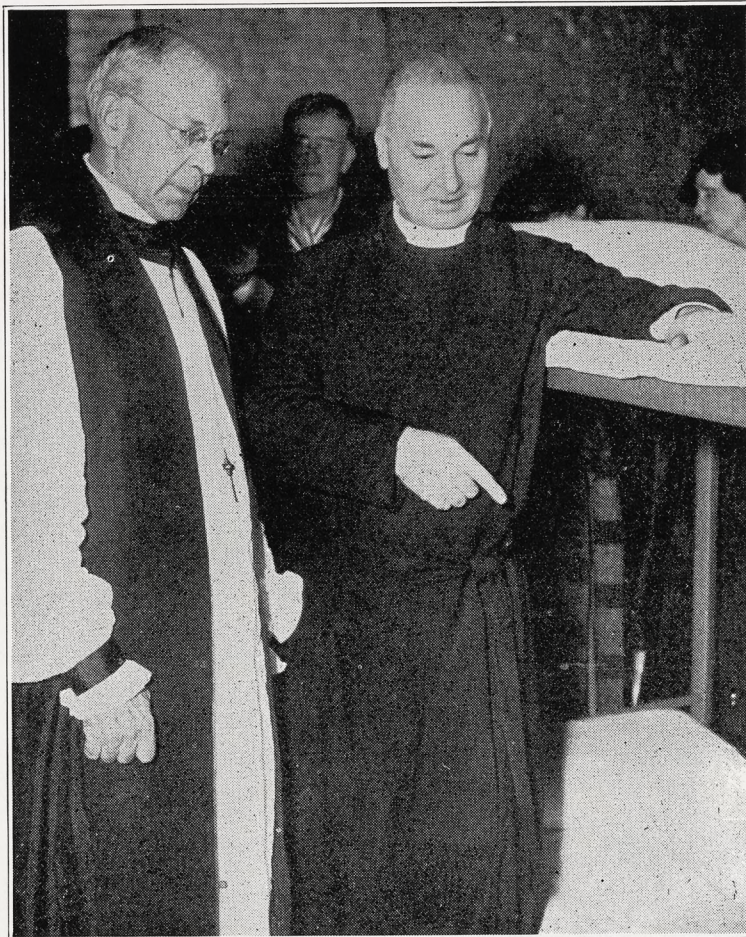


# *The* **WITNESS**

CHICAGO, ILL., JULY 18, 1935



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# THE WITNESS

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*Associate Editors*  
FRANK E. WILSON  
JAMES P. DEWOLFE  
ROBERT P. KREITLER

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## THE APPROACH TO CHRIST

*An Editorial by*  
BISHOP JOHNSON

IT IS a pity that we cannot approach religion as we do science and art. In these avocations we do not draw our inspiration from local sources, nor from our own performance. If the professors in our adjoining colleges are inadequate we do not condemn science but we go far afield to read Eddington and Einstein and ignore the local personalities. If the village band plays discordant music we do not belittle music but draw our inspiration from masters of the art.

Thus we do in seeking truth and beauty, but in the pursuit of righteousness we shape our theology from our immediate contacts and govern our conduct by the effectiveness of the local minister and the foibles of the adjacent congregation. The reason for this is evident. It is due to the fact that the pursuit of goodness demands of us certain moral obligations which involve personal sacrifice. Wherever the individual is required to do something because he believes something he finds it easier to question the belief than he does to overcome his inertia. What he wants is an alibi and he finds it in the habits of those who surround him. What he ought to realize is that moral and spiritual truths are just as vital if the environment is unfavorable as they are if one is blessed with the most virtuous neighbors. It would be just as sensible to say that music is no good because the village band plays badly as to say religion is no good because one's neighbors are a bunch of hypocrites. We have no right to blame art for the failure of its local agents. We ought to value it only through its fairest expression.

When one studies the religious convictions of the people, it often happens that a young man of twenty, without any profound research and without any adequate experience, comes to final conclusions as to his religious faith which are based upon a very superficial acceptance of some skeptics who have unsettled him, and a very cursory glance at some professing Christians who have offended him. Of course the issues at stake are tremendous for they not only involve the purity of family life, the sanctity of social obligations, the conduct of private and public business, but they also determine the faith that is going to carry him through the vicissitudes of life and the hope that is going to sustain him in his darker hours.

In this age when atheism has ceased to be merely a

matter of philosophical discussion and has all the force of a militant crusade, one has no business to stand on the side lines as an uninterested observer. For better or worse the peoples of the earth are going to be vitally affected by this militant force which imposes its dogmas at the price not only of spiritual ideals but of personal liberty.

THE great majority of men are governed by emotion rather than reason, and are therefore the victims of demagogues who understand mob psychology, rather than disciples of high principles embodied in human leaders. Just as science is at the bottom of our material comforts and art is at the foundation of our aesthetic culture, so, whether you like it or not, religion or anti-religion is at the base of our social conduct. The mere fact that Soviet Russia uses the slogan that 'there is no God' demonstrates the fact that there is a dynamic power in the effect of religion upon the social order. Of course when you mention religion the scientist is apt to become unscientific and to look upon religious phenomena as less important than the habits of bees. But, an irritated scientist is not a good scientist. As some one has well remarked, a man who despises science or religion is neither scientific or religious, for the two are so intermingled in God's world that they cannot be separated without doing violence to the whole nature of man.

For better or worse religion has been and still is the dynamic motive power for social conduct. We either worship God or we blaspheme Him. This accounts for the fact that atheists are forever talking about religion. It is like a man who asserts that he doesn't believe in ghosts but is always battling them. We mortals are a curious combination of animal traits and spiritual ideals. We are capable of both brutal cruelty and heroic self-sacrifice. In consequence the history of the race shows that we are either seeking these things that are above which seem to elude us or society sinks back into the habits of the wolf, the fox, the pig, and the peacock. There is no other vital force which can lift the savage out of his animal propensities except religion. It would be rare to find any savage tribe which was ever rescued from barbarism by any other force. If the missionary fails to do this, it is pretty certain



that the trader will not. The effect of the white trader apart from religion has been disastrous to all primitive races. He has been a curse and not a blessing.

PHILOSOPHY is the special privilege of less than five per cent of mankind and it is particularly exclusive in its attitude toward the untrained mind. It has never been a substitute for religion because its purpose is to seek God—if haply it can find Him—not to serve God already revealed. Jesus came *to do* and to think. Philosophers strive to confine their energies to theorizing first and to do little or nothing of a personal character because of their thinking. In philosophy the major premise or basic assumption is questionable. In religion the conclusion that there is a God to seek is a matter of faith and therefore subject to doubt, but it involves doing something as the result of the faith. Religion has been defined as moral action tinged with emotion. That does not define what it is. It is rather love tinged with moral action, which so frequently

comes short of being an adequate expression. Love is really the motor power. Moral effort is the steering wheel. But there will be nothing to steer if the motor is dead. St. Paul acknowledges the failure: "For the good that I would I do not, but the evil which I would not that I do." But this need not discourage the effort, for he believed in an ultimate success through Jesus Christ who giveth the victory.

