

The **WITNESS**

CHICAGO, ILL., AUGUST 1, 1935



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THE WITNESS

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CHURCH UNITY

By
BISHOP JOHNSON

"THIS situation is terrible. Let's do something!" This is what men say when confronted with a tragic emergency. Things done in this way usually turn out badly. This has been the difficulty in most political and religious revolutions. If there is a fire in a theater everyone starts to do something and the result is disastrous. Before we engage in impulsive action, we ought to have a period of calm reflection and of consideration for all who are involved in the situation.

Some three hundred years ago the reformers met an intolerable condition with ill considered action. In their anxiety to expel one evil, they did something which resulted in other evils. As Erasmus said, "In their anxiety to clean the vase, they first broke it into pieces." And today we have inherited the pieces and are trying to put them together in different fashion. It is simply impossible to make a new vase out of the mutilated remains of the old one. As a result men are adopting all sorts of expedients in furthering church unity. Among these are the efforts to restore church unity without that necessary training which must precede any real unity.

If our fathers made some errors, we must correct them by re-examining the false premises on which those mistakes were made. When in their anger they repudiated the priesthood because many priests were bad and broke down altars because many superstitions had gathered around them, did they do the right thing or did they do a wrong thing? Was the Anglican Church wise in keeping both priest and altar? And if so, why? And what are the essential principles involved in our service of ordination to the priesthood?

Let us consider what is involved. After a solemn service the Bishop says, "Receive ye the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands." Surely such a solemn service must have some serious consequences. There are three distinct duties entrusted to a man in this service, that of priest, pastor and prophet but the emphasis is on the priesthood. One can readily see that the pastoral and prophetic gifts are such that they can be shared with others; but can we share our priesthood in its official acts with those who have not been so ordained? I refer

particularly to certain recent occurrences in which either our clergy have been involved in acts of intercommunion outside of the jurisdiction of the Church or else have admitted men who have never been so ordained to priestly acts in the Church's domain.

This is not a question that can be solved by reference to the canons as to whether they have been technically violated, but is one that must be considered with reference to the activities of a priest within the scope of the ordination service and of the customs of the Church. It is not a question that ought to be a matter of legislation but rather of conformity to the implications of the service so solemnly entered into by the participants. It brings up the whole question of what a priest is and what are the obligations of the office.

IN ANY institution, be it lodge or church, there must be some official regime which holds it together. This is true also of those religious bodies who have repudiated the priesthood as the unifying agent. They substitute some other. In the Jewish Church this was the function of the priesthood. When Korah incited a rebellion against the privileges of the priesthood, he based his opposition on the same false premise that is prevalent today. He said, "Ye take too much upon you, seeing all the congregation is holy." His statement that all the congregation was holy was true, but it had no material bearing upon the fact, that even holy people need to have an institution in which holiness can be perpetuated. As is said in the Epistle to the Hebrews, "the priesthood being changed there is made of necessity a change in the law," for the whole constitution is dependent upon an official body to preserve the law. Korah was placing the office upon the ground of personal character, whereas Moses in his opposition to Korah places it upon the necessity of law and order.

It would be like saying that the enforcing of civil law by an officer was a matter of his own personal instead of his representative character. There is no claim of moral superiority because a man holds an office and certainly those who deny the necessity of the office should not feel hurt because they are not invited to participate in those official acts which appertain to an office, which they have repudiated. The priest is not claiming to be superior; he is merely admitting that he is different, which is quite another thing.

There has always been friction between the prophet, whose chief interest is in moral reform, and the priest, whose office is that of preserving the continuity of religion. In a real sense the priest is the conservator of the past; the pastor the minister of the present, and the prophet is the seer of the future.

These offices need not conflict. On the contrary they are frequently held effectively by the same person who may frequently share his pastoral and prophetic gifts with others; but who ought not to share his official duties with those who have no such official status, if for no other reason than that official position is not the same as personal proprietorship. It is the priesthood that gives the Church the unifying principle for those who belong to the Church. For this reason "no man taketh this honor unto himself, but he that was called of God as was Aaron."

IN MY judgment the Church has a unique mission to this nation. If we are going to have church unity we must have some principle upon which it can be effected. There are several applicants for this honor. The Pope offers one solution. Individualism in the person of many religious reformers offers others. We can accept neither the claims of Rome nor of Geneva. We hold much in common with both without going over to either. It is true that we have those who are looking Romeward and we have those who are looking in the other direction, and the impulsive acts of individual ministers, away from our own center of gravity is disturbing but not disastrous unless the Church herself abandons her position that an historic priesthood is the true basis of unity.

In regard to both of these radicals, I feel like St. Paul who said of some enthusiastic partisans who were disturbing the peace of the Galatian Church, "They affect you zealously but not well; yea they would exclude you, that ye might affect them." When a bishop or priest in his official capacity goes beyond the use and custom of the Church, he is excluding me in order that he may affect them and he does not do this consciously or intentionally, but inevitably, because the acts that one does as an official of an institution affect everyone who is a member of that institution. He is treating something which is not personally his as though he had a quit claim deed thereto. He is hurting the members of his own household in his anxiety to be nice to his neighbors. For whether it be foolish or not, there are those of us who regard the priesthood as a real trust which can be exercised only by them who have been solemnly ordained thereto.

It will be an unfortunate day for the Church when such irregularities have to be dealt with in General Convention because of the dust storm which such a controversy would arouse, and because it would do more to destroy the unity of the Church within than these gestures of kindly benevolence will ever have to produce any appreciable effect upon the present confusion without.

