sewanee, Tennessee. Commencement was held there on June 11th. Incidentally if this important school is to continue it must be given financial help, since a large grant from the

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National Council was discontinued this year. There are to be 25 seminary students there this summer. They will work—and work is the word—each day in social agencies, with conferences and seminars several nights a week throughout the summer, under the best of leadership. It is a swell piece of work and deserves all the support we are able to give it. Donations sent to the New York office of THE WITNESS will be forwarded promptly.

* * *

Death Takes Durham Rector

The Rev. Sidney S. Bost, for 37 years the rector of St. Philip's, Durham, N. C., died on June 8th after a four weeks' illness. He was a leader in diocesan affairs and was particularly interested in work for the deaf.

* * *

Children's Rally In Buffalo

The annual children's rally and bishop's day was held in the diocese of Western New York on June 1st, at St. Paul's Cathedral, Buffalo. Bishop's awards were presented to 260 members of Church schools in the diocese.

* * *

Re-Consecration Service in Chicago

Renewal of his vows of consecration to the episcopate were taken on Tuesday of this week, by Bishop Stewart of Chicago, at a service at St. Luke's Pro-cathedral, Evanston. Presiding Bishop Perry, in the city primarily to attend a dinner to mark the achievements of the centenary fund campaign, held that evening, was present at the service; Bishop Rogers, who preached the consecration sermon five years ago, was the preacher and the service was also attended by Bishop Moore of Dallas and Bishop Woodcock of Kentucky who assisted in the original consecration. It was reported on June 7th that the centenary fund had passed the \$400,000 mark. They seek a million. The campaign is being directed by Gates, Stone & Co., of New York.

* * *

Chicago Seminary Gives Degrees

Honorary degrees were conferred by Seabury-Western Seminary on the following men at their commencement June 10-11; Rev. Harold Holt of Grace Church, Oak Park, Illinois; Rev. Walter S. Howard, St. Paul, Minnesota; Rev. Douglass At-

will, St. Paul, Minnesota and Rev. Todomu Sugai of Japan.

* * *

Getting Everyone on the Job

St. Thomas' Church, a mission in the northern section of Providence, attended largely by mill folk, set about beautifying its grounds and buildings this spring. There was need, for there was no grass to mention in the sandy soil, and the buildings falling into disrepair hadn't been painted for many years. It interested industrialists, philanthropists and garden lovers in and out of the Episcopal Church. A United States Senator gave liberally to the cause, and

Italian merchants in the neighborhood contributed their mites. A swarm of volunteers operated wheelbarrows and shovels sent up every day from neighboring mills after working hours and many cubic yards of loam were unloaded and lawns seeded. A parishioner who conducts a coal and ice business loaned a truck for two Saturdays to haul away the excavated sand. As soon as the grass was up and shrubs planted another squad of volunteers skilled in carpentry gathered every afternoon after work, tore off rotten boards from church, parish house and rectory and replaced them with new. And now the entire plant is



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being painted. On Sunday, June 23, all the old St. Thomas folk within reach are expected to attend an old home day service and inspect the work.

* * *

Long Island Parish Has Anniversary

Zion Church, Douglaston, Long Island, the Rev. Lester Leake Riley, rector, commemorated the 105th anniversary of its founding last Sunday, June 16th. Bishop Creighton was present and the sermon was preached by a former rector, the Rev. Edgar L. Sanford. A new reredos was dedicated.

* * *

A Peace Meeting in New York

A mass meeting, sponsored by a large number of civic and religious organizations, was held on a recent evening in New York with Senator Nye as the headliner, though Congressman Maury Maverick of Texas, who has a fine flair for knocking out phrases, was one of the top-men. The meeting was devoted to a discussion of how to keep America out of war, which prompted the Senator to make up a list of public enemies. Number 1, he said, is "the munitions maker who wants to sell his powder and poison gas, and sends it in American ships, wrapped up in the American flag." Public enemy No. 2: "the banker who raises money to pay for the munitions and speculates in the stocks of the war babies." No. 3 is "industrialist who knows that the only way to get fascism established in America is to get the country into a war with all the military dictatorship that involves." No. 4 is "the American who goes into the war zones to make money, recklessly indifferent of the consequences to his nation and to hundreds of thousands of men better than himself."

