

# *The* **WITNESS**

CHICAGO, ILL., SEPTEMBER 19, 1935

## FORWARD MOVEMENT

THE first of the articles on "Phases of the Forward Movement," announced for this week, has been put over until next week. Orders for Bundles and individual subscriptions have been so heavy that it was impossible for our subscription office in Chicago to enter them in time for the mailing of this number. The first article of the series, "New Loyalties" by the chairman of the Forward Movement commission, Bishop Henry Hobson, will therefore appear in next week's paper, to be followed by "Practical Suggestions" by the Rev. W. Appleton Lawrence of Providence. In order to guarantee delivery of the September 26th issue, your order must be in our Chicago office not later than Monday, September 23rd. We therefore urge you to act at once, by wire if necessary. The address of our Chicago office is 6140 Cottage Grove Avenue.

MESSAGE OF THE WEEK



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# THE WITNESS

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*Associate Editors*

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## THEOLOGICAL STUDENTS

*An Editorial by*  
BISHOP JOHNSON

IN THE matter of theological students the bishops are on the receiving end of the material that our seminaries prepare. From the time that the candidate enters the seminary to the time that he presents himself for ordination he is the forgotten man, so far as his diocese is involved. As a matter of fact he as a rule, being a young man, was never well known to the examining chaplains, the standing committee or the diocesan. Generally he is the nominee of the parish priest upon whose shoulders the responsibility of recommending him usually rests. Unless the parish priest approves any bishop would hesitate to receive his papers from any other source.

After receiving the approval of the bishop the young man goes off to one of our seminaries where he spends three years in preparation for his life work. The seminaries do not feel called upon, of their own initiative, to inform the bishop if the candidate shows signs of vocational unfitness. It is their task to train what is sent to them, not to ship back as returned empties those who give no promise of subsequent fulness.

At the end of the time the examining chaplains find that he can pass the required intelligence test; the standing committee has heard nothing against his character and so it would be a courageous bishop who would refuse him ordination at the end of the process. It is no easy task to turn back one who has given three of his best years in preparation for a specific vocation.

THE system is a most unsatisfactory one as the officers of the Pension Fund could testify. It is an unsatisfactory one from the standpoint of the bishop who has to provide livings in round holes for square pegs. During the depression the futility of the process has been demonstrated in the number of unemployed clergy who are really unemployable. How can a bishop send men into places when he knows that the incumbents will ruin them? He is in a very perplexing situation for he is not only the bishop of the clergy; he is also the shepherd of the leaderless flock. If he continues to put the lame and the halt and the blind into

helpless missions he will soon lose the confidence of the congregation in his judgment and so impair his usefulness.

Wherein is the weakness of a system which looks well on paper but works out badly in practice? Well, first of all the rector who encourages a man to enter the ministry is not the one who has the responsibility for his support in later years. There may be a touch of vanity in having a candidate from his parish, and yet the most opportune time to stop him is before he has begun his career of study. It ought to be a duty to have someone appointed who should examine all candidates before they enter the seminary and pass upon their qualifications. One would think that such duty would naturally fall to an archdeacon who receives his title for what he is not.

THEN what about our seminaries? Have they a pastoral responsibility as well as an academic one? According to the testimony of several successive curates in a certain parish, it was the unanimous verdict that there was no pastoral oversight in the particular seminary from which they had graduated. It is the claim of intellectuals that the seminary is purely an academic institution concerned only with the mental progress of students. Of course the faculty would note any flagrant offences which might affect the character of the institution, but have they no responsibility for the spiritual development of those entrusted to their care? If they do not do it who can or will do it during the three years of absence from their own parish churches? It is the tragedy of modern education that the faculties of academic institutions generally have disclaimed any pastoral oversight. One is not surprised at this because the intellectual is always bored by the personal touch. It interferes with exact scholarship. And yet as a bishop I would much prefer a devout parson who knows his sheep to any intellectual prodigy who would talk over their heads.

I am willing to grant that the dean is not the one who ought to do this personal work, but I do think that he



ought to shoulder the responsibility for seeing that it is done. At least one member of the faculty should be selected with reference to the spiritual oversight of young men who have a minimum of experience and are apt to have a maximum of assurance.

At the last General Convention a section was added to the canons to require that theological seminaries shall inform the bishop that his candidate has "completed a year's work satisfactorily and *is otherwise qualified to serve* in the ministry of the Church." To meet this last requirement some machinery should be set up in our seminaries by which some member of the faculty is intimately enough related to the daily life of the student so that his testimonial of fitness has behind it a basis of fact.

I am aware that the passing of canons is apt to be like the passing of their authors, an untimely death.

And yet this particular canon deals with a very live matter which the Church must face. What shall we do to prevent the ordination of men whose sense of vocation is limited to securing a living at the expense of the Church, regardless of their fitness for the task?

Our seminaries for the most part are private institutions, turning out candidates for the Church to care for. In some way there should be an oversight by the Church of those institutions which are preparing men for the Church to support. In law and medicine there is no guarantee of a living, but from its very nature the Church cannot afford to have its officials begging their bread or living on the dole. The seminary authorities may disclaim responsibilities but in the end the diocese and not the seminary pays the bill. Too many of our theological students need conversion after they have graduated from a seminary.

## THE OTHER SHEEP

By

JOHN ALDEN LEE

*Layman of the Diocese of Oregon*

IN THE tenth chapter of St. John's Gospel we find these words, "and other sheep I have which are not of this fold; them also I must bring and there shall be one fold and one shepherd." When our Lord spoke these words I wonder if he understood the difficult problems that would arise nineteen hundred and thirty-five years later in connection with inter-communion?

When the father took back the prodigal son, gave him some clean clothes and told his servant to cook him a good dinner of roast veal, I wonder if he counted the danger of offending the feelings of the loyal elder brother?