The only inter-communion that is worth working for is one in which the need of altar and priesthood precedes the participation therein. To give people some-

thing that they do not really desire because in doing so one is making a gesture of fraternity can have very little value of a spiritual character, whereas the deliberate ignoring of the convictions of those of one's own household can be the source of tremendous damage.

In my experience the greatest indignation toward these irregularities has come to me from those who have come into the Church from the various denominations and are therefore in a position to see the implications of giving them something for which they have no adequate background.

To offer the Eucharist to people unprepared as to what the service involves is after all a questionable benevolence, and of one's own accord to share something which belongs equally to others as though it were your own personal possession is a doubtful liberality for it involves little or no personal sacrifice.

And the whole thing has a doubtful value because if individuals succeed in depriving the priesthood of its historic place they will divide the Church and if they fail in their philanthropic endeavor they will have given the impression that the Church is not sympathetic with church unity. Whereas the Church is desirous of church unity but in its desire men cannot be forced to do that which their conscience tells them is contrary to the faith.

Disunity is a terrible thing but before we do things let us think them through to their ultimate conclusion.

Talking It Over

By

WILLIAM B. SPOFFORD

MILITARY Training has an important place apparently in the curriculum of St. Paul's, Church college in Tokyo. A recent number of *The Echo*, official publication of the English Speaking Society of the university, contains an article by the Japanese Colonel in charge of military training in which he says: "Military training has charge of the important functions of training and strengthening will in the course of building up high personal character. 'To endure suffering and poverty and to overcome one's enemy in bold and courageous attack' is our ideal in conducting military training among the young men of our country." Sounds very much as though St. Paul's was indoctrinating the youth of Japan with a brand of Christianity, all too common in America.

* * *

One has to turn to England I presume for a well rounded Church paper. I have about ceased commenting on baseball, on which I am really a top authority, since whenever I do so it brings in a dozen or so letters all saying, "What has baseball to do with religion?" Like everything else in this world, it has a great deal, just as has cheese, a matter I find dealt with by Mr. Sidney Dark in his Jottings in the *London Church Times*. In a recent number for instance he informed his readers that "Rocheport, which may be regarded as the French national cheese, and one of the

oldest in the world, is made from ewe's milk. The best Brie is made in the Meaux district of the Seine and Marne." If Mr. Sidney Dark, a Britisher, can write in an English Church newspaper on the national cheese of France, I really do not see why I should not be allowed to express myself on our national pastime in an American Church paper. However, things being as they are at the moment with my Yankees, I will lay off.

* * *

The rector of a southern parish who also has charge of a mission for Negroes has been trying hard to provide a library for the colored people in the community. Some boys not connected with the mission expressed their great hopes of the library and one remarked, "Hundreds of our young folks go to hell because they have such a dull time being good."

* * *

The German Faith Movement, aiming to wipe out Christianity, is engaged in a missionary campaign. *Reichswardt*, one of the papers of the movement, declares that local branches have been established "which show great vitality and include a number of persons who not only profess the German Faith but are willing to fight for it." The missionary work is spreading to the universities where "pagan groups" are being formed among the students.

* * *

Last February Governor Ruby Laffoon appointed a commission composed of three soldiers, General Henry H. Dehnhardt, Major Oren Coin, Captain Hugh Gregory, and a civilian, Rev. Adolphus Gilliam, to "look into the unrest long existing in the southeastern Kentucky bituminous coal fields." Their report is interesting in the light of a report made two years ago by a committee of churchmen who visited Kentucky. Says this new official report: "It is almost unbelievable that anywhere in a free and democratic nation such as ours, conditions can be found as bad as they are in Harlan county. There exists a virtual reign of terror financed in general by a group of coal mine operators in collusion with certain public officials; the victims of the terror are the coal miners and their families." Revealing that the reign of oppression "reached its tentacles into even the Church of God," the governor's commission lamented that "the reprisals on the part of bankers and coal operators were practiced against the ministers who had the courage to criticize from the pulpit." It is hoped that the report of the governor's commission will be read by the Kentucky Churchmen who objected so vigorously to the visit of the ministers a couple of years ago, and the report that they issued. Certainly all the charges first made are now more than substantiated by this new report. It might also be well for Churchmen to write Governor Laffoon urging him to pardon the seven miners now serving life terms, after being convicted on trumped-up charges.

* * *

The Rev. Robb White, Jr., the rector at Thomasville, Georgia, commenting on our recent series of articles by the Rev. W. G. Peck on "An Intelligent Employer's Guide to Christianity" raises the question as to whether or not any guide is needed. Mr. White concedes that there are doubtless thousands of employ-

ers in both England and America who justify such statements as "It is dishonest and hypocritical to be praying for the Kingdom of God and at the same time to be working and voting for the perpetuation of the present system" and "The present relation of employer and employed cannot be squared with the Christian ethic." Nevertheless from his own ministerial experience Mr. White declares that he has known "many employers who have a religiously conscientious recognition of their stewardship of the wealth produced jointly by their capital and the other fellow's labor, as delicate and careful as any priest's. Their laborers and their families are their personal friends. Some of these employers make a hobby of giving their personal time and attention to devising and carrying out plans for the bettering of the conditions of their employees and their families. They are making a life-time job of trying to practice their religion in their industrial relationships. They have kept the Bible, the Church, the Catechism, the Golden Rule right in the office and the factory, and keep them well-thumbed with use and reference. If someone will guide us to some of these employers we are liable to find a pretty good brand of Christianity where they are."