I do not know that religion differs essentially from science and art in this particular, for in all these lines of effort those who have made the greatest progress have done so through the greatest discouragement and with a profound sense of their own personal inadequacy. Really, the most competent persons I have known have been the most humble about their achievements and yet the most optimistic in their endeavors. In our poor efforts to press on there is but one example which we need to follow and that is to measure our yearnings in the life and promises of our dear Master.

## DETROIT'S CITY MISSION

THE Detroit Episcopal City Mission has its headquarters in the Old Mariners' Church, Woodward at Woodbridge Ave. It is the oldest stone Church in Michigan, and was completed in 1849, and is next door to the site of Smyth's Tavern, where in 1805 the governing body of the Michigan Territory first sat in legislative session. Constructed primarily to provide a

15,645 men were lodged in Mariners' Institute last year, and 38,528 free lunches and meals were served to the poor and unemployed. 3,500 received clothing and shoes, 3,794 people with personal and domestic problems entered the offices of the staff. Here the morale of those to whom life has been unkind is uplifted—and mental and spiritual strength, hope, courage and faith are born anew.

At 46 E. Vernor Highway is Page House, a home for unemployed women. This home was founded by the superintendent, The Rev. Geo. Backhurst, in 1932, at the height of the depression in Detroit, in two houses loaned by the vestry of St. John's Church. More than one thousand girls and women have passed through these hospitable doors, and many have been saved from mental and moral collapse. Like the men at Mariners' Institute about 50% are able to pay a small amount for their keep. Others are carried until they find employment. It is interesting to note that many of the persons sheltered there, return, after things get better for them, and pay for the benefits they received when they were down but by no means out.

The City Mission Staff have their offices at Mariners' Institute, 300 Griswold St., but use it only as a spring-board. Chaplaincies in public institutions form a large part of the work. 1813 visitations were made last year in 30 different institutions. 743 services were held, with a total attendance of 42,866.

The Staff consists of the Superintendent, the Rev. Geo. Backhurst, Hospital Chaplain, Rev. R. E. Randall, and Industrial Secretary and Lay Reader, Mr. E. A. Lucas, formerly a Church Army Captain. Temporary jobs are found for men who are getting on their feet, such as cook, dishwasher, janitors and bed-makers, day and night clerks, driver and helper on the mission truck. This truck, by the way, not only picks



FEEDING DETROIT'S HOMELESS

place of worship for sea-faring men, the Mariners' Church still serves its original purpose. Thousands of homeless and destitute men, without regard to creed or religious beliefs, come seeking aid.

Adjoining the old Church there is Mariners' Institute, where a night's lodging, together with breakfast, can be obtained for fifteen cents. The only requirements made for occupancy of a bed at Mariners' Institute, or for the enjoyment of the privileges and entertainment at Taylor Hall are cleanliness and decency.



up used clothing and furniture, books and papers, but also day old food from the bakeries. So again a multitude is fed and clothed by "gathering up the fragments that remain." Magazines are picked up and distributed to the shut-ins, and 12,000 poor, sick and aged folk were made a wee bit happier.

All this worthwhile work for God's poor is being done on an annual budget of \$10,000, just half of the income in 1929. The Mission faces a further reduction of \$3,000 this coming year. Only through an increase of annual memberships can this work be maintained. There is an active Woman's Mission Guild composed of one or more key-women from each parish and mission in greater Detroit. They meet on the second Monday of each month at either Mariners' Institute or Page House.

The Board of Trustees, with the bishop of the diocese as president, meet every other month throughout the year. Bishop Page said in his annual charge to the diocesan convention this year, "I marvel at the leadership of the Rev. George Backhurst in the City Mission. He is an outstanding example of a man who makes the best of the tools that he has, and does an ever increasing work. Not alone has his income been cut year after year in a way that would have staggered most men, but with all he has not only enlarged the work but has reduced a bank indebtedness of \$3,750.00 to \$750.00. With little but faith, and the co-operation of St. John's Church, he has established Page House where unemployed women are cared for at the rate of \$3.50 a week. Although one third of these people have not paid, he has needed only about \$300.00 in charitable contributions to support the work. I understand that Bishop Williams hoped that the building lying just west of Mariners' Church, and belonging to the corporation, might be utilized as a sort of Church Institute connected with Mariners', but the income from this property was so large that the Trustees felt they could not afford to give it up. Because of recent financial conditions that building was not rented, so that it actually became profitable to put it in the hands of the City Missions to save taxes. Therefore, the institutional work and the Inn have been concentrated in this one building, and I am glad to say that from certain charitable sources money has come to provide for new equipment without incurring any debt. In connection with the City Mission I usually emphasize one fact. We often think of the City Mission as an institution that cares primarily for the physical needs of the poor. This, however, is only one phase of the work, and the minor side of it. Last year not only were 171 religious services held at Mariners' Church, and 90 at St. Luke's Hospital, but 427 Services were held in the public institutions of Wayne County. The City Mission, centered at Old Mariners' is carrying the spiritual ministrations of this Church to thousands of people in this community who must be classed as God's poor."

The aim of the Mission is to do in a practical and Christ-like way, just what we pray in the Litany of the Church, "To strengthen such as do stand, to comfort and help the weakhearted, and to raise up those who fall." These three classes of men and women in Mari-

ners' Church and Institute, in Page House and in the public institutions present a great challenge and opportunity. Those who stand on their own feet, but sadly need strength and Christian Fellowship.

The poor, the sick, the aged, the mentally sick, the delinquent, all constitute the parishioners of the City Mission. No financial support can be derived from such a congregation, but Mother Church must find a way to minister to them. Remember the words of the Lord Jesus when He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me," and He said with evident pride, "The poor have the Gospel preached to them."

## Let's Know

By

BISHOP WILSON

LEGENDS OF MOSES

WITH Ethiopia so much in the newspapers today, it is interesting to recall a very ancient legend of Moses which was passed down in old Jewish writings.

Candacus was king of Ethiopia and had a war on his hands with some neighboring tribes. He led out an imposing army and left one named Balaam as regent in his place during his absence. Balaam, it appears, was an ambitious scoundrel and took advantage of the situation to alienate the people from their rightful king and place himself on the throne. Sheba, the capital of the country was naturally an almost impregnable city, being practically surrounded by the Nile and the Asotopis. Balaam fortified it still more by building walls on two sides, digging deep canals on a third side, and collecting a great number of poisonous snakes on the fourth side.

When King Candacus returned from the war, he found his capitol armed against him and in control of the perfidious Balaam. His soldiers could not surmount the walls on the two enclosed sides, they were engulfed in the canals on the third side, and were poisonously bitten by the snakes on the remaining side. So the king settled down to starve the city into submission. For nine years the siege continued and then Candacus died.

The chiefs of the army met to choose a new leader. Eventually they agreed on Moses, made him a throne, placed him thereon and cried "God save King Moses." They gave him seven days to enjoy his coronation and then came to ask how the city might be taken.

Said Moses: "Nine years have ye invested it, and it is not yet in your power. Follow my advice and in nine days it shall be yours."

"Speak and we will obey," said the chiefs.

Then said Moses: "Make it known in the camp that all the soldiers go into the woods, and bring me storks' nests as many as they can find."