When our Lord fed the four thousand, I wonder if he told his disciples to take the loaves and fishes and say to each person as they served them, "Now, unless you are very hungry, please go easy with the eats, there are a great many people to be served, our supply of food is limited and we want to make as good a showing as we can, when we come to gather up the fragments?"

I wonder if we do not surround our religion with too many prejudices, forebodings and jealousy instead of spontaneity, hospitality and just being genuine?

Let me give concrete examples: There is a certain unorganized mission of the Protestant Episcopal Church that has been dying a lingering death for the past twenty years. Not dying because of financial troubles. In a material way it is fairly well off. It has a perfectly good church building and a perfectly good parish house all free of debt and no outstanding bills to worry about. It is located in a thickly settled residential district. Its vicar is a very likeable man and rector of one of the strongest parishes in the diocese.

It holds but one service a week and the few old people who make up the entire congregation all come from a distance. Those who live near do not choose to go there. Not so very long ago, this mission allowed the Syrian Orthodox Congregation to hold services three or four times a year in the church building, when their priest, whose missionary work covers several states, had occasion to come to the city. But the smell left from the incense and the drip from the candles offended our congregation and the Syrians were told, in none too friendly terms, to go and find another place to worship. This they did and they bought a little mission church some mile and a half away that had been built by the Seventh Day Adventists.

NOT long after this the children of the Sunday School came into disfavor. A fairly strong Sunday School composed of the children of the neighborhood was being built up, but unfortunately, some of the children tracked some mud into the church and got some of the mud on one of the kneeling benches with the result that one of the ladies, when she knelt in prayer, found a spot on her skirt which obliged her to send it to the cleaners. This serious offense was duly discussed in the guild and it was decided that thereafter the children should not be allowed to go into the church. They should have their Sunday School in the parish house.

Now the Sunday School superintendent refused to pay any attention to this edict and continued to hold the children's service in the church and then took them into the parish house for their lessons.

The guild was not accustomed to being ignored and



hit upon an ingenious plan to get rid of the insubordinate superintendent. They waited till both the bishop of the diocese and the vicar of the mission were seriously ill, then they called a special parish meeting, elected a new Sunday School superintendent, changed all the locks on the doors and gave keys to the new incumbent.

But they reckoned without their host. The children preferred to remain with their old superintendent. The Syrian Orthodox Society came to the rescue and offered the use of their building. "But," said the Sunday School superintendent, "all I know is the service and the liturgy of the Protestant Episcopal Church." "That is perfectly all right," replied the priest of the Syrian Orthodox Church. "We both believe in the same God, we are both members of the same Communion. We want you to hold your services exactly as you have been holding them and furthermore, we want our Syrian children to go to your Sunday School, and to learn the Episcopal service, since they are being brought up in America."

So this Sunday School superintendent fitted up an altar in the Syrian Orthodox Church, and the children came the next Sunday and every Sunday since then to the new building. It is too far for the younger ones to walk. They are brought by automobile from their homes to the church and back to their homes when their service is over. Of course it all takes time and although the session is only one hour the children begin to arrive at two in the afternoon, and it is five o'clock before the last leave.

The work of the school is divided into three parts, while the children are gathering instruction is given in Christian symbolism. The children draw and color the various symbols. The three rings of the Trinity; the Alpha and Omega; the fish; the various crosses. They are told the meaning of these symbols and are

taught to look for them in the church architecture and in the sacred pictures.

At the service the children themselves read the prayers, the collect and gospel and they sing the familiar hymns. After this service which lasts half an hour they have their regular class instruction.

THE School is composed of about three quarters American children and one quarter Syrian children. It is not a large Sunday School, but it is a happy Sunday School, and when the diocese had its Whitsunday union service for all the schools of the diocese, "St. Frances Mission-for-them-also," came with the largest representation. The school does not close for the summer.

As for the other mission, its doors were locked during the summer. Evidently the congregation thinks that the Lord needs a vacation, which is perhaps a logical conclusion. They will open again this fall and will hope to have a successful Sunday School with the children quartered in the parish house, provided they do not meddle with the unfinished bed quilt which is there to be sewed on.

And what has all this to do with church unity? Simply this. A thoughtless rollicking child, if given a friendly welcome and a little intelligent instruction under a happy atmosphere, will in all probability, grow into a thoughtful and happy member of society which is certainly essential for any unity. Whereas a person past middle age who perhaps did not have those youthful advantages to keep him from souring, but has grown selfish, suspicious and jealous—whatever may be his convictions, nevertheless, he is what one may term a schismatic carrier. If he does not go off in a huff himself, he is very likely to cause others to do so.

And the moral of all this is contained in our Lord's words: "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

## TALKING IT OVER

By

WILLIAM B. SPOFFORD

THERE is nothing like a good juicy bit to attract and hold a crowd and there are those who affirm that a large part of those attending meetings of the Oxford Groups (Buchmanites) come because they can there hear related in considerable detail the past transgressions of penitent sinners. The publicity material that the Groupers are now sending out seems to indicate that there is some ground for the charge. Thus the last bit to reach me is a reprint of a newspaper story written by Beverley Nichols, in which he relates what he considers to be miracles. Here is one of his stories:

"As I was walking across the lawn I was suddenly

clapped on the shoulder. I looked round and saw an old friend.

"'Good Lord . . . what are *you* doing here?'"

"'Oh—this is just all I live for now,' he replied cheerfully.

"I stared at him. We will call him X. And the reason I stared was because X when I had known him, was the most entirely Pagan person I had ever met.

"To call him immoral would have been an understatement. He just didn't know what morals were.

"When I had last seen him his marriage had been on the point of breaking up. He hardly met his wife except when they gave a joint cocktail party.



"She was a Pagan, as he was. She wouldn't even have her children baptized. She did not allow them to hear the word God.