I am reasonably sure that there is nothing that Mr. White has said with which the Rev. G. W. Peck would not heartily agree. Certainly I rejoice that there are so many fine employers, many of whom I number among my friends. What we all have to learn about the mess that we are in is that we are all in it together, and that it is not due to the wickedness of any one class. But I am sure that the present economic system, which has done such an excellent job in solving the problem of production, is quite unable under the profit system to distribute the vast amount of goods that can be so readily created, and is, therefore, of little use to anyone any longer. We have one third of the population of the United States on miserable relief, and babies dying for the want of milk while gallons of the food is dumped down the drains in order to hold up the price by artificially creating scarcity. Yet nobody with any understanding of our present economic life would maintain that wicked men are messing up a perfectly sound economic system, but rather that even good men are finding it utterly impossible to make a bad system work. The system is simply no longer intelligent, and because it is not it brings suffering and misery to millions of people, and compels men and women, who want above everything else to live Christian lives, to do things that they cannot square with their consciences. So I contend, and I know Dr. Peck supports me in it, that an intelligently planned economic order is essential quite as much for those who happen at the moment to be at the top as it is for the millions who have been forced onto the relief rolls. In other words, there is nothing personal about this business, one way or the other. We are all caught in the mess and if we have good sense we will work our way into a better system without bitterness and abuse. After all our Bishops stated in that Davenport Pastoral that "Christ Demands a New Order." I am sure they are right and I think it is a primary task of the Church to work unceasingly in building it.

CITY MISSIONS IN CHICAGO

By

EDWIN J. RANDALL

The Superintendent of Chicago City Missions

GOING from bed to bed in one of the great wards of Cook County Hospital, the Deaconess recently came to a young woman from the east about to have a serious operation. A kindly talk, and a suggestion and offer to arrange for her Communion before the operation resulted in one of our clergy ministering to her on a Monday morning. On Tuesday morning the young wife was in the recovery room, weak, white, fighting for her life, and about to have a blood transfusion. And again one of our clergy was by her side, with the prayer of faith and the sign of the Cross on her forehead. A week later, and she was on the road to recovery.

A young man was a patient for several weeks, in an effort to overcome a ruptured appendix so that an operation could be performed. On the morning of the operation he received Holy Communion, facing the ordeal bravely. All the following week he waged a losing fight, till the office for the dying was said for him as the end drew near.

In the children's building of that same great hospital. It is a Sunday afternoon. Many parents are there,—white and colored. They cannot go into the small wards with their cribs and little beds, but can only look at their children through the large glass partitions. "Which is your baby?" a father with loving, longing eyes is asked. Across the room lay a baby with both little legs in casts. "She has tuberculosis of the knee," he said. "She is two years and three months old, and she has been here already one year and three

months." A friendly, sympathetic word, and we pass on.

Into another small ward, with older children, the Deaconess goes, and as the room is free of visitors she tells a story to the four or five little girls, and leaves some pretty cards and Sunday School lessons.

Only one who loves little children can do this work.

O fathers and mothers of strong, healthy children, how thankful you should be to the loving Father in heaven!

Over in the Illinois Research Hospital we go with the friendly Priest who has a cheery word for children who, some of them, must lie in one position, and this a most unnatural one, day after day. And often in the children's wards of the great "Cook County" is he called in to baptize a little child who has so early learned what real suffering is, and whose little life is ebbing away. But even here Isaiah's words come true,—"A little Child shall lead them." And one such little child's baptism was followed by the baptism of a cousin and an aunt, the Confirmation of her grandmother, and the awakened religious life of her parents.

In the Psychopathic Hospital, Priest and Deaconess go regularly. How full of vague apprehension must patient and friends be when one enters this place, and is assigned by the Judge to one of the State Hospitals for Mental Patients! Wherever they may be sent, the Church follows them and ministers to them in service and sacrament and friendly visits and helpful remembrances.

On a Sunday afternoon, in the woman's department of the House of Correction, some 80 or 90 women gather in the large Chapel; some old, some young; some oft offenders, some with the bewildering experiences of a first imprisonment; some slaves of vicious liquor or drug habits; some victims of circumstances or false friends or perhaps of "framed" charges. Each one dons a white head covering, for they are "in church." And they sing,—some sweetly, some stridently. They are as sheep having no shepherd, except as the Church tries to help them to better things, in the name of her Lord. Is it hopeless? A young woman, victim of intemperance, cast off by family and friends, is befriended by the Deaconess. A pleasant room is found, and in time employment; encouragement, in spite of two or three lapses, and now she has conquered, by the grace of God,



THE CHICAGO DEACONESSSES

From the left: Deaconesses Lyon, Parsons, Weaver, Adams, Wilson of the City Missions staff; Deaconesses Knepper, Fuller and Sargent of Chase House.

and is a well-appearing, self-respecting woman again.

At the "Cook County" there is the tuberculosis hospital also. It is easy to be forgotten when one climbs up into a bed to remain there for some months. And the days and nights are apt to be long, especially for children. Romanetta and her companion on the next cot found it so,—one lying on her back day after day with "T. B." of the spine, the other with pulmonary "T. B." So the Deaconess interested the Girl Scout leader at Chase House, and soon the two little girls were real Girl Scouts, and life took on a new interest for them. Recently some of the Chase House Girl Scouts came and put on a real Girl Scout ceremony by the bedsides of the little "T. B." Scouts.