Out went the soldiers and brought back countless numbers of young storks. For three days Moses ordered that the storks should be kept strictly confined and carefully starved. They were not to be allowed a single morsel of food. On the third day he ordered



them to be released all in one great flight. Ravenous for food, they circled into the air, spied the snakes on the fourth side of the city, and proceeded to gorge themselves on their favorite reptile diet. Soon there was not a snake left and that side of the city was left entirely unprotected.

"March into the city and take it," said Moses.

Whereupon the army moved in, occupied the city, drove out the usurper and lost not a man in the capture. Tired of the prolonged siege, the people gladly welcomed Moses as their king and he reigned successfully for forty years, respected and honored by all. Eventually he decided to turn over the throne to the legitimate heir, a son of King Candacus, and he departed into Midian.

All this is said to have occurred after Moses was obliged to leave Egypt in his youth and before he returned to take the leadership of Israel in the Exodus. I wonder what legendary ambitions might have been stirring in Italy as long ago as that?

## Talking It Over

By

W. B. SPOFFORD

THE several organizations dominated by the colorful Alexander Cummins, rector of Christ Church, Poughkeepsie, N. Y., have sent epistles to Bishops Perry, Cook and Hobson, Presiding Bishop, President of the National Council and chairman of the Forward Movement, respectively, calling their attention to the fact that the literature issued by the organizations they head seldom use the word "Protestant," which is a part of the official name of the Church. The Evangelical Education Society, the Protestant Episcopal Society for the Promotion of Evangelical Knowledge, the Protestant Episcopal Church League and the vestry of the parish presided over by Mr. Cummins, are all pretty much steamed up over the matter, judging by the letters that appear in the current issue of *The Chronicle*, edited by the good doctor. Of course the fact is that our Church is generally known as the Episcopal Church, largely because it is a more convenient title, and it seems rather silly to charge that the reason the full official title, "The Protestant Episcopal Church in the United States of America," is not generally used is due to "that partisan group within our Church which persistently propagandizes for a change of the title of our Church by the elimination of the word Protestant." However it all makes for conversation during the dull summer months and I am sure we are all grateful to Mr. Cummins and his associates for that.

Incidentally one wonders why a letter was not also addressed to the dean and trustees of the Cambridge Seminary, the official name of which is the Episcopal Theological School. Maybe they figure the school is sufficiently protestant without putting the word in the official title. Just the same I hate to see my friend from Poughkeepsie missing a bet like that.

\* \* \*

"Damyankes who come down here to tell us what

to do" were scored by the Rev. W. Lee Kinsolving of Richmond in an address from the floor at the institute of public affairs, in session at the University of Virginia. It seems that the American Liberty League, sponsoring the sessions that day, put on speakers who denounced the New Deal as socialistic, all of which prompted Mr. Kinsolving to declare that the rugged individualism of the Hoover administration "was leading the American people into hell" when Mr. Roosevelt came along and made the first real attempt in the "history of the world to carry out the teachings of the Sermon on the Mount."

\* \* \*

The judgment against *The Churchman* for over \$10,000 is of the greatest importance to religious journalism and to the Church generally. As most Church people know that publication was a pioneer in the campaign to clean up the movies. In one of the articles reference was made to Mr. Gabriel L. Hess, attorney for Mr. Hay's Motion Picture Producers and Distributors of America, Inc. The statement was false and a retraction and apology was printed in *The Churchman*. Nevertheless Mr. Hess went to court and got a judgment. People familiar with such cases inform me that the judgment is largely for the purpose of keeping the paper quiet on the movie business and that probably the paper will not have to pay this large sum. Here's hoping that is true. In any case the courts are to get the matter again since an appeal is to be made, with funds now being raised by *The Churchman* to finance it. Along with the thousands of others who admire *The Churchman* and its editor, the Rev. Guy Emery Shipley, for the courage shown on all social issues, we hope that the appeal may be successful.

\* \* \*

The Rev. W. L. Bennett of Lowville, N. Y., writing to express his approval of Gardiner Day's review of "The Episcopal Church in Town and Country" by Goodrich Fenner, says that it is about time we sent a few country parsons to General Conventions. And not only parsons but laymen as well, who have a bit of honest mud on their shoes and hayseed in their hair. "The Church," he writes, "will not suffer but gain when a few Lafollettes and Norrises arise in Convention and utter words that will seem like 'cool breezes from the country.'"

Those who have heard the Rev. George Gilbert, rural missionary of Connecticut, go after a Church crowd can readily imagine the "cool breeze from the country" that he would bring to a General Convention. He is not only a successful parson but is also a successful farmer, notwithstanding the fact that not so long ago he fell off a load of hay and nearly broke his neck. As it was he was laid up with damages for two months. But he is now back on the job translating the high-brow message of the Episcopal Church into the vocabulary of the farmers to whom he ministers. Something of his estimate of the rural pastor's job may be had from his answer to one of his son's questions: "What do they do when they install a minister, papa—put him in a stall and feed him?"

"No, my son," was the reply, "they hitch him to a church and expect him to pull it."



# MAKING THE CHOIR INVISIBLE

By

ELWOOD L. HAINES

*Rector at Glendale, Ohio*

I AM for making the choir invisible. The reason for my new-found heresy is a recent visit to a certain church, and the unusual experience of sitting in the congregation. The day was torrid, but I cheered myself with a fan which suggestively referred me to a local undertaker. The service began with a distant onrush of song, welling in volume as the choir appeared. Immediately I became conscious of hot, mussed vestments, and above them, moist faces and moving mouths. I felt hotter, watching them. If the following parody occurred to me at the moment, I hope that, in view of the prevailing temperature, I may be forgiven:

A boiling army, men and boys,  
The matron and the maid:  
Not one his vocal toil enjoys,  
In red-hot robes arrayed.

The service progressed; so did my awareness of that unhappy army overflowing the choir stalls. It was quite obvious throughout that the choir was there to perform. The rector, by speeding up the prayers and amputating his sermon to seven minutes, made it possible for the choir to exhibit its wares without extending the service beyond hot-weather limits. I stood with the rest in rapt apathy during a festival *Te Deum*, and the *Benedictus* unabbreviated, and sat for the anthem which might just as well have been in the Choctaw dialect, so far as intelligibility was concerned. I watched entranced the antics of the angular tenor. And there came to my mind, ironically, I suppose, the lines

"My tongue shall never tire  
Of chanting with the choir."

and I realized that, however desirous my tongue might be of praise, it had no chance. How is it possible, I wonder, to praise God through the medium of choristers who have taken even the *Amens* away from one?

I am for a new ecclesiastical device—a sort of Aladdin's lamp attached to the pew, which would enable the worshipper to rub the choir temporarily out of sight. Think what a help it would be if it were no longer necessary to watch the singers making faces, or lolling in their stalls during their periods of quiescence! Never to be distracted by seersucker peeping below cassocks! Never to hear the rustling of music being made ready for the next performance! I am for the disappearance of all stage-conscious organists and directors. Let them be relegated to some alcove where they can make signs to themselves without bothering everybody else. I advocate a campaign against the goose-step processional, and the using of hymns as stage devices while the congregation is left stranded in the middle of a stanza. I am for making

the choir invisible, by putting it into the gallery, the rear, or some obscure nook in the depths of the chancel.