"Look on that picture and on this. We are having a meeting after dinner. X gets up and tells how it all happened. Mrs. X follows.

"She is extremely sophisticated and exquisitely dressed. She is saying, quite calmly, things that make you gasp. 'We hated each other,' she says. 'I was bored with my children. . . . I didn't want to go on. . . .'

"I can't write in cold print the whole of the story. I can only write the end.

"They came to Oxford for a new sensation. They were both sneering, wondering who could say the wittiest things about all these pious lunatics.

"They went back. Years had fallen from them. They were lovers again."

The whole story couldn't be put in cold type, as Mr. Nichols states, since the postoffice authorities place limitations on what can go through the mails. But he rather suggests that if you want all the details about the "extremely sophisticated and exquisitely dressed" Mrs. X you should join up with the Groupers and come to their house parties.

Well, I have always been taught by the Church that the way to handle sin is to tell God that you are sorry and then do your best to forget it. For the sophisticated Mr. and Mrs. X to allow themselves to be exhibits A and B at Buchmanite parties, standing before audiences time and again to relate their transgressions is good neither for their own souls nor, what is more important, for the souls of those in their audiences. But possibly it does partly explain another bit of Buchmanite publicity which reports that a debutante now entertains her friends by giving "life-changing parties," declared by those attending to be the most popular of the season.

THE REV. ARTHUR SHERMAN, secretary of the Forward Movement Commission, I rather imagine, is not anxious to get the reputation of being a story-teller, but he will gain it if he carries on as he did at a recent clergy conference. He told of a meeting recently held at which a very earnest layman was most enthusiastic in praise of Mr. Roosevelt and the New Deal. In the back of the room was a man who kept muttering, "But I don't like him." The speaker paid no attention to the disturber but went on with his praise, ending up with a burst of oratory in which he said, "Ladies and gentlemen, I believe that Mr. Roosevelt is guided by a higher power." Whereupon the man in the back was heard to mutter, "And I don't like her either." Another of his stories was of two men who were discussing diet. One of them said that he drank twelve to fourteen cups of coffee a day. "My goodness, man, doesn't it keep you awake?" To which the man replied, "Oh, I suppose it helps a little."

ADMIRERS OF THE STYLE of the noted Gertrude Stein would be delighted with a letter I

just received from an American business man. The opening sentence states that "Times have been exceptionally poor in the field the churches in general have suffered the most as well as we here have felt the result." The author is the president of a manufacturing company.

THE FIRST OF THE ARTICLES on the Forward Movement is to appear in our issue for next week rather than this, as originally announced, for the reason stated elsewhere. But I would like to say a word about the origin of the series. THE WITNESS has an Advisory Board to whom the editors hold themselves responsible. Being a widely scattered group, the Board has a committee composed of men who can get together from time to time and go over affairs. At a meeting in May this committee decided that we should do everything possible to further the program of the Forward Movement, and that an effective way of doing so would be to run a series on "Phases of the Forward Movement." As managing editor I was therefore instructed to confer with leaders of the Forward Movement in Cincinnati. At this conference a list of topics was made up, and authors suggested, entirely by officers of the Forward Movement commission. So in a very real sense this is their series.

There is but one subject that was on their list that will not be dealt with. "The Christian Demand for a New Social Order" was a topic immediately accepted by Bishop Parsons. Then in order to present the other side of this important, and controversial, topic, those making up the list put down "The Duty of the Church to Support the Present Social Order." Several distinguished Churchmen, of pronounced conservative economic and political views, were suggested as authors and were asked to contribute that article. All have declined for one reason or another. We are still hoping to find a competent person to do it. But if this topic is not dealt with we want you to know that it is due to no unwillingness on our part. Five men have been asked. All have declined. Perhaps an author will yet be found though, speaking only for myself, I have become a bit discouraged and have about come to the conclusion that the conservative finds it easier to abuse the liberal for his opinions than he does to defend his own.

## Speaking Choirs

By

M. E. DE WITT

*Founder of Center for Oral Arts and Crafts*

HAVE you ever found a city or a country parish in which some one was not looking for a unifying group activity? Have you thought of suggesting that they establish a Speaking Choir—more descriptively called a Prose and Verse Speaking Choir? Especially in these days of depression may we not well interest ourselves in an activity which is useful not only to the school, and in the Settlement and Parish House, but



one which is also closely allied to our Church Services?

In England these Speaking Choirs are well established and in many parts of America they are coming to life. Why are these Choirs increasingly popular? Practically any interested person—young or old—is eligible as a chorister. The simplest soul is given an opportunity to take part in a stimulatingly creative activity. Not a Church or a Mission is too poor to establish a Speaking Choir.

Speaking Duets, trios, quartettes and other small groups may be established. *Mass Recitation* is the term often used for very large speaking groups. The average Speaking Choir includes from twelve to forty choristers.

Under the guidance of a leader, group recitation—in addition to its own group value—may improve the solo reading and speaking of each chorister; it may help those who are interested in historic pageantry, in religious drama, and in general dramatics.

If you know something about the technique of the oral arts and crafts and are unable to obtain special training in choric recitation then begin in a very simple way. Do not try to have more than two sides; one side for the higher or brighter voices, one side for the lower or darker voices. At times one side may lead, at times both sides may speak in unison form, at times they may speak in orchestrated form, then again one or more voices may ring out above the softer accompaniment of the other voices. The group will soon find that it can create beauty by changes in tempo, in pitch and in tone-quality.

Begin your work with simple patter material if you wish the group to attain lightness, neatness; then try short passages of poetry and prose offering variety of mood. When possible use material prepared or compiled especially for choric recitation until you are able to adapt or to write passages yourself.