At the Municipal "T. B." Sanitorium,—one of the best in the country,—twelve hundred patients are trying to overcome that dreadful disease. The Church "stands by" in the persons of one priest and two Deaconesses. An attractive little chapel is the center of their activities, and services and sacraments and instructions help to encourage and sustain and bless those who are called upon so literally to "come apart and rest awhile";—and, for many, a very long while. Recently the Bishop has granted a lay reader's license to one of the devoted Churchman patients, who has given a son to the ministry, and who now has a new interest in life in his care and guardianship of the Chapel, and in conducting his regular services with some of his fellow-patients as congregation.

At the Municipal T. B. Home for Men, similar work goes on, and the care of chapel and altar gives opportunity for expression of manly devotion; while the Church through her workers is a real friend to these lonely and often destitute men.

In striking contrast to these phases of the work is that at the Convalescent Home, where the Deaconesses have endeared themselves to the many little cardiac girls who are deprived of the normal happy activities of childhood, and who, in their pretty little dresses, gather in the large pleasant room each Sunday morning for hymns and worship and religious instruction.

At the Home for Incurables, such good and dependable and helpful work has been done by Priest and Deaconesses that practically all of the religious work of the Home is in their hands. Services are held on Sundays and Wednesdays, and once a month the Holy Communion is celebrated, and then carried to sometimes ninety patients who are confined to their beds. One might think there would be little cheerfulness here, but some of the most patient and happy Christians and Churchmen in Chicago are those ministered to in this Home by "City Missions."

At the Chicago Home for Girls, the Martha Washington Home for Crippled Children, the Frances Juvenile Home, our workers serve and shepherd and instruct the children and young people in the ways of the Church and Christian living and prepare many for confirmation, and help to make real and happy their religious life.

At Oak Forest Infirmary,—thank God it is not called the "Poor House",—are 4500 men and women, most of them in the evening of their life, many of

whom have seen far better days, some of them cultured and refined,—all of them as ships that have dropped anchor in a quiet harbor. For them, how real the prayer: "O Lord, support us all day long, until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then in Thy mercy grant us a safe lodging, and a holy rest, and peace at the last. Amen."

The work of the full-time Priests and Deaconesses on the City Missions staff is supplemented and greatly augmented by the Deaconesses of Chase House and many other volunteer helpers from various parishes who render invaluable service in playing the piano, helping to bring patients to services, friendly visiting, and in many other ways. Excellent work is done also by clergy near whose parishes are the Marine and other Hospitals, the State Hospitals for the Insane, the State Penitentiaries, the Pontiac and St. Charles Homes for Boys, and other institutions. In addition, Sister Mary Elizabeth, while not a member of the City Missions Staff, is the Church's representative at the Dwight Reformatory for Women, and is a power for Christian influence and right living among those with whom she works. While from the Cathedral Shelter go other workers to hospitals and the county jail and the men's department of the House of Correction.

The Woman's Auxiliary of the diocese has been dependably generous year after year in providing a discretionary fund for the use of the Deaconesses in their work, which enables them to help in many ways patients who but for this help would be poor indeed. At Christmas time many friends of City Missions, contribute small sums, which enable our workers to provide Christmas Cheer for over 2,000 men and women and children. And we acknowledge with gratitude the generous contributions of Prayer Books made from time to time by the New York Bible and Prayer Book Society.

Since last September, Episcopal City Missions has issued an attractive four-page leaflet each week. It contains the Collect, Epistle and Gospel for the week; some comments and instruction, prayers, and a hymn. We distribute 1200 of these each week, and the City Missions organizations of Michigan, Massachusetts, and New Jersey have each been using 500 each week. We call it "Good Cheer", from Our Lord's words in St. John XIV:33; and under God's blessing, it has meant "Good Cheer" to thousands of sick and lonely people in our public institutions.

Our workers serve in a total of thirty-one institutions. We in Chicago do not regard "City Missions" as Social Service work. It is primarily and definitely religious and spiritual, and only incidentally social service. Men and women, in the experiences which they must undergo in our public institutions, want and need the best that the Church can give.

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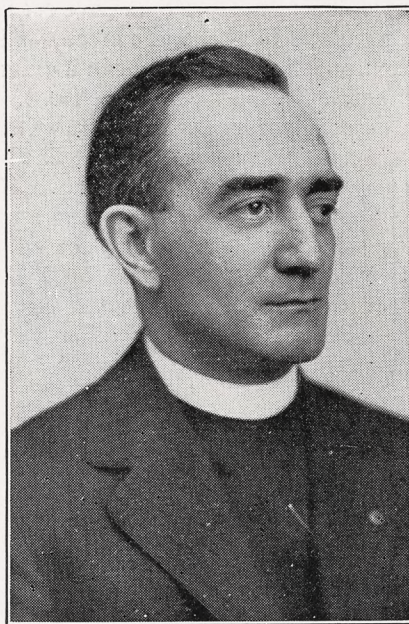
BRIEF REVIEWS OF A NUMBER OF EXCELLENT BOOKS

By GARDINER M. DAY

So many books have appeared on issues of war and peace that it would appear that there is little left to be said. Nevertheless General Smedley D. Butler has written a forceful, convincing and witty volume entitled *War Is a Racket* which ought to receive a wide reading. It is very brief, tells who pays the bills and who pays the costs in war and then concludes with three recommendations for preventing war, namely, by putting everyone in war time no matter what his position on the pay of the private in the army, by requiring a plebiscite on the question of declaring war in which only those of fighting age can vote, and by making certain that our military forces are "for defense only" by requiring that our naval ships remain within 200 miles of our own shores. The book is published by the Round Table Press and sells in cloth for \$2 and in paper binding for 40c.