In some of the old, colonial churches, the choir sat in the gallery, where it could gaze altar-ward and view the congregation from on high. I do not especially like the arrangement, but it does suggest the advantage of removing the choir from its present over-conspicuous position in the chancel. Perhaps commissions on church architecture, where they exist and function, could study the question of altering chancel construction in such a way that the choir, along with the organist and the pipes, would be out of vision and yet within worship range. Perhaps clergy and music committees could take seriously to heart the congregation's worship rights, and seek to eliminate all practices which tend to make the choir the focus.

Congregations are long-suffering; for they assume that our present choral arrangements have the endorsement of antiquity, and are not to be tampered with. Choirs in their zeal are insensible to the strange effects they produce. And the clergyman, in his liturgical and sermonic absorption, is inclined to treat the musical parts of the service as handy resting-places, and to be deaf and blind to much that transpires. It is a good thing, therefore, for the clergyman to take a day off now and then, and to sit in the congregation. He too may fall a victim to this heresy of mine. There is a chance, of course, that the mood will pass, when I am presiding in the chancel again; but at present I feel a decided yearning for the "Choir Invisible." Years ago a novel of that name provided our grandmothers with visions of the angelic chorus. We would hardly expect present-day choristers to sing as exultantly as the angels do; but if they could be, during the service, as invisible as the angels, a great handicap to a devout worship in our churches would be overcome.

## THE MEANING OF THE REAL PRESENCE

By

G. A. STUDDERT-KENNEDY

A reprinting of this famous essay is now available, carrying the picture of the author.

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—o—

THE WITNESS

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## WILLARD SPERRY WRITES A FINE BOOK ON YOUTH

By GARDINER M. DAY

Dr. William Ellery Channing once remarked: "No one is so tempted to believe too little as the person who began by believing too much." Dr. Willard Sperry of Harvard evidently believes that remark hits the nail on the head if one is trying to account for the loss of religion among younger people today, for it is emphasized again and again in his new book, *What You Owe Your Child* (Harpers \$1.50).

As he relates in the preface Dean Sperry was asked to spend an evening talking informally with some parents at the Junior League in New York. Dr. Sperry accepted the invitation and found some seven hundred mothers and fathers gathered in the League Assembly room to hear him. The talk proved so successful that he was asked to repeat it to other Leagues and now offers it as an aid to parents in the form of a volume of some hundred and fifty pages.

Dr. Sperry believes that religious change is comparable to the changes in "family fortune." In the past a single generation could save up enough spiritual capital, as they could financial, to last a family for a century, but now owing to rapid change this spiritual and moral capital will not last much more than a generation. A few of the things that the author feels convinced of are the following: that children can get an impression of religion from their parents but that guidance and instruction must almost inevitably come from outside the parents; that modern society with its great stresses on children, rather than preparing them for life, spoils them; that the modern project method of education leaves much to be desired particularly in its lack of discipline and memory work; that the aim of the Christian home should be to develop "moral aristocrats" who behave properly because certain things "are done" and certain others are not; that parents should give honest answers to youthful questioners, never teaching things they cannot believe themselves and never being afraid of telling a child that particular questions are mysteries even to them; and that the central purpose of the Church School is not instruction or explanation but *worship*.

This volume contains a lot of sound advice simply and not infrequently amusingly stated. A reader should remember, however, that the book is not written for consciously religious parents as much as for parents who are at sea so far as what to believe is concerned, and more especially, what to teach their chil-

dren is concerned. For unless the reader bears this in mind he will be given the rather shocking feeling that Dean Sperry himself is more afraid of affirming Christian convictions than of anything else.

*With Harp and Lute* is a collection of religious poems compiled by Blanche Jennings Thompson (Macmillan \$1.25) for children. The purpose of the book according to the author is not to present all the treasures of this variety to the child, but to open the door to this enchanting realm of religious beauty, thought and feeling. Miss Thompson has made an extremely beautiful selection and the book should find a real place in many a home where the parents are looking for beautiful religious furniture for the mind. By the way, we feel confident that Dean Sperry with his great emphasis upon the need for "making" children learn beautiful religious poetry would delight in this volume.

A study of St. Paul is an ever rewarding task. Two new biographies of the great missionary Apostle have appeared within the last few months. *Beyond Damascus* is Dr. F. A. Spencer's story of that amazing life and it is a fascinating tale as related by this student of the First Century made more vivid than most lives by virtue of the ability of the author to paint a marvelously detailed background of the life of the times (Harpers \$3). *Finally* a volume bearing the sub-title, *With Paul to the End*, is the interpretation of that famous life by Dr. John A. Hutton (Harpers \$2.50).

Few men could be more different from St. Paul than *Sadhu Sundar Singh* yet the two men have at least two things in common across the centuries namely that both were inspired to dedicate their lives to Christ and both set forth on missionary journeys that led to an unknown destination. Dr. C. F. Andrews has written a beautiful account of the missionary to Tibet (Harpers \$2).

If anyone wishes to dig into the problem of the relation of the Church and the Negro in America, he will find a mighty interesting analysis of it in *Divine White Right* by Trevor Bowen (Harpers \$1.75). Or if the problem of the relations of people of different creeds interests him Silcox and Fisher's study *Catholics, Jews and Protestants* will furnish him with plenty of source material analyzed by two expert investigators. (Harpers \$2.50).

### TO REDECORATE CATHEDRAL

Under the leadership of the Very Rev. Francis B. Blodgett, and a committee of laymen, funds and pledges are being secured for the redecoration of the interior of the Cathedral Church of St. Paul, Erie, Pa.

## SUMMER SCHOOL UNDER DR. KELLER OPENS 13TH SEASON

By CHARLES D. KEAN

With 22 students from eight seminaries present the Cincinnati Summer School of Social Work opened July 5th for its 13th consecutive year. The seminarians will remain in Cincinnati for an eight-week period, during the course of which they will work in the public welfare institutions of the city in the day-time and attend a series of lectures in the evenings.

The Rt. Rev. Henry Wise Hobson, bishop of Southern Ohio, opened the session with a quiet day at Christ Church, Glendale, Ohio. He officiated at a celebration of the Holy Communion in the morning and conducted a series of meditations. An orientation lecture was given by Dr. William S. Keller, director and founder of the institution, at the diocesan house the same day. The Rev. Gilbert P. Symons, canon of the Cathedral of St. Paul, welcomed the students to the diocese.

The students are serving for the eight-week period as regular members of the staffs of the following institutions: the Cincinnati Department of Public Welfare, the Cincinnati Associated Charities, the Longview Hospital for Mental Diseases, the Cincinnati General Hospital; the Cincinnati Children's Hospital, the Ohio Humane Society, the Adult Probation Department of the Hamilton County Court of Common Pleas, the Hamilton County Juvenile Court, the Hamilton County Workhouse, the Federal Relief Administration, and the Amalgamated Clothing Workers' Union.