Work together regularly and faithfully and see what happens to the literature classes in school—students will soon find unexpected bits of joy and beauty at every turn. The Speaking Choir of the Parish House will soon find that it can adapt many hymns for purposes of choric recitation; it will find passages of the Bible full of dynamic strength when interpreted in choric form. People trained in a Speaking Choir will as a matter of course add to the beauty of our Church Service for every chorister is trained in unison and in antiphonal forms of speech. Not all of us can sing in the Choir, not all of us can sing our hymns well but one and all of us can learn to lift our spoken group word above the level of an indistinctly muttered dirge. Just see what happens to the simplest member of a Speaking Choir when he finds that he too can add to our Service his very own bit of beauty through the spoken song of community speech!

The Speaking Choir should always be willing to experiment. It should adapt old material in new ways, it should create new material, it should try to have established in school and Church periodicals a Choric

Corner so that we may have more printed material from week to week.

And as for the Parish that is working for a special fund or cause, let its Speaking Choir write a prose poem and then let this Choir through sheer organized and controlled sound and modified motion appeal to the community audience and see what happens to community interest in a given subject! Interpret to your community the suffering of the poor and oppressed, the dire need, the joy of sharing, and see what happens to the choristers when they have done their team work well! Yes, a Prose and Verse Speaking Choir can be a great and creative group activity!

SIDE I We march,

SIDE II We march to victory!

Chorus With the cross of the Lord before us,

SIDE I With his loving eye

SIDE II Looking down from the sky.

Chorus And his holy arm spread o'er us.

## Last Call . . . Act at Once !

THE first of the series of articles on "Phases of the Forward Movement" is to appear in THE WITNESS for next week. The series is to run for fourteen weeks, with vital subjects handled by outstanding men and women. Therefore:

1. Order a bundle immediately by postal card or wire if necessary. The paper sells at 5c a copy. We bill quarterly at 3c a copy.
2. If you prefer, under the Modified Bundle Plan, we will mail the paper each week directly to the homes of your people, billing you quarterly as we do under the Bundle Plan, and at the same rate. The advantage of this plan of course is that you thus reach the stay-at-homes. In a number of parishes the vestry has voted to have this done. If you adopt this method merely send us the names and addresses and the person to whom the quarterly bill should be sent.
3. Appoint a parish organization or individual to solicit annual subscriptions, first using the Bundle Plan to introduce the paper. The price is \$2.00 a year, and 50c is to be deducted as a commission. Subscription blanks will be furnished upon request.

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THE WITNESS

6140 Cottage Grove Avenue

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## MEXICAN CONFLICT PRESENTED IN AN INTERESTING BOOK

By GARDINER M. DAY

Dr. Charles S. Macfarland has written an amazingly interesting account of our Southern neighbor's situation in *Chaos in Mexico* and surely the reader does not have to cover many pages to realize that the title is no exaggeration. (Harpers \$2.) Having followed in document and articles the situation in Mexico, I picked up this volume with the feeling that it would be merely another reiteration of what we are reading daily in the public press or would be a mass of historic material with a bit of modern Mexico added toward the end, but instead Dr. Macfarland takes the reader with him on his recent trip to Mexico and gives him the results of his researches as they came to him either by interview or observation. He gives only enough historic material to orient the layman.

After a general survey of the political situation and of the Church in Mexico the author gives the side of the State in its conflict with the Church from official lips, the side of the Church from ecclesiastical lips, the attitude of a wide variety of Mexican people, well-known and unknown, a brief account of the varying attitudes of the different Mexican states, the position and attitude of the Protestant groups in Mexico, and a summary statement in which he does not try to state conclusions but indicate trends that appear inevitable as a result of all the evidence.

No one can read this volume without realizing that the Roman Catholic Church particularly is being severely oppressed; that it undoubtedly by earlier actions and attitudes brought a great deal of this persecution down upon its own head; that the parties within the government differ so much among themselves that there is no definite policy; that the program of the past several years has gone far beyond the curtailing of the Church's power and privilege to open attack upon any theistic or spiritual point of view; and that, as so many recent observers have been asserting, the Mexican people on the whole have very little idea of the meaning of the conflict and in general sympathize with the Church which for most of them is their Mother Church.

Dr. Macfarland quotes a twenty page statement by a group of Protestant leaders which he thinks constitutes a fair representation of Protestant sentiment. A few sentences revealing their attitude on the State-Church situation are pertinent: "The Evangelicals of Mexico are whole-heartedly for the revolution,



BISHOP STERRETT  
Leads Clergy Conference

that is, the great social movement for the uplift of the Mexican people, which first took form in the revolt against the Diaz regime. The ideals of the revolution and all that is good in it are things very near the Evangelical heart, because they are Christian and look to the uplifting of the whole people. It would be difficult to find a Protestant in Mexico who would exchange the present situation, with all its manifest shortcomings, for the 'good old days' of Don Porfirio Diaz and his international feudalism . . . . Protestants look with alarm, however, upon the Marxist and anti-religious tendency of much of today's legislation and decrees, particularly such as limit freedom of thought and religious expression."

Continuing in the realm in which there is greater divergence in Protestant opinion the statement reads: "Some (Protestants) feel a profound sympathy with the Catholic Church in its present unhappy situation. Others, undoubtedly the large majority, feel that it is an institution reaping what it has sown, it being somewhat incongruous for the Catholic Church to be talking about religious liberty, after all these years of persecuting Protestants and other 'heretics'."