* * *

Bishop Rogers Has Anniversary

The tenth anniversary of the consecration of Bishop Rogers of Ohio was celebrated on June 9th in Trinity Cathedral, Cleveland, with his sermon heard in the 125 parishes of the diocese over the radio.

* * *

It Is Now Canon Beaty

The Rev. Arthur R. Beaty was elevated to the position of resident canon of St. John's Cathedral, Providence, at a recent meeting of the corporation.

* * *

Build Program Around Noted Leaders

The diocese of New York's department of religious education is staging a new conference this year for boys and girls from twelve to fifteen,

with the program built around the lives of three great living people: Toyohiko Kagawa of Japan; Wilfred Grenfell of Labrador and William Wald of New York. The leaders are people who have worked with them.

* * *

Young People Move Forward

Plans to unite the youth of the Church behind the Forward Movement were made at a conference of leaders held in Chicago, May 21-23. The department of religious education of the National Council was asked to take steps looking toward a youth council representing all the youth organizations of the Church in order that a common program might be worked out.

* * *

A New Kind of Parish Problem

Trinity Church, Wheaton, Illinois, has something new in the way of parish problems. Twins have been born to parishioners in such rapid succession that the notion is spreading that all a young married couple has to do to be so blessed is to join the parish. There are seven sets of twins there now, the latest coming to Mr. and Mrs. W. D. Williams. Mr. Williams is the tenor soloist. Well

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you can see what a problem this all creates; some of course rush to join the parish at once. Others, so the

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story goes, long associated with the parish, prefer their blessings one at a time and therefore consider it wiser to stay away.

* * *

Another Bishop Uses Radio

Last week we told how Bishop Stewart recently reported to his diocese of Chicago by radio. The news now comes that Bishop Wing of Florida, touring his state on behalf of the Forward Movement, used the radio facilities in the various sections of his state to get across his message.

* * *

New Windows in Washington Cathedral

Three stained glass windows were recently installed in Washington Cathedral, beneath the great rose window in the north transept. The windows, donated by Mrs. James Parmelee of Washington, were dedicated by Bishop Freeman.

* * *

Harrisburg Clergy Hold Retreat

The Rev. Wallace Conkling, Germantown, Pa., lead a three-day retreat for the clergy of the diocese of Harrisburg, May 27-29.

* * *

The Warning Department

Since we have a warning letter to present about every week it may be well to have a standing heading for it. The last to be received comes from the Rev. Hulbert A. Woolfall of St. Louis who reports: "For the sake of my brothers in the ministry, may I warn them against a man who is purporting to be the brother of the Rev. Dr. Frank Gavin and on that basis, soliciting funds."

* * *

Headmaster Presents Class for Confirmation

Fortunate school boys who can be presented by their own headmaster for confirmation. The Rev. Albert H. Stone, head of Iolani School, Honolulu, presented a confirmation class of fifteen boys to Bishop Littell this spring and two days later was the celebrant for the school's corporate communion.

* * *

Praise for the Constitution

The Rev. J. P. McComas, vicar of St. Paul's Chapel, Trinity Parish, New York, in his sermon last Sunday declared that "the great security of political life is a constitution. The unwritten constitution of Great Britain is accused of too much flexibility, while ours may suffer from the limitations of rigidity," he said. "But, if you look back at the issues of the 'Federalist,' you will see that those responsible for our Constitu-

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tion believed they were shaping something that had been taking form in the minds and hearts of men since the dawn of history and which they merely crystallized into writing."

* * *

Pittsburgh Rector Is Honored

The Rev. Robert N. Meade, rector of the Redeemer, Pittsburgh, celebrated the 25th anniversary of his rectorship recently, the event being marked among other things by an editorial in the diocesan paper that pointed to his notable services to the diocese and the Church generally.