In an attempt to integrate practical work among the varied institutions handling problems of personal and social adjustment with the theory of social work and social control and betterment, the students couple their work at the institutions with a course of lectures. The opening lecture of the series was given by the Rev. William B. Spofford, managing editor of THE WITNESS on the subject, "Religion and Problems of Labor."

Presenting a new departure for this year's session of the summer school, the Rev. Clifford L. Stanley, associate professor of systematic divinity at the Virginia Theological Seminary, will close the course with a series of four lectures on "Christian Theology and Social Action" in an attempt to present a tie-up between the summer school curriculum and the seminary course.

Among the other speakers in the lecture series will be the Rev. C. Rankin Barnes, executive secretary of the department of Christian Social

(Continued on page 15)



## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

A group of Roman Catholics and the Seven Years Association, an association of young English churchmen have issued a joint statement on Christianity and politics stressing the fact that the Christian is not primarily concerned with the temporal order, but recognising certain obligations upon man in society. In the preamble is urged the need for a definition of the use of the word "Christian" and for a complete distinction between humanitarianism "and the revolution which the application of Christian principles to contemporary society would involve." The spiritual principle is laid down that the individual's supreme allegiance must be to God and to His Church, the State being only a means towards the realization of man's final end. The social principles are asserted that "all must be in receipt of sufficient means to be free from that perpetual anxiety concerning livelihood which distracts their minds from primary things;" that the State should encourage the acquisition of personal property as a means to this end, and to achieve a more equal distribution of the national wealth; and that the State must leave the parent complete freedom in the matter of the child's education and must not interfere in the relationship of a man and woman who have consummated the Christian sacrament of marriage. From the international aspect, it is declared that in this field the actions of a State are governed by the common good of mankind, loyalty to whom comes before loyalty to a particular state; that international pacts are morally binding before God and that every means must be taken to counteract nationalist ignorance and prejudice.

\* \* \*

### Conscientious Objector Jailed in France

A young member of the Y. M. C. A. of France, who should have rejoined an infantry regiment, informed the military authorities that he was unable to do so owing to his Christian convictions. He was imprisoned in Paris.

\* \* \*

### Crane by the Side of a Pond

If you recall a recent item about Japan's national Poetry Contest for which the assigned subject was "a crane by the side of a pond," you may be interested in this sequel reported by The Living Age:

Forty thousand poems were sub-

mitted, and meanwhile the crane became the standard popular figure of commercial art. All the shops sold miniature cranes standing by ponds; restaurants advertised crane soup, and hair-dressing rooms advertised "crane bcbs." People aren't so different even when separated by oceans.

\* \* \*

### Canon Bell in Liverpool

Canon Bernard Iddings Bell, of Providence, preached at the end of June in the cathedral at Liverpool, England, dealing trenchantly in his sermon with "modern thought" and the Christian attitude toward it.

\* \* \*

### Missionary to the Rescue

When a car with three persons plunged over an 800-foot cliff on the Klamath River road in California, the Rev. Claude W. Silk, M.D., missionary at Orleans in the Sacramento diocese, was summoned to direct a rescue. He had himself lowered on a rope to the foot of the cliff, gave first aid to the victims and succeeded in hoisting them up to the road and rushed to the county hospital. All in the day's work for the missionary. The county newspaper reported it.

\* \* \*

### Pennsylvania Youth Meet

Marked by a diversified program, a conference for young people of Pennsylvania was held at the Valley Forge Military Academy, Wayne, Pa., July 7 to 13. Leaders who conducted the various courses include the Rev. Wallace E. Conkling; rector of St. Luke's Church, Germantown; Rev. Dr. Felix Cirlo, of the General Theological Seminary, New York; Rev. James M. Niblo, rector of St. John's Church, Norristown; Rev. Reginald Mallett, rector of Grace Church, White Plains, N. Y.; Rev. Howard M. Stuckert, Rector of the House of Prayer, Branchtown, Phila.; Rev. Frank Leeming, Rector of Christ Church, Bordentown, N. J. The executive board in charge of the Conference comprised the Rev. Wallace E. Conkling, St. Luke's Church, Germantown; Rev. Franklin Joiner, St. Clement's Church, Phila.; Rev. Leicester C. Lewis, St. Martin-in-the-Fields, Chestnut Hill and Rev. William P. S. Lander, Church of the Good Shepherd, Rosemont, Pa.

Special speakers during the Conference in connection with evening programs were the Rev. Edmund L. Souder, of the American Church Mission, Hankow, China, and the Rev. Harold M. Lufkin, of the University of Pennsylvania. Bishop Taitt addressed the Conference at a dinner on Wednesday. The Rev. W. S. Chalmers, of the Order of the Holy Cross, was chaplain. The

courses for the Conference include "The Bible", "The Life of Our Lord", "The Prayer Book in Action", "Christian Doctrine", "Church History", and "Church Music".

\* \* \*

### Christianity in West Africa

Going through a village where he knew there was no church, the Bishop of Accra in west Africa was astonished to come upon a little building about ten feet long, with a cross on it. He looked inside and found it unmistakably a church. It had a rough altar with a hand-made cross, and three little bamboo pews.

While the Bishop was looking a man came running to him. He had heard of the Bishop's arrival and came straight from his work in the fields.

"Who are you?" asked the Bishop. "I am the owner of the building," the man said. "I built it."

"And how many Christians have you?" "Only one at present," the man said, "but when we had our harvest festival, every seat was full! When I came to live here I was the only Christian and no one would listen to me, but I thought if the people see that I build a house for the Christian God, they will take notice of my message. I will not rest until they have found the Lord."

\* \* \*

### Graduating at Seventy

"We can't expect the old people to learn" is a remark often heard in missions among uneducated people, but the idea does not appeal to St. Michael's Mission, Ethete, Wyoming. Here among the Indians a class for old people was started by teachers of St. Michael's School and nine Indian men and women, 60 to 70 years old, have been learning to read and write. After a ten-weeks' course they had formal graduation exercises and became a center of attention, admired by all, with a two-column headline in the local newspaper.

\* \* \*

### Conference in Western Michigan

With Bishop John N. McCormick acting as chaplain, the 9th annual conference of the diocese of Western Michigan was held this year at Montague, Michigan. More than 150 persons attended. The faculty and courses included: the Rev. Harry L. Nicholson, rector of Trinity Church, Niles, Mich., on "Personal Religion for Young People"; the Rev. Percy V. Norwood of Seabury-Western Theological Seminary, "Church History"; the Rev. C. Rankin Barnes, executive secretary of the department of social service of the



National Council, "Family Relations," which course was attended by the entire conference; the Rev. Gilbert W. Laidlaw, rector of St. Paul's Church, Saginaw, Mich., "The Bible"; and the Very Rev. Maurice Clarke, dean of St. Paul's Cathedral, Marquette, Mich., on "Religious Education" with particular emphasis on the subject of worship for children. A pageant depicting "The History of Worship" was produced and presented under the direction of the Rev. J. A. McNulty, rector of Emmanuel Church, Hastings, Mich.