Those who may be asked to sign petitions relative to Mexico will be interested to learn that opinion coming from abroad has great influence and that Dr. Macfarland was not infrequently told that if the "right sort of influence was exercised in the right way by the United States it would induce moderation, although not reform." He further states that "The general disposition appears to

(Continued on page 14)

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The dioceses of the state of Wisconsin this coming week are to devote themselves largely to a celebration of the centennial anniversary of the consecration of Jackson Kemper as the first missionary bishop of the Episcopal Church in America. Designated missionary bishop of "the northwest" he entered his "diocese" six weeks after his consecration in Philadelphia on a conestoga wagon, with his trunk as his seat and a mule in the shafts, wearing top boots and a four quart hat. His jurisdiction, a desolate waste, inhabited by about 800,000 whites and Indians, covered a territory of 300,000 square miles, and the equipment for his task consisted of a minister without a church in Indiana and a church without a minister in Missouri. He was practically without help, financial or otherwise, but he did have zeal and determination.

One gets an idea of the magnitude of the task he set for himself and carried through, from the fact that in the region in which he labored for nineteen years following his consecration are now comprised the great states of Indiana, Illinois, Michigan, Iowa, Kansas, Minnesota, Wisconsin, Missouri, Nebraska and North and South Dakota.

From 1835 to 1854 Kemper labored steadfastly in the cause in which he was enlisted. Then, in the latter year, his efforts having borne rich fruitage, for the second time he was called as Bishop of the newly created diocese of Wisconsin, a wilderness when he entered the territory at the beginning of his missionary episcopate. He accepted the post with the proviso that he be permitted to retain his missionary jurisdiction. He died May 24, 1870, a missionary to the end of his days, hailed reverently by his Church as an apostle worthy to be spoken of in the same breath with St. Paul, whom in many respects he was said to resemble, especially in his fire and zeal and eloquence, his faith and in his capacity to endure all the privations and hardships of the pioneer and trail breaker. During his nineteen years as Bishop of the Northwest, Kemper travelled 300,000 miles, a greater distance than the first great apostle ever travelled after his conversion on the road to Damascus. A man of splendid physique and great power of endurance, which was at its peak in those days of his great adventure,



Kemper almost necessarily possessed a sustaining sense of humor.

Now, with a century having intervened since he journeyed forth, eleven thriving and prosperous states have been carved out of the wilderness into which he plunged; and within these states where there was one church and one minister all told when Kemper became "Bishop of all out doors", the Episcopal Church is hailing today twenty-two thriving dioceses, with a total of 1121 churches, 914 ministers and a membership list aggregating a quarter of a million.

It is the life and achievements of this historic figure in nation and Church that primarily will be commemorated in the services which have been arranged for next week in Wisconsin. But in a larger sense it is an important epoch in the history of the American Church, which the advent of Kemper signalizes, upon which great stress will be laid.

It was with Kemper's election at the General Convention of the Church in 1835 that the Episcopal Church emerged from the lethargy into which it had fallen in the years following its emergence as an independent Church after the Revolution and assumed the worldwide function of propagating the faith which is the reason for its existence. Insular, almost parochial in its work up to then, a sermon preached in the Convention of 1835 by Bishop Doane, of New Jersey, recalled to the assembled bishops, priests and laymen the missionary motive which is the basis of Christian organization.

Kemper was elected as the first missionary Bishop of the Church, and the seed which was sown in that Convention of 1835 has borne fruit since then in the dispatch of 98 missionary bishops into every state in the Union, not only, but throughout the world, with the full force of the Church behind them in their efforts.

Kemper's dispatch as a missionary bishop marked, also, an interesting break with the past since under the age old procedure Bishops were "called" to service. But Kemper was "sent", since there was no one in the wilderness, where a bishop was needed most, to call him. Also interesting to note is that with this innovation came another departure from established custom, which, incidentally, practically revolutionized the world-wide missionary movement. Bishops in the old days were largely associated with knee breeches, a coach and four and a palace. But Kemper went forth in true pioneer fashion—in the garb of a plainsman, perched on a lumber wagon or astride a pony, his See in his hat, the broad



BISHOP CREIGHTON  
At Conference in Ohio

heavens for his palace. And thereby he set a fashion for missionary bishops the world over.

\* \* \*

#### Called to Parish in St. Louis

The Rev. Kenneth E. Heim, assistant at the Cathedral in Bethlehem, Pa., has accepted the rectorship of St. Stephen's, St. Louis.

\* \* \*

#### Presiding Bishop to Visit Illinois University

Presiding Bishop Perry is to visit the Chapel of St. John the Divine, University of Illinois, in connection with the 25th anniversary celebration of the founding of the work of our Church on the campus. The rector, the Rev. Herbert L. Miller, has arranged for a banquet the evening of October 1st and a service the following day. The celebration is to be continued the week of October 13th, closing with a service on the 20th at which Bishop Gray of Northern Indiana is to preach.

\* \* \*

#### Lay Corner Stone for Trenton Cathedral

In the presence of distinguished guests, the corner stone of the new million dollar Trinity Cathedral is to be laid on October 5th at Trenton, N. J. Construction was started in July and it is hoped that the plant will be completed by Christmas. Bishop Matthews is to officiate, assisted by Bishop Knight and other clergy of the diocese.

\* \* \*

#### Special Convention in Kansas

A special convention of the diocese of Kansas was held at the Cathedral, Topeka, on September 16th to consider electing a bishop coad-

jutor. We have not yet been informed of the result. Prior to the convention a quiet day and conference was held, led by the Rev. Malcolm S. Taylor of Washington, D. C.

\* \* \*

#### Bishop Maxon in South Dakota

Bishop Maxon of Tennessee is the headliner at the convention of the district of South Dakota, being held September 18-20 at Yankton. It is also the occasion for celebrating the 75th anniversary of the founding of our Church work in the state.

\* \* \*

#### Church School Opens at Grace Church

A preparatory school for boys has been opened at Grace Church, New York. Frank D. Ford is the headmaster.

#### Gifts to Churches

\* \* \*

Mr. William Hetherington, retired president of a carpet company in Yonkers, N. Y., who died last December, left \$2,000 to St. John's Church, Yonkers, and \$1,000 to St. Mary's Church, Hamilton, Scotland.