* * *

Minute Men in Pittsburgh

As a result of a dinner held on May 20th, at which Bishop Mann was host, a new group has come into being in the diocese of Pittsburgh, known as the "Bishop's Minute Men." It is to be their job to be prepared to serve at any time in the interest of the work of the diocese. There were an even hundred at the dinner.

* * *

Education Under the Depression

There are thousands of schools in the country, located in 25 states, unable to operate because of insufficient funds, according to J. W. Studebaker, commissioner of education of the federal government. Close to 60,000 pupils and 1,745 teachers are in schools that have no funds whatever, while over 4,000 teachers are in schools that are able to function but two months of the year. A salary of less than \$100 a month is paid to 64 per cent of the teachers of the country. Congress meanwhile

has passed the bigger navy bill providing for the expenditure of \$460,000,000 appropriating but \$40,000,000 for federal aid to schools.

* * *

Indiana Wants Church Property Taxed

A considerable group in the Indiana legislature pressed at their recent session for the taxing of all church property. The considered opinion of many ministers in that part of the country is that this agitation will be carried on with increasing force in the years ahead, not only in Indiana but throughout the country generally.

* * *

Some Figures From Japan

During 1933 the population of Japan increased by 14 per cent while church membership increased only 3 per cent. There are 274,000 Christians in the country, exclusive of Roman Catholics, out of a population

of 64,000,000. Missions and missionaries have decreased nearly 20 per cent during the last ten years.

* * *

Bishop's Pence for Lexington

The Executive Council of the Diocese of Lexington has decided to adopt the Bishop's Pence plan there, beginning in the autumn. At a meeting of the council the Ven. Gerald Catlin reported progress and increasing opportunities for the Church in the mountain region, where five clergy and one lay worker now carry on a wide-spread program in three great river basins.

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Church Army Work Extensive

In the course of the practical training of the next class of the Church Army it spent four months in South Florida, traveling 585 miles by cycle, 149 by train and 788 by auto, addressing 33,000 on 450

Services of Leading Churches

The Cathedral of St. John the Divine Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer or Litany. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

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

Church of St. Mary the Virgin New York

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

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8 and 11 A. M. and 8 P. M.
Daily: 12:30 except Mondays and Saturdays.
Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

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

The Incarnation

Madison Avenue and 35th Street
Rev. George A. Robertshaw
Minister in Charge
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
11 A.M., Morning Service and Sermon.
Junior Congregation, 9:30 and 11 A.M.
Holy Comm., Thurs. and Saints' Days, 10:30 A.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.
Thursdays and Holy Days: 12 M.—Holy Communion.

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 A.M. and 8 P.M.
Weekdays: 8, 12:05.
Thursdays (Quiet Hour at 11) and Holy Days: 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)
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.

St. Bartholomew's, Chicago 6720 Stewart Ave.

Rev. Howard R. Brinker, S.T.B., Rector
Sundays, 7:30, 9:30, 11:00 A. M. 7:30 P. M.
Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10:00 A. M.

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Married Priests in the Catholic Church by George Perhac, A.M. (Columbia)

The priests described are Catholic under the jurisdiction of the Pope of Rome. Such priests are lawfully and validly married by the Church of Rome.

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occasions. The Church Army can receive a few more candidates for training this summer and clergy are requested to recommend suitable men and women under 30 and unmarried.

* * *

A Reason for Liking the Episcopal Church

"I like this church because you don't have to shout. In my mother's church they are always shouting and I don't like it. I'm coming here." This was the declaration of a ten-year-old boy at St. Simons Mission for the colored people in a district near Glendale, Ohio, four years ago when the mission was started. Within two years his small brothers and sisters and their father and mother were attending St. Simon's, and after four years even the mother was confirmed. The mission grew from nothing to 230 communicants in four years. There are many stories of people won by its teaching and services as well as by its keen constructive interest in social welfare. The district was well on the way to becoming a menace with its bad housing and lack of community resources. When the church was built, the workmen were asked to give three days' work free, each week, being paid for the other three. Nearly every man who worked on the church has since become a communi-

cant. The Rev. Westwell Greenwood became priest in charge, on Ascension Day.