#### Archbishop Lang on Reformation

The Archbishop of Canterbury stated at the first meeting of the Council of Anglicans and Nonconformists, formed to arrange for the celebration in 1938 of the fourth centenary of the Reformation, that he does not regard the Reformation as an unmixed blessing, nor will he for a moment admit that the Church of England was born of the Reformation. But, as the Archbishop said, the greatest legacy of the Reformation is the Bible in the English tongue, and, as the most consistent of Bible Christians, English Catholics will fervently join in the thanksgiving for a priceless gift, without believing the fiction that the pre-Reformation Church forbade the Bible to the common people.

#### Episcopalians Win in the South

The Rev. Woolsey E. Couch of College Park (suburb of Atlanta) announces that his soft ball or diamond ball team from St. John's Episcopal Church has beat the Baptist and Methodist teams. In league standing the Episcopal team occupies second place. College Park has a fine new Pet Pan Park with a lighted athletic field for night games. The Church League plays every Tuesday and Thursday evening during the summer. Large crowds attend the games which are proving to be very beneficial to the business men and others who have no opportunity for recreation except in the evening. Mr. Walter Green is the manager of the Episcopal team. The Rev. Mr. Couch conducts a Junior camp for boys at Toccoa Falls, Georgia from July 14 to July 28.

#### Professor Sails for Conferences

The Rev. C. Sturges Ball, professor at the Alexandria Seminary, sailed on July 11th for England where he is to represent THE WITNESS at the Modern Churchman's Conference to be held at Cambridge the last week of August. He is also to attend the Convention of the

World Alliance for International Friendship which is to meet in Switzerland from August 12-18. He is to report both of these important meetings for THE WITNESS.

#### Clarence Jones Resigns

The Rev. J. Clarence Jones, for 36 years rector of St. Mary's Church, Brooklyn, N. Y., has resigned, effective October 15. Mr. Jones has for many years been active in missionary and diocesan affairs, and is the senior presbyter of the diocese of Long Island.

#### Bishop Huston at Conference

Bishop S. Arthur Huston gave a course on "Christian Sociology" at the eighth annual conference of the diocese of Olympia, held in June at Tacoma. Bishop A. W. Moulton, of Utah, preached the opening sermon and gave a course on "Christian Poets." The conference was attended by 52 people full time and many more part time.

#### Sewanee School Adds Course

A course on the "Present day meaning of Faith" has been added to the curriculum of the Sewanee Clergy School, which opens July 30th. The course will be given by the Rev. Victor Lyle Dowdell, until recently dean of St. Michael's Seminary in Puerto Rico. This course will offer an evaluation of new theories of science according to sound principles of philosophy, in contrast to compromise between religious truths and various theories of the empirical sciences. Bishop Mikell of Atlanta is director of the conference and the Rev. R. Bland Mitchell associate director.

#### St. Louis Parish Buys Church

The parish of Trinity Church, St. Louis, has arranged to purchase the property and buildings of the Church of the Redeemer, whose congregation has disbanded. Trinity will place its present quarters on sale. The new buildings are larger and better equipped and are felt to be in a good location for the work of the parish. Trinity parish was founded in 1855. The present rector is the Rev. Stephen F. Bayne, Jr., who prior to his institution last year was on the faculty of the General Theological Seminary.

#### Church Army Captain Makes Progress

Hot weather does not seem to count where Captain R. Lewis is concerned, for he gathered 1,201 persons around him for one purpose or another during the month of

June. Old St. Luke's Church in Cincinnati had become an empty shell when Bishop Hobson appointed young Church Army evangelist to take charge and the bishop re-named the church, St. Barnabas. During February, 1934, the total attendance was 28. Exactly a year later, 975 people visited the church during the corresponding four weeks. In a very needy section of the city, Capt. Lewis is the brother and friend of all and sundry. An interesting feature in the report for June is that those attending the church for worship and religious instruction outnumber those present for recreation and fellowship by almost two to one.

#### Organizes Laymen in Diocesan Service

Bishop G. Ashton Oldham of Albany, N. Y., after conference with the five rural deans of the diocese, has effected an initial organization, the object of which is to enlist more laymen in definite service. The organization will be under the field department of the diocesan council, the chairman of which is the Rev. C. R. Quinn, rector of Christ Church, Hudson. Five or more laymen have been appointed in each deanery, with a chairman who will be a member of the field department. Preliminary meetings of each group will be held before the autumn. One of the first activities of the groups will be assisting in the organization of the annual every-member canvass. While the laymen themselves are expected to carry on this work, they will be under the supervision of their respective rural deans, who are: Albany—the Rev. Walter E. Howe, Catskill; Troy—the Rev. I. G. Rouillard, Saratoga Springs; Mohawk—the Rev. E. W. M. Weller, Scotia; Ogdensburg—the Rev. C. E. Kennedy, Ogdensburg; Susquehanna—the Rev. L. W. Steele, Sidney.

#### Bible Society Gets New Building

The American Bible Society has purchased a six story building on Park Avenue, New York, to which it will move in October. Since 1852 the society has been located in the well-known historic Bible House. The new location is further uptown, and is more readily accessible, being near Grand Central.

#### New C. M. H. Secretaries

Gwynedd Owen, case supervisor of the Toronto Children's Home, will become executive secretary of the Church Mission of Help of the diocese of Southern Ohio on September 15th. Miss Owen is the daughter of the Most Rev. Derwyn T. Owen, Primate of all Canada. Mrs. Mabel Benson, who for eight years has been



executive secretary of the Church Mission of Help of the diocese of Central New York, will become executive secretary of the Church Mission of Help of New Jersey. In the interest of economy it has been decided to close the national office of the Church Mission of Help, at New York, for July and August. The C. M. H. Council meeting and the McLean Conference have been postponed from June 24th to the week of September 23rd.

\* \* \*

#### **Long Island Rector Dies**

The Rev. Charles Edwin Cragg, rector emeritus of St. John's Church, Huntington, N. Y., died on July 4 in St. John's Hospital, Brooklyn. He was born in Colchester, England, in 1854, and came to America at the age of eighteen.

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#### **Gambier Conference Breaks Record**

Attendance at the Gambier Summer Conference broke a record this year, 319 being registered.

\* \* \*

#### **Pence Plan in Los Angeles**

Two and a half months ago the Bishop's Pence plan was adopted in the diocese of Los Angeles on Bishop Stevens' suggestion. On July 7th and 14 the first presentations of

the pence cans were made. Proceeds are to be divided evenly between the diocese and parish for debt reduction or capital improvement.

\* \* \*

#### **Bishops Visit California**

Bishop Demby of Arkansas, our only colored bishop, has been visiting Los Angeles, looking especially at work among colored people. Bishop Huston of Olympia, and Bishop Howden of New Mexico, are scheduled to visit and preach at St. John's Church, Los Angeles during the summer.

\* \* \*

#### **Bishop's Sons Ordained**

Bishop Robert B. Gooden, suffragan of Los Angeles, had two sons ordained in June. One, the Rev. R. Heber Gooden, was ordained to the priesthood in Havana, and will continue work in Cuba. The other, Robert B. Gooden, Jr., was ordained deacon by the bishop in St. Paul's Church in San Diego, where he will be assistant.