\* \* \*

#### A New Way of Raising Funds

St. Stephen's, Ridgefield, Conn., has found a new way of raising funds. Last week a dog show was held on the church grounds. There were two standouts: Skye terriers from the kennels of the Prince of Wales and an exhibition of trained poodles which also came from England. How much cash the church received out of the show is not reported.

\* \* \*

#### Changes in Colorado

The Rev. Eric Smith has been transferred from Sterling, Colo., to Grand Junction; the Rev. E. J. Anderson from Glenwood Springs to Evergreen; the Rev. Paul Phipps from Englewood to La Junta and the Rev. E. G. Jones, deacon, goes to Englewood. Earlier in the season the Rev. John E. Bowers, deacon, was assigned to Gunnison, and the Rev. Russell Potter has left Fort Morgan to become general missionary in neglected places, his place at Fort Morgan having been taken by the Rev. Carl Ericson, canonically a clergyman of the district of Salina.

\* \* \*

#### Death of Minnesota Clergyman

The Rev. Charles C. Rollett, for many years a faithful priest of the diocese of Minnesota died recently. His ministry was chiefly as rector at Red Wing, as provincial secretary of the northwest and as a professor at Seabury. Bishop Johnson writes of him, "He possessed a virile intellect and a spirit of consecration



to his tasks which endeared him to those who knew him best."

\* \* \*

#### **Government's Attitude Toward Christian Colleges**

In a long report to the directors of the Central College of China, President Francis C. M. Wei, known to thousands of Churchmen in this country, says that during the last few years the attitude of the government toward Christian colleges has been most favorable. "We do not feel any handicap at all as a registered private institution", he writes, "although we are known as a Christian institution, yes, a 'Church College' in the terminology of the government regulations. Inspectors from Nanking for three successive years have been careful and considerate in their inspection, although they were, in some cases, very particular and thorough. They always seem to have perfect confidence in our administration and the greatest sympathy for our financial difficulties and praise our extreme economy".

\* \* \*

#### **A Rector for Fifty Years**

The 50th anniversary of the institution of the Rev. Gardiner C. Tucker as rector of St. John's, Mobile, Alabama, was observed by the parish on September first. The Tucker family is a family of clergymen, as I presume you know. Gardiner C. Tucker's father and grandfather were clergymen, and three of his own sons are in the ministry, the Rev. Gardiner L. Tucker, director of religious education for the province of Sewanee, the Rev. Irwin St. John Tucker of Chicago and the Rev. Royal K. Tucker of Brunswick, Ga., who went to Panama a couple of weeks ago to baptize his first grandchild, the child of his daughter, Mrs. Nelson Jackson.

\* \* \*

#### **Films for the Church**

In these days when everyone is so concerned about the movies you will perhaps be glad to know that the Y. M. C. A. now has a Motion Picture Bureau with offices at 347 Madison Avenue, New York, and 19 S. LaSalle Street, Chicago, which is prepared to prepare suitable films for those churches fortunate enough to have a projecting machine. They have just issued a catalogue in which suitable films are listed that may be secured by merely asking them for it.

\* \* \*

#### **Swedish Congregation Moves to Trinity**

On October 1st, Trinity Parish, New York, and more particularly Trinity Chapel on 25th Street, becomes the home of the Swedish con-

gregation which for nearly fifty years has worshipped at St. Bartholomew's, with the Rev. Eric G. Ericson, pastor, transferred from the staff of St. Bartholomew's to Trinity. He has been in charge of this congregation for eighteen years.

\* \* \*

#### **Young People Pass Resolutions on War**

Young people of the diocese of New York, organized as the Manhattan Archdeaconry Council, went on record at a recent meeting deploring "the grave Italian-Ethiopian crisis" and recommending that the nations involved settle their disputes peaceably through the League of Nations. They also called upon the government of the United States to remain neutral in this or any other impending conflict.

\* \* \*

#### **Mr. Franklin Reports a Good Summer**

Mr. Lewis B. Franklin, treasurer of the National Council, reports that collections for the Council during July and August were \$143,174 as compared with \$88,798 in the same period last year. Total receipts for this year are \$82,819 more than for the same period last year.

\* \* \*

#### **Theodore Sedgwick at Williamstown**

The Rev. Theodore Sedgwick, former rector of Calvary Church, New York, was the preacher at a service held on September 15th at St. John's, Williamstown, Mass., to commemorate the laying of the corner stone of the present church,

forty years ago. He was the first rector of the parish. Others in the chancel were the Rev. J. Franklin Carter, rector-emeritus and the present rector, the Rev. Gardiner M. Day.

\* \* \*

#### **Conferences Stress Forward Movement**

Clergy conferences this month are stressing the Forward Movement and giving it a large place in their programs. Bishop Hobson met with Church leaders at Marlborough, N. H. and also was a leader at the Rhode Island Conference. Canon Gilbert P. Symons led conferences in Western Massachusetts and Pittsburgh, and the Rev. Arthur M. Sherman is leading conferences in Bethlehem, Washington and Southwestern Virginia. The leaders at the Old Barn Club Conference of the diocese of Southern Ohio, meeting September 18 to 22 at Glendale, has for leaders Bishop Creighton of Long Island, the Rev. Charles W. Sheerin of Chattanooga and the Rev. David R. Covell, secretary of the diocese.

\* \* \*

#### **Endowments for Harrisburg Parishes**

Three endowment funds, totaling \$15,000, were created by the late Richard M. H. Wharton, former treasurer of the diocese of Harrisburg, through insurance policies for the benefit of his Church. The first two, one each for St. Stephen's Cathedral and the diocese, were disclosed at the time of the filing of the will. The third, making a bequest to St. Paul's, Harrisburg, was

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found among Mr. Wharton's effects several weeks later. Each endowment is for \$5,000. An endowment has also been started for the Transfiguration, Blue Ridge Summit, by a gift of \$1,000 by Mrs. C. Irwin Dunn of Baltimore in memory of her husband.