Speaking of Religion is the title of a book from the pen of Dr. Bruce Curry of the Union Theological Seminary faculty (Scribners \$1.50). Dr. Curry in his opening chapter distinguishes two types of religion, high and low religion. He then writes a book which ought to be particularly helpful for those people, and their number is legion, who have been so affronted by low religion that they have reacted against all religion. Dr. Curry has spent most of his life conducting religious discussion groups for young people and he knows all the objections to and arguments against religion and the exact language in which they will be presented. He takes them one by one as they relate to the idea of God, Christ, religious experience, foreign missions and other aspects of Christianity and tells why high religion commends itself to him with inescapable convincingness.

Macmillan has recently published *Christ the Victorious* by Geoffrey Allen (\$1.90) which will commend itself especially to members of The First Century Christian Fellowship. The book might be called a layman's practical theology as Mr. Allen deals very simply and directly with such subjects as forgiveness, prayer, liberty and conversion. It is a religion born of a varied experience. Since his earlier book, Mr. Allen writes in his introduction, "I have learnt through my own experience some of the dangers which attend spiritual con-



BISHOP WILSON
Steps Taken for Unity

version and subsequent reconstruction. I have therefore ventured to write this new book, with lessons which I had previously neglected."

Harpers has issued two more volumes in their monthly pulpit series: *Finding Ourselves* by Dr. Charles R. Brown, formerly Dean of the Yale Divinity School; and *Hearing the Unheard* by Merton S. Rice who has ministered to the Metropolitan Methodist Church of Detroit for 22 years. Both men know how to talk to men where they live and in language that they understand and both volumes will doubtless find warm receptions in many homes.

God's Board is a Manual for Holy Communion which was published in 1892. It is more than a manual for the Eucharist for it contains daily prayers and meditations, eight Communion hymns, an office for spiritual communion, and a system of self-examination. Evidently the demand for it has been insistent through the years and a new edition has been produced by Morehouse. It may be had in cloth, but we guess that the small vest-pocket paper edition which sells for only \$.25 will prove to be the popular edition.

RADIO USED ON THE COAST

An Episcopal Radio Mission is conducted by the diocese of California, over KTAB. One of the clergy started it last year and the diocese has taken it over, with a broadcast at 4:30 Pacific time every Sunday afternoon. An appeal for necessary funds was made at the diocesan convention and is continued in the parishes.

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by EDWARD J. MOHR

A Pan-American conference of Anglican bishops will be held in Chicago during 1936, under plans now being developed by Bishop George Craig Stewart. The session will bring together about 200 bishops from all sections of North and South America, and will be of wide-spread interest to the Christian world. The meeting will celebrate the fiftieth anniversary of the Chicago-Lambeth Quadrilateral, which has been the basis for most of the discussions on Church unity since then. The House of Bishops has accepted an invitation from Bishop Stewart to meet in Chicago in connection with the conference. Bishop Stewart has also invited all the Anglican bishops in Canada and South America. The session will relate its deliberations to the Lambeth Conference of the entire Anglican Communion, which will be held at Lambeth in 1940. Questions which will come before the Lambeth meeting will be discussed at length at Chicago, and the attitudes of the western bishops placed on record.

The Pan-American conference of Anglican Bishops would be one of the few meetings of this sort ever held. Bishop Stewart believes it will offer a rare opportunity for the Church in the middle west and in fact the entire nation, to come into contact with the Church in other sections of the western hemisphere. Extensive plans for the entertainment of the visiting prelates will be worked out this fall and early next year. No date for the conference has been set.

* * *

National Humility Held Needed

Bishop Warren L. Rogers, preaching at St. Bartholomew's Church, New York, on Sunday of last week, declared that we, as a nation "are not as important as we think we are and the world will go on whether we are in it or not". "No nation ever finds itself when it injures its own or others," the Bishop said. "Nor does a nation find itself by adhering to nationalistic policies. We find ourselves in the calm of life, in the tolerance of life and in the sympathy of life. We find ourselves when we push back the horizons that limit us. We find ourselves by a greater perspective and by greater interests".

* * *

Outstanding Summer Preachers for Maine

During the summer months resorts

in Maine have the benefit of the services of outstanding clergymen in the Church who go there for vacation. Among those who this year will officiate at various summer chapels are: Bishop Philip Cook of Delaware, at Kennebunkport, during July, Bishop Frank A. Juhan of Florida, during August; the Rev. Walter O. Kinsolving, at MacMahan Island; Bishop Frank DuMoulin of Locust Valley, N. Y., at Prout's Neck; Bishop James E. Freeman of Washington, at Sorrento; the Rev. W. B. Williams of Detroit, at Southport, during July, the Rev. Stanley R. West, of Conshohocken, Pa., during August; the Rev. T. K. Nelson of the Alexandria Seminary, at Winter Harbor; Bishop Frederick G. Budlong of Connecticut, at York Harbor.

* * *

Church Discussed at Institute

"The Church in a Changing World" was one of the topics of round table discussion held in connection with the Institute of Public Affairs of the University of Virginia in July, at Charlottesville, Va. The Rev. John McDowell of New York opened with a paper on "The Church and the present crisis", in which he asserted that the supreme task of the Church at this time is to help the nation to re-examine the foundations of her political, industrial, intellectual, moral and spiritual life. The Rev. Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore, spoke on "The Church and race relations". The Negro problem, he said, is the problem of the white people. He made a plea for equal justice for Negroes. Another speaker was the Rev. William Adams Brown of Union Theological Seminary, New York, who dealt with factors responsible for modern "Caesarism". He said the Church was partly responsible for the present situation through "acquiescing in the system of which Caesarism is the natural outcome; by failure to demonstrate within its own territory that an alternative way of life is possible, and by its lack of interest in the social gospel." Rabbi Edward L. Israel of Baltimore said that in the present changing role of government religion must struggle to preserve the democratic method and principle in the form of government and the technique of social change.