\* \* \*

#### **Philadelphia Churches Celebrate**

Two Philadelphia churches this month marked anniversaries with special services. St. Mark's Church, Honeybrook, Pa. commemorated the 100th anniversary of its beginning.

The Rev. George S. McKinley is the present rector. The Church of the Redeemer, Andalusia, had its 75th anniversary, and Bishop Taitt made an address at a dinner. The Rev. W. W. Williams is the rector.

\* \* \*

#### **Accepts Call to S. W. Virginia**

The Rev. C. W. Sydnor, rector of St. Luke's Church, Wheeling, W. Va., has accepted a call to the rectorship of Christ Church, Pulaski, and Grace Church, Radford, in the diocese of Southwestern Virginia.

\* \* \*

#### **Womens Auxiliary Worker Dies**

Mrs. Marcus W. Jamison, educational secretary for the Woman's Auxiliary in the diocese of Erie, Pennsylvania, died June 21st of pneumonia, at Warren. She had been active for many years in civic and social work. Bishop Ward conducted the funeral service.

\* \* \*

#### **Rule of Thumb in Philippines**

A petition signed with two pages of thumb marks by Igorots at Tukuran in the Philippine Islands has been received by Bishop Mosher begging that Deaconess Shaw of Bontoc be transferred to Tukuran, to fill the vacancy left by Deaconess Routledge. The Bishop could not do

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this, and if he did, the first result would be a petition from the Igorots of Bontoc not to take Deaconess Shaw from them. The Bishop asked his young Igorot catechist to explain to the people and the catechist replied with a sympathetic letter telling how much the Igorots all think of Deaconess Shaw, but, he adds, "I'll say that you have no possibility of sending a missionary for the present and I'll make them understand that money is scarce by this time and since before yet."

\* \* \*

### Large Group Baptized

Twenty-two persons of all ages were baptized on a recent Sunday afternoon by the Rev. E. P. Wroth, rector of Trinity Memorial Church, at Warren, Pa.

\* \* \*

### Students Build School Chapel

A chapel for Voorhees School at Denmark, S. C., is being built during the summer by students of the trades department. The chapel is a long-standing need and will be of much assistance in the religious work of the school.

\* \* \*

### Hospital Work in China

Training classes for midwives have been carried on for some years past at the Church General Hospital in Wuchang, central China. This summer a distinguished group of Chinese men and women have formed a board of directors for this midwifery training school. The board's chairman is the wife of the governor of the province. Another member is the wife of the provincial commissioner of education and others are representative people who are seriously interested in the training of qualified midwives to help meet the tremendous educational need in such work. A new pre-natal clinic for charity patients only has been opened. The hospital is supposed to have a wing added to house its increasing maternity work. Three-fourths of the money is in hand and only the final \$10,000 (Chinese money—now about \$4,000 U. S. currency) is lacking. The Church General Hospital graduated its largest class of nurses this year, sixteen, together with one laboratory technician and three midwifery students who were already graduate nurses.

\* \* \*

### Murder in the Cathedral

"Murder in the Cathedral" sounds like an attempt to find a startling title for a modern murder story, but of course that was exactly what happened to Thomas Beckett, thirteenth Archbishop of Canterbury, in

the year 1170. T. S. Eliot has written a dramatization of the event, with the above title, which was produced in Canterbury Cathedral in June.

\* \* \*

### Acolyte Festival Held

An acolyte festival under the auspices of the Clerical Union of the diocese of Bethlehem and Harrisburg was held at Christ Church, Danville, Pa., in June, with one hundred and sixty boys and twenty-five priests in attendance. Bishop Wyatt Brown was the preacher at a pontifical eucharist.

\* \* \*

### Caribbean Work Progresses

In spite of all reductions in support and other difficulties of work in Puerto Rico and the Virgin Islands last year, there were 564 confirmations and 766 baptisms. Active communicants now number 5,605.

\* \* \*

### Japanese Clergyman Substitutes

The Rev. Hiram Kano, Japanese deacon working among the Japanese farmers in Western Nebraska, read the service and preached on a recent Sunday for the Rev. Francis Pryor's congregation at the Church of Our Saviour, North Platte, during Mr. Pryor's absence.

\* \* \*

### Negro Seminary Receives Help

Women in some of the Negro parishes in Philadelphia have prom-

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ely. Purely vegetable, pleasant-tasting—children really like it. Syrup of Black-Draught is sold at most drug stores. If unobtainable at your drug store, The Chattanooga Medicine Co., Chattanooga, Tennessee, will send you a 50-cent bottle on receipt of price.

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ised the Bishop Payne Divinity School, the Church's seminary for Negro candidates, a scholarship for next year. Scholarship aid is particularly important for the Negro candidates, many of whom are unable to bear all the expenses of the seminary course. The Rev. Emmet E.

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Miller, rector of St. Stephen's Church and warden of the school, hopes to organize similar groups among the colored parishes in Washington, Chicago, and New York. In Philadelphia there are four clergy graduates of Bishop Payne School, Washington and Chicago each have three, and New York five.

Besides assisting Mr. Miller in St. Stephen's, the students have preached and officiated in other churches, and in every instance, Mr. Miller says, they have given perfect satisfaction and have increased the good reputation of the school.

\* \* \*

#### Forward Movement in Western New York

In carrying out the principle of the Forward Movement Commission that individual dioceses work out for themselves details of the Movement, the Diocese of Western New York, in addition to circulating the pamphlets of Bible reading, has adopted a program for putting the Forward Movement into effect which includes the following points:

First, embracing the primary attitudes of discipleship it is recommended a rule of life be accepted in whole or in part as a guide to Christian living. To the observance of this rule is attributed, to a considerable extent, the increased attendance upon services, the large confirmation classes and the deepened interest apparent in the diocese.

Secondly, that there be held by the clergy frequent quiet days or devotional hours, leading up, when the people are awakened to the value of such times of withdrawal, to diocesan conference retreats.

Third, that there be brought to the people the vision of a great need outside themselves, rightly believing that the greatest single influence in developing the spiritual life of the Church at home has been the call of the missionary enterprise, not only in lands abroad but in the desperate situation facing the Church in America.

Fourth, that each and all face and undertake the task of bringing the unchurched and the indifferent into the fellowship of Christ's re-

ligion by personal contact. To this end members should strive to reach the children in the schools by religious education in school time; and second, that through the social agencies members of the Church be put in touch with those on relief by which a point of contact may be established and the unchurched brought into religious groups through the establishment of friendships; third, personal evangelism among lapsed or indifferent members by the channels of friendship; and lastly, earnest prayer that the Light of the world may shine in the hearts of all and into every corner of the world.

\* \* \*

#### A Year of Anniversaries

Many anniversaries are being kept this year. The Order of the Daughters of the King is fifty years old. One hundred years ago the first missionary bishop in the Episcopal Church, Jackson Kemper, was elected. The Spirit of Missions was inaugurated, the first Episcopal Church missionaries departed for China, and the first ones were appointed for Liberia, the Board of Missions was formed, predecessor of the present Domestic and Foreign Missions Departments, and the di-

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ceses of Chicago and Madras were organized.