\* \* \*

#### Newark Holds Clergy Conference

A hundred of the active clergy of the diocese of Newark attended a conference held at Delaware, New Jersey, September 9th to 11th. Distinguished speakers addressed the group on "Preaching", "Pastoral Care", and "Spiritual Development". One of the leaders was the Very Rev. E. L. Henderson, dean of St. Alban's, England, who will follow a planned itinerary after the conference. Bishop Stewart of Chicago dealt with preaching, the Rev. Frank Gavin, professor at the General Theological Seminary, spoke on "Spiritual Maturity", and the Rev. Theodore Ludlow spoke on the Forward Movement.

\* \* \*

#### Maryland Canvass Organized

In preparation for a thorough Every Member Canvass this fall, Bishop Helfenstein of Maryland has appointed the Rev. Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore, chairman of the field department. A series of conferences for small groups of clergy will be held during the last two weeks of September to discuss the problems of each parish, and to outline a program of preparation and follow-up for the canvass.

\* \* \*

#### Clerical Changes in Chicago

Bishop Stewart has announced several changes in the diocese of Chicago: the Rev. W. A. Cross, Pittsburgh, is in charge at Harvey and Flossmoor, succeeding the Rev. Wayne Garrard who is to devote all his time to Blue Island and City Mission work. The Rev. H. B. Ziegler goes to Holy Innocents, Chicago, succeeding the Rev. Thomas K.

Rogers who is now the assistant at the Holy Spirit, Lake Forest. The Rev. S. G. Sanchez, Tulsa, Okla., has been placed in charge of St. Andrew's, Chicago, a colored congregation. The Rev. DeVon Ellsworth has resigned as rector of St. Peter's, Sycamore, his successor not having yet been named.

\* \* \*

#### Bishop Woodcock Resigns

Bishop Charles E. Woodcock of the diocese of Kentucky, has sent his resignation to the diocesan standing committee. The resignation will be effective when it is accepted by the House of Bishops, which will meet in November. Bishop Woodcock, who is 80 years old, came to the decision after careful consideration. He was born in New Britain, Connecticut. He served churches in New Haven and Ansonia, Connecticut, and Detroit, Michigan, before he was consecrated.

\* \* \*

#### Chicago Prepares for Canvass

A conference is to be held in the diocese of Chicago September 26-28 to make plans for the fall canvass. It is planned to make the conference a training school for leaders.

\* \* \*

#### College Work Meeting Planned

The College Commission of the province of the Midwest has planned a meeting to be held at the time of the Provincial Synod on October 16th. The Rev. Alden Drew Kelley, of St. Francis House, Madison, Wis., is chairman of the commission. Bishop Sturtevant of Fond du Lac will speak on "The Church and the College Student", and the Rev. Theodore O. Wedel, the National Council's secretary for college work, will

speak on "The College and the Churchman". Kelley will present the results of a survey of the college situation in the province over the last two years. The meeting will be open for general discussion. There will be an exhibition of literature, pictures and programs used in the work. All the delegates to the Synod are invited to attend.

\* \* \*

#### Eau Claire to Move Forward

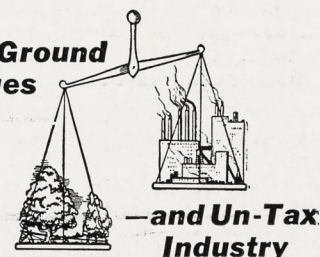
The diocese of Eau Claire will use the commemoration of Bishop Kemper as a spur to move on with the Forward Movement. Bishop Wilson has set forth a five point program: "Kemper Memorial Confirmation Classes" in 1936, a systematic effort to win new souls in each parish and mission; a special offering on September 22nd for some addition or improvement at a memorial to Bishop Kemper; papers on Bishop Kemper by Church school children before Christmas; a thorough canvass for the Church's program; and an enthusiastic participation in the Forward Movement.

\* \* \*

#### Northwest Synod Meeting Planned

A three day program has been drawn up for the meeting of the synod of the province of the Northwest, at Gethsemane Cathedral, Fargo, N. D., September 24 to 26. Bishop Fred T. Ingley, coadjutor of Colorado, is the president of the synod. The program was arranged by the Rev. A. E. Knickerbocker of Minneapolis and the Very Rev. John Richardson, the dean of Gethsemane Cathedral. The first day will be taken up by a conference on re-

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ligious education, led by the Rev. Theodore O. Wedel, national secretary for college work. At the opening service Bishop James M. Maxon, coadjutor of Tennessee, will preach on the Forward Movement. Among the activities the following day will be devotions led by Bishop Stephen E. Keeler, a conference on the Forward Movement led by Bishop Maxon, papers and addresses by the Rev. Barrett P. Tyler, Mrs. David W. Clark, and John Frame. Bishop Kemmerer will also speak on the Forward Movement. The last day the synod will receive numerous reports, and hear addresses by Bishop Schmuck, Bishop Bartlett and others.

\* \* \*

#### Philadelphia Professor for Sewanee

The Rev. Royden Keith Yerkes, professor of the history of religions in the Philadelphia Divinity School since 1918, has accepted a call to become professor of systematic theology at the Theological School of the University of the South, Sewanee, Tenn. Professor Yerkes is a native of Philadelphia, and graduated from the Philadelphia seminary in 1905.

\* \* \*

#### Clergy Conference in Lexington

Bishop Abbott was the leader of a clergy conference held in the diocese of Lexington, September 4th and 5th. Plans for a diocesan-wide series of parochial missions from now until Lent were made.