* * *

Children Turn to Christianity

Eighty-one children, nearly all of whose parents are Buddhists or otherwise non-Christian, are in regular attendance at the Church school conducted by the Japanese lay worker, Mr. Otani, for St. Paul's Mission, Mauna Loa, on Molokai, Hawaii.

* * *

A Rule of Life in Maryland

As a result of the widespread use of the pamphlet on Discipleship the diocesan committee on the Forward Movement in Maryland, in response to a request to suggest a rule of life for lay people, have offered the following, cut to bare essentials in order to make it of the widest application possible:

Give fifteen minutes every day to private prayer.

Attend one service every Sunday in my parish church.

Receive Holy Communion once every month.

Read a book a month on the Christian religion.

The books suggested are of a timeless value and have helped in forming Christian character for centuries. They are "The Confessions of St.

Augustine," "The Imitation of Christ" (Thomas A Kempis), "The Spiritual Combat" (Scupoli), "The Devout Life" (St. Francis de Sales), "Holy Living," by Jeremy Taylor, and "The Practice of the Presence of God" by Brother Lawrence.

* * *

They Travelled to Get There

How far did you have to travel for your confirmation? When Archdeacon Bulkley of Utah presented a class of fourteen from three missions outside Salt Lake City, eight of the candidates came from Kenilworth, 132 miles from Salt Lake City; others came from Eureka, just under 100 miles away, and others from Park City, 32 miles distant. Altogether the fourteen candidates traveled to and from their confirmation more than 2,500 miles.

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In this book the distinguished Russian writer analyzes the deeper movements of human life in the modern world. The author sees our age as a time of crisis when momentous decisions for the future are being taken. In particular he tries to warn the world of the perils arising from the subordination of human personality under the domination of the state, of the industrial system, and of the growing mechanization of life. He has much that is vigorous to say about Fascism and Communism.

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THE WITNESS GAME

QUESTIONS and suggested answers. Check those you think correct. Play the game with your family and with the parish groups.

1. The organization of the Church founded "to give skilled case work service to young women between the ages of 16 and 25, whose problems of any and all sorts are too serious for them to solve unaided" is:

The Girls' Friendly Society
The Church League for Industrial Democracy

The Church Mission of Help
The Woman's Auxiliary

2. Last Sunday, June 16, was
The Nativity of St. John the Baptist
Ascension Day *Trinity Sunday*

St. Bartholomew's Day
St. Michael and All Angels

3. The treasurer of the National Council is:

Z. C. Patten *Lewis B. Franklin*
Rev. C. Rankin Barnes
William G. Peterkin
Rev. A. B. Parson
Dr. John W. Wood

4. The organization "for the spread of Christ's Kingdom among men and boys" is:

The Order of the Holy Cross
St. Barnabas Brotherhood
The Brotherhood of St. Andrew
The Laymen's League

5. (From this week's news). The chairman of a committee that recently issued a report urging the clergy to be less lax about marriage was:

The Rev. A. B. Kinsolving
The Rev. Oliver Hart
The Rev. H. C. Robbins
The Rev. Phillips Osgood
The Rev. Smith O. Dexter

6. (From this week's news). The director of the Cincinnati summer school for seminary students, recent-

ly honored with a degree from the University of the South, is:

Canon Gilbert Symons
William S. Keller
Eric Gibberd
Rev. Normal Nash
Canon B. I. Bell

7. (From this week's news). The president of the Catholic Congress school of sociology to meet this fall is:

Bishop Parsons *Bishop Stewart*
Bishop Huston *Bishop Brewster*
Bishop Booth

8. (From this week's news). The next meeting of the House of Bishops is to be held in:

San Francisco *Boston*
New York City *Baltimore*
Houston *Dallas*
Chattanooga

9. (From this week's news). Due to bank failures the merging of two Church hospitals has been postponed in:

India *China* *Japan*
Liberia *Panama*
Cuba

10. (From this week's news). The Bishop who this week is renewing his consecration vows at a service is:

Bishop Stewart *Bishop Moore*
Bishop Woodcock *Bishop Lloyd*
Bishop Bennett

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