Madras was the first of nine Indian dioceses to be set off from the great master diocese of Calcutta (which used to include all Australia too) and three other dioceses have since been set off from Madras.

Several 150th anniversaries come this year; the first General Convention and the organization of the diocese of New Jersey, New York, South Carolina and Virginia took place in 1785.

"Octocentenary" is a word not yet much needed in the United States, with the world so new and all, but quite familiar in England. The cathedrals of Exeter and Carlisle have celebrated their octocentenaries. (Even eight centuries are not so many. York Minster celebrated its thirteen-hundredth some years ago.)

Two notable thirteen-hundredth anniversaries (trecentenariés?) occur this year. In 635 St. Aidan became missionary to the Kingdom of Northumbria, while over in the shadowy East, unthinkable far away, Syrian clergy, Nestorians, took Christianity into China. The Syro-Chinese monument at Sianfu, where Bishop Shen now lives, states that teachers of the Luminous Doctrine were welcomed there by imperial decree in 635.

\* \* \*

#### The Work of the CMH

Among the 3,329 girls who were helped by the sixteen diocesan branches of the Church Mission of Help last year was a girl of sixteen

who mistook the "kindness" of a procuress for friendship and was only just rescued from a life of prostitution. Another girl who has been watched over by CMH ever since she was taken from an insane mother some years ago is now learning to work and live normally when she might otherwise have been one more mentally ill dependent to be cared for by the community.

Another is a girl who ran away from home when her baby was coming and was desperate and reckless; now she has settled down to a life planned around the baby, her family know all about it, and the girl is working and also studying for a better job. Another girl said to the CMH worker: "I was ready to jump in front of the train when I came here—honest I was. Everything was a blank wall. I'm no good at saying things that I feel down deep, but it was just like being lost in an awful cave—then seeing the sun

shine in. I know God sent me to you."

Dioceses having CMH societies are Albany, Central New York, Chicago, Connecticut, Long Island, Maryland, Massachusetts, Newark, New Jersey, New York, Pennsylvania, Rhode Island, Southern Ohio, Tennessee, Vermont, Western New York.

\* \* \*

#### National Council Receipts Keep Up

Lewis B. Franklin, the vice president and treasurer of the National Council announces that the good record of receipts in May has been maintained in June. Fifty-nine dioceses and districts have paid the proportion due on their "Expectations" and the total for all dioceses is above what is due. Collections for 1935 are \$28,443.61 greater than in 1934 but with the increase in "Expectations" the percentage of collections is 100.4% against 104.3% in 1934.

## Services of Leading Churches

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.  
New York City

Sundays: 8 and 9, Holy Communion.  
10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Weekdays: 7:30, Holy Communion (on Saints Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer. 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 and 11 A. M.  
Special Preacher:  
The Rev. Clifton Macon, D. D.

### 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  
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Week-days, Tuesday and Thursday, 7:30 A. M. Wednesday, Friday and Saturday, 10:00 A. M.

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## WITNESS BOOKS

6140 Cottage Grove Avenue  
CHICAGO



Mr. Franklin points out that while these figures are good there is a dry time ahead unless individuals and parish and diocesan treasurers make provisions for the payment of pledges during the summer. He wishes all a happy summer.

### SUMMER SCHOOL UNDER DR. KELLER OPENS 13TH SEASON

(Continued from page 8)

Service of the National Council; Archdeacon Joseph T. Ware of the Southern Ohio diocese, who is also resident adjuster for the NRA and subsequent acts of the Federal government; Maurice Levine, M.D., assistant professor of psychiatry at the University of Cincinnati, and Rabbi Abraham N. Franzblau of the Hebrew Union College, and Dr. Isaac M. Rubinow, international secretary of the B'nai Brith and world-known authority on social security.

The students present at the summer school represent the following seminaries: General, Cambridge, Alexandria, Sewanee, Bexley, Berkeley, Philadelphia, and Seabury-Western; and the dioceses of Pennsylvania, Idaho, Minnesota, Massachusetts, Western Massachusetts, Connecticut, Olympia, Rhode Island, North Carolina, Missouri, Illinois, Ohio, Southern Ohio, Atlanta, and Delaware.

## THE WITNESS GAME

Questions and suggested answers; check those you consider correct. Play the game at home and at church.

1. There are over  
*Three thousand five hundred clergy in the Episcopal Church*  
*Ten Thousand Six Thousand Eight Thousand*
2. The Episcopal Church has about  
*Five million communicants*  
*Two million*  
*A million and a quarter*  
*Three-quarters of a million*
3. Contributions to the Church for all purposes totalled in 1934 over  
*Ten million dollars*  
*Seven million dollars*  
*Twenty-three million dollars*  
*Thirty-four million dollars*
4. The present Presiding Bishop of the Church is also the bishop of  
*New York New Jersey Kansas*  
*Milwaukee Minnesota*  
*Rhode Island Massachusetts*
5. The Historiographer of the Church is  
*Rev. William S. Slack*  
*Rev. Charles L. Pardee*  
*Rev. James G. Glass*  
*Rev. E. Clowes Chorley*  
*Rev. John W. Suter*

6. The executive secretary of foreign missions of the National Council is

*Bishop F. B. Bartlett*  
*Bishop Henry St. George Tucker*  
*Dr. John W. Wood*  
*Rev. Theodore O. Wedel*  
*Rev. A. E. Knickerbocker*

7. The book of the New Testament which Church people are urged by the Forward Movement to read this summer is

*The Gospel according to Mark*  
*The Epistle to the Romans*  
*The Acts of the Apostles*  
*The Gospel according to John*  
*The Epistles of St. James*

8. The executive secretary of the Woman's Auxiliary is

*Miss Grace Lindley*  
*Miss Eva Corey Miss Mary Ladd*  
*Mrs. Harper Sibley*  
*Mrs. David Covell*

9. The two theological seminaries which are now working on plans for a merger are

*The General Philadelphia*  
*Cambridge Bexley Sewanee*  
*Berkeley The Pacific*  
*Nashotah Alexandria*

10. The president of The Church League for Industrial Democracy is

*Bishop Manning Bishop Gilbert*  
*Bishop Matthews*  
*Bishop Parsons Bishop Dallas*

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Through the Allen Recreation Center  
Through Camp Na-E-Co for Girls  
Through Lincoln Hill Camp for Boys
- c. The Institutional Field  
Through Chaplaincy Service in the Charles-town State Prison and in the State Prison Colony at Norfolk  
Through Chaplaincy Service in twenty hospital centers

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| 1. Mariners' Church   | A Church for the Churchless.  |
| 2. Mariners' Inn<br>300 Griswold St.                                  | A home for homeless men.  |
| 3. Mariners' Institute<br>300 Griswold St.                            | Supplies food, clothing, employment and recreation, counsel and advice. |
| 4. Page House<br>46 E. Vernor Highway,<br>Miss L. Coyne, House-Mother | A home for homeless women.  |
| 5. Institutional Chaplaincies   | Ministering to the poor, sick and aged folk.                            |
| \$100 will endow a bed for a year.                                    | Used clothing and   |
| \$10 will feed one hundred hungry men.                                | magazines needed.   |

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The Society operates God's Providence House, a community center.  
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