* * *

Harry Price Made Rector

The Rev. Harry Price, until now associate rector of the Church of St. James the Less, at Scarsdale, N. Y. has become rector of the parish, succeeding the Rev. Alan R. Chalmers, who becomes associate rector. This development was announced by



DON FRANK FENN
Pleads for Justice for Negroes

Mr. Chalmers on July 21. Mr. Chalmers explained that he has had three serious illnesses during the past five years and is now recovering from an attack of pneumonia. Mr. Price had very recently been offered the rectorship of a large Chicago parish. Mr. Chalmers felt that this would be a tremendous loss to the Scarsdale parish, and would make his work difficult. Therefore this solution was worked out, which brings to Mr. Price large opportunity and enables Mr. Chalmers to continue in the work to which he is devoted. Mr. Price graduated from the Episcopal Theological Seminary at Cambridge 7 years ago, and has served since as assistant and associate rector. Mr. Chalmers had been rector since 1920.

* * *

Seminarians on Radio

Morning radio religious services, broadcast by two Cincinnati stations, one of which is among the most powerful stations in the United States, will be taken over by the 22 seminarians who are members of the Cincinnati Summer School of Social Work, held annually under the direction of Dr. William S. Keller. Fifteen students will in turn speak on the week-day services broadcast by Station WLW, the Crosley Company, Cincinnati, beginning July 29. A student will be the speaker every day except Fridays for a three-week period. Seven men will take charge of the Saturday and Sunday services broadcast by the Church-of-the-Air, Station WSAI, the Crosley Company, also. Among developments at

the school this year is the organization of a program for more than 3000 former C. C. C. men in greater Cincinnati, who will be offered a program of recreation and education, according to the plans originated and formulated by Edward E. Tate of Alexandria, who is working in the special projects office of the FERA in Hamilton County, Ohio.

* * *

Churchmen and Lutherans Meet

Bishop Frank E. Wilson of Eau Claire, on behalf of the Joint Commission of General Convention for conference with the Methodist, Presbyterian and Lutheran Churches, has extended to the Evangelical Lutheran Augustana Synod an invitation to meet with the commission in an effort to gain a better understanding between Episcopalians and Lutherans. This invitation has been accepted by the synod, which is the American branch of the Church of Sweden. In proposing the move Bishop Wilson wrote that the Lutherans and Episcopalians in America should follow the lead taken in Europe by the Church of Sweden and the Church of England.

* * *

Bishop Criticizes Group Movement

The Rt. Rev. Cyril Foster Garbett, the bishop of Winchester, England, in his address to the diocesan conference held there recently, dealt extensively with the Oxford Group Movement. Although he recognized the experience of vital religion the movement has brought to many, and the strength with which many adherents bore witness to their religion, he deplored the absence of sound theology in the movement, and its appeal to the emotions rather than to the intellect. It is profoundly dangerous, he felt, to trust to automatic guidance without the use of common sense. Another weakness, he thought, was the tendency to treat the ordered life of prayer, faith, worship and sacraments with comparative indifference. Speaking also of spiritual healing, the bishop said that there was nothing in the New Testament to give men the right to assume that the healing powers exercised by our Lord and His disciples were to be for all future ages possessed by the accredited ministers of His Church.

* * *

Camp Is Modernized

The annual camp of the Young People's Service League of Alabama at Battles Wharf this year had two unique features. The activities of the camp were photographed for moving pictures which will be shown to leagues in all parts of the diocese.

Also, the camp was in wireless communication with the homes of campers, two of whom were licensed as radio operators. They set up a station through which they were able to send messages all over the state, in co-operation with other operators, 55 messages being sent. The camp had the largest attendance in the twelve years of its existence.

Ordination in Mississippi

Bishop Theodore DuBose Bratton of Mississippi last month ordained Frank E. Walters to the diaconate in Trinity Church, Natchez. Trinity Church was the scene of the first council of the diocese of Mississippi, and the first bishop of the diocese was also rector of Trinity, but Mr. Walters is the first native of Natchez to enter the ministry of the Episcopal Church.

Forward Movement Adds Pamphlet

The last of the series of pamphlets on Bible readings for the current church year will be ready in September, the Forward Movement announces. The Forward Movement has thus far been placing the chief emphasis upon the first part of the task committed to it—"to reinvigorate the life of the Church"—as a prepara-

tion for the second year, which is to "rehabilitate its work". In accordance with this policy it has distributed the three pamphlets on Discipleship as aids to daily Bible reading and prayer. Reports from all over the Church reveal that great numbers of the people have been moved to ask themselves "Am I a worthy disciple of Christ?" and to dedicate themselves to a more wholehearted service of Christ. While seeking to develop other methods of reinvigorating the Church's life, the commission has decided to issue a new series of Bible reading suggestions and comments to cover the entire year beginning with Advent.

University Sponsors Rural Conference

A conference for rural ministers of all denominations was held recently at Camp Ohio, Licking County, Ohio, the summer conference center of the extension department of the College of Agriculture of the Ohio State University. Various rural problems and developments were dealt with. Those attending were pleased with the conference, and organized a permanent committee to arrange for another session next year and to encourage attendance at the National Forum on Country Life

Programs of the American Country Life Association in Columbus in September. The diocese of Southern Ohio was represented by the Rev. J. E. Wolfe of Newark, and the Rev. F. C. F. Randolph, of the diocesan department of missions.

Activities in Canal Zone

In his eight churches and mission stations in the Panama Canal Zone Bishop Carson confirmed 220 persons last year. The district has 3,406 communicants, of which 1,085 belong to St. Paul's, Panama City, where the Rev. Arthur F. Nightengale is in charge. Dean Wragg at St. Luke's Cathedral, Ancon, has 400; Archdeacon Cooper at Christ Church, Colon, 418; the Rev. John T. Mulcare at St. Peter's, La Boca, 619. In addition to the 3,000 communicants, the Church has nearly 13,000 baptized members not yet confirmed. The bishop's staff includes six clergy and twelve lay readers.

Prelates Appeal to League

The primates of England and Sweden, the Archbishop of Canterbury and the Archbishop of Upsala, have sent a joint telegram to Joseph Avenol, secretary general of the

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League of Nations, in reference to the Ethiopian controversy. "Convinced that we are speaking in the name of multitudes of Christian people throughout the world," say the archbishops, "we appeal to the Council of the League of Nations to use every possible effort to secure a peaceful settlement of the dispute between Italy and Ethiopia and to prevent an outbreak of war between two members of the League—which would shock the conscious world."

* * *

Bishop Entertains Y. W. C. A. Officials

Bishop Robert L. Paddock, retired bishop of Eastern Oregon, and Mrs. Paddock gave a large garden party on July 24th in honor of Mrs. Robert E. Speer and Miss Ruth F. Woodsmall. Mrs. Speer is honorary president of the national board of Y. W. C. A.'s and Miss Woodsmall was recently appointed executive of the Y. W. C. A. World's Council.

* * *

Liberia Teacher Returning

Olive Meacham, returning to Liberia, sailed from New York on the Berengaria July 26 after a farewell service in the chapel at Church Missions House. She goes back to reopen the Julia Emery Hall at Bromley which was closed for lack of funds but is now reopened as contributions have been given or made available for that purpose. The past six months have been a crowded and industrious period for Miss Meacham as she has been much in demand as a speaker and has also taken advantage of being in New York to shop in wholesale houses for necessary supplies and materials for her school. She sails from Liverpool on the SS. Accra, August 14.

* * *

Primus Presides in Scotland

The Episcopal Church in Scotland has only seven bishops in all and two of these are Kenneth Mackenzie, —the Bishop of Argyll and the Isles, who has been bishop nearly thirty years, and the Bishop of Brechin, consecrated this year. Scotland has the only Church in the world which calls its presiding bishop a Primus. He is Arthur John Maclean, bishop of Moray, Ross and Caithness. The term Primus has been in use in the Scottish Church off and on since the ninth century.

* * *

Noted Churchman Buried

Colonel William S. Cogswell, for many years vestryman and churchwarden of Grace Church, Jamaica, New York City, died on July 18 and

was buried July 20. Bishop Ernest M. Stires of Long Island officiated at the funeral, assisted by the Rev. Remsen B. Ogilby, president of Trinity College, the Rev. Robert D. Smith, curate of Grace Church, and the Rev. Charles W. McLean, former curate. The rector, the Rev. Joseph H. Titus was ill. Col. Cogswell was a graduate and trustee of Trinity College, and a member of the bar. He had been active in diocesan affairs. He was 95 years of age.

* * *

Arkansas Camp Held

A diocesan young people's camp

was held in Arkansas in July at Petit Jean Mountain, near Morrilton. Dean John Williamson of Trinity Cathedral, Little Rock, after whom the camp was named, led the enterprise, assisted by the Rev. Bradner Moore, the Rev. Harley Bullock, the Rev. Carlton Lathrop and the Rev. Elnathan Tartt. Mrs. Enid Stansbery was chief counselor for girls. Bishop Saphore visited the camp during the week. The success of this year's project led to expectations of increased possibilities next year. It is believed that Camp Williamson holds the promise of a re-awakened diocesan consciousness.

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One Man Starts Church

Another instance is reported of what can be accomplished for the Church when one layman is interested. This time the story comes from a remote village in Japan where there was no church. A man named Tajima came to live in the little village a few years ago, started a Sunday school in his house for the village children, discovered about twenty Christians in the village, with their help somehow raised \$100, was presented with the wood from an old house, secured a grant from the diocese, and put up a little building to be used as a church center, with an altar in the alcove, which is the place of honor in a Japanese house. Regular services are now held and the place is visited when possible by the Japanese priest in charge, who lives in Hakodate, eighty miles away.

* * *

Neither Quick Nor Dead

"So many of our communicants are neither quick nor dead," writes an English missionary in North China. This was apropos of a "short-term school" the mission was about to hold for the first time, having admired the success of the short-term schools held by American missionaries in the district of Shanghai. The new one in North China started under very discouraging circumstances and at once turned into a great success. Teachers and students together numbered 35. The students ranged in age from 14 to 62, including many mothers with babies. The whole affair is like a two-weeks' "summer conference", a period of intensive study, worship and recreation, all simple and informal. It would mean much in an American

parish or diocese but in China, where Christian background and fellowship are so scarce, it means a new lease on life for many who attend.

* * *

Leper Work Makes Progress

A government hospital for lepers with 800 patients is now in operation in Kumamoto, Japan, on the other side of the city from the Hospital of the Resurrection of Hope, founded by Miss Riddell. The doctor at the head of the government hospital is an earnest Christian. In his student days he worked in the laboratory of the mission hospital. The mission, where Miss Riddell's niece, Miss Wright, is now in charge, reports 43 lepers preparing for confirmation, many of them from the government hospital. The mission doctor wanted to give two transfusions last year and both times he gave his own blood at the risk of contracting the disease.

* * *

Large Areas Covered in Australia

A Bush Brother, the Rev. D. I. Anthony, writes from the diocese of Willochra in South Australia. (The Bush Brotherhood is a band of young English clergy ministering to the people who are scattered far and wide over the Australian hinterland.) Mr. Anthony's residence is officially at Quorn but he is not always there. Quorn has a population of 900, and is a delightful place in the foothills and even has trees which make up for the treeless and waterless miles of the plains. Be-

sides Quorn, Mr. Anthony cares for six churches fifty miles away in the Bush, and visits all the stations within a hundred square miles,—sheep stations, not mission stations. This is sheep country with ranches thousands of acres in extent. The land is so barren that when a newcomer asks what the sheep can possibly live on he is told they lick the sunshine off the stones. "The distances are tremendous and the roads sim-

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* * *

Religious Books Popular in Japan

One of the chief bookstores in Tokyo reports that more books were sold last year on religion than on any other subject, sport being the second most popular. The religious books were mostly by Buddhists. The Buddhists have made skilful use of opportunities to broadcast over the radio, though it is said that much of their material was taken from the Bible.

* * *

Auxiliary to the Rescue

The Woman's Auxiliary of North Texas has underwritten the 20 per cent gap, \$375, between the 1934 quota acceptance of North Texas and the Emergency Schedule for 1935.

* * *

A Diocesan Music Director

The English diocese of Chelmsford has a diocesan director of music. A distinguished musician has been appointed to the office, Martin Shaw, organist, composer, conductor. Among his varied experiences he has directed the music in large London parishes, he toured Europe as director for Isadora Duncan, and he wrote and directed the music for T. S. Eliot's pageant-play, The Rock.

* * *

Recognition for Lay Readers

Licensed lay readers in the diocese of Ohio, eighty of them, with their parishes, are listed by name in the Ohio Newsletter, one of the few diocesan papers to print such information.

* * *

Auxiliaries Give Memorial

Bishop Perry recently dedicated the Chapel of the Transfiguration, at Holcomb House, Arcadia, R. I., which was constructed from gifts from many Women's Auxiliaries in the diocese of Rhode Island as a memorial to the late Rev. George N. Holcomb, a noted missionary in the diocese. Holcomb House was the

center of Mr. Holcomb's rural work, and this beautiful chapel is a fitting memorial to a devoted worker.

* * *

Mission Boys Good Editors

Boys in the tenth and eleventh grades of St. John's School, Cape Mount, Liberia, set the type and print the copies of The Liberian Missioner, the recently started monthly leaflet from the Cape Mount mission, and do a most commendable job. Proof-reading in a foreign language that is not even a kindred tongue to one's own is no small feat for anyone.

* * *

Vocation of a Diocese

With 1935 the Diocese of Tokyo with Bishop Matsui as its leader entered upon its second decade as one of the two dioceses having Japanese Bishops in the Nippon Sei Ko Kwai. Bishop Matsui in addressing his diocesan convention urged the Japanese congregations to concentrate their efforts so as to bear more ef-



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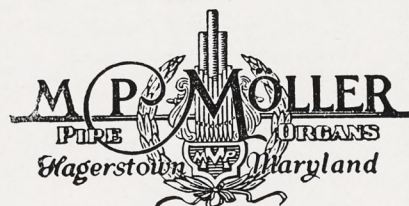


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fective witness than ever to the truth of the Christian faith. "This," he said, "is the vocation of our diocese." The best index of the strength of the diocese, he declared, is not necessarily in the statistics but rather in the quality and effectiveness of evangelistic work.

His figures, however, also show satisfactory increases save in the number of baptisms. There are now nearly 8,500 members on the Church registers. Offerings totalling 44,000 Yen, show an increase of nearly ten per cent over 1933.

THE WITNESS GAME

QUESTIONS and suggested answers. Check the answers to each question you consider correct. Play the game at home and at church.

1. The Custodian of the Book of Common Prayer is:

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Rev. Charles L. Pardee

Rev. John J. Fitzgerald

2. Next Tuesday, August 6th, is:

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St. Paul's St. Bartholomew's

3. The Cantic which begins "O come let us sing" is known as:

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5. Check the correct statement below:

The head of a diocese is often spoken of as the diocesan.

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One may not be elected a Bishop of the Episcopal Church until fifty years of age.

6. The chairman of the Forward Movement Commission is:

Bishop Perry Bishop Manning

Rev. B. H. Reinheimer

Bishop Hobson Miss Grace Lindley

Rev. G. Warfield Hobbs

7. The following sentences are all wrong. Rearrange them correctly.

Bishop Cook is the head of the publicity department of the National Council.

Bishop Manning is known as the builder of the National Cathedral.

Rev. G. Warfield Hobbs is the president of the National Council.

Bishop Freeman is the head of the diocese of the Church having the largest number of communicants.

8. The Bishop of the diocese of Long Island is:

Bishop James Craik Morris

Bishop Ernest M. Stires

Bishop W. Bertram Stevens

Bishop Warren Rogers

Bishop Cameron Davis

Note: Try your hand at making up Questions and Suggested Answers. Submit them to THE WITNESS. Those printed will be acknowledged in this column, and the author will be sent a copy of Bishop Johnson's *The Personal Christ*. May we also suggest that Church School teachers not only have their class try their hand at answering the questions each week, but that the class also make up a list of Questions and Suggested Answers.

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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