\* \* \*

#### Clerical Changes in Newark

The Rev. M. F. Montgomery has resigned St. Barnabas, Newark, to take effect when his successor is elected. The Rev. N. W. C. Kernan, formerly of Palms, California, is now the rector of Trinity, Bayonne. The Rev. Frank Damrosch has resigned St. Andrew's, Newark, to become the chaplain of Morristown Boys School. The Rev. Benjamin L. Ramsay has resigned as rector of St. Peter's, Mountain Lakes. The Rev. Theodore Andrews has resigned St. John's, Dover, in order to study religious education in New York University. The Rev. J. Thomas resigned the Ascension, Bloomfield, and moved to Brooklyn. Bishop Moreland has been named locum tenens of Christ Church, Hackensack, until the end of the year. The Rev. G. F. Collard has given up the missions at Phelps Manor and East Rutherford to take his former position as assistant at the Hackensack parish. Then a number of deacons have taken up work as curates: the Rev. Herbert Cooper to Short Hills; the Rev. John Bell to Trinity, Newark; the Rev. J. J. Kirkpatrick to

Christ Church, Bloomfield, and the Rev. Boyd R. Howarth to be the assistant of the Warren County Missions.

\* \* \*

#### Social Service Secretary Preaches in New York

The Rev. Floyd Van Keuren, executive secretary of the department of social service of the diocese of New York, was the preacher last Sunday at the Ascension, New York. He said that the beauty of autumn leaves are a message to us from God, telling us that we should make the autumn of our lives more beautiful. A pretty thought all right, but even at that I should think that we might reasonably expect a more potent message these days from the head of a social service department.

\* \* \*

#### Alaska First with an Order

The little missionary outpost at Anvik, Alaska, was the first to send in an order for copies of the new Forward Movement pamphlets for this fall. There were more than 700 orders received by the commission before September first. One of the orders was for 4,000 copies for Trinity Church, Boston.

\* \* \*

#### Clergy Conference in Bethlehem

About fifty clergymen of the diocese of Bethlehem gathered for a three day conference, September 9-11 at Mt. Pocono, Pa., for a fall conference. The leaders were Bishop Sterrett, the Rev. Arthur Sherman of the Forward Movement com-



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mission, the Rev. Daniel McGregor of the department of religious education, the Rev. Walter Gray, dean at Bethlehem, and the executive secretary of the Church League for Industrial Democracy.

\* \* \*

#### Seven Oxen and Several Sheep

Since we do not have to pronounce these names we do not mind printing this item about a South African mission. The mission is at Qanqu in the parish of Qumbu. It has just kept its fiftieth anniversary by completing an addition to the church, funds for which were secured chiefly by the Bishop of Aberdeen after his visit to South Africa a few years ago. Everybody at the mission from the Chief and the oldest grandmother down to the children helped to make bricks and to bring timber and iron from thirty miles away and sand from the river five miles away. Seventeen hundred people attended the opening service, 700 of them communicants. Besides the offering a special gift, part of which arrived on the hoof, was presented to the Bishop, including seven oxen and several sheep, 400 pounds of potatoes, 200 pounds of sugar and several pounds of tea. The Bishop gracefully gave all this back to the people and they had a grand feast. The Bishop confirmed nearly 300 candidates, at Qanqu and Neoti. The Rev. Hugh J. Pringle is priest in charge. The diocese, St. John's Kaffraria, is aided by the Scottish Episcopal Church and the S. P. G.

\* \* \*

#### School in the Philippines to Carry on

Much alarm has been expressed in recent months lest St. James School, Besao, in the Philippines, should have to close for lack of funds. The Rev. V. H. Gowen now writes that the school can continue. It is not, of

course, just another institution for secular education, duplicating government schools. St. James School is for religious education by means of intimate character-training that will produce citizens for the Kingdom of God. Another item of good news is that the school has now been granted registration by the government bureau of education. This has been withheld hitherto chiefly because the school's little library was not up to standard. Largely through the Church Periodical Club the library is now well above minimum requirements.

\* \* \*

#### A New Prize for Perfect Attendance

A night school for a hundred illiterates, children and young men, is run entirely by the students of St. John's University, Shanghai, with thirty student teachers. At the closing exercises of the past term, the treasured prizes awarded to the youngest children for perfect attendance were fly-swatters.

\* \* \*

#### The Aim of a Parish

The Rev. Edmund J. Cleveland, rector of the Ascension, Fall River, declares that the aim of a parish is "the education of each and every member as a disciple of Jesus Christ,

through worship, friendship, instruction and service, to a deepening sense of personal responsibility in building up the Kingdom of God."

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**MEXICAN CONFLICT PRESENT-  
ED IN AN INTERESTING BOOK**

(Continued from page 8)

be to advise restraint in the United States. Most of the leaders feel that at present it is impossible to take sides in Mexico either with the government or the Catholic Church."

\* \* \*

**FORWARD DAY BY DAY** is the title of an excellent pocket size pamphlet which is the fourth contribution of the Forward Movement Commission's magnificent effort to aid the individual Churchman—and through him the Church as a whole—to deepen his spiritual life by putting into his hands a definite guide for a brief daily devotional period. The key words of the Forward Movement are *Turn—Follow—Learn—Pray—Serve—Worship—Share*, and as Leslie Glenn has aptly put it they are like seven horses in a merry-go-round, but the difference between this Christian merry-go-round and the secular one is that each Christian must ride every horse, and not in turn but simultaneously. The first Forward Movement leaflet last Lent was quickly exhausted, and it was necessary to print several hundred thousand of the Whitesuntide pamphlet *Disciples of the Living Christ*. The Forward Movement Commission reports that orders for this Late Trinity pamphlet are coming in faster than ever. Hence, if you want to have copies on time for your family, parish, friends or yourself send your order immediately to The Forward Movement, 223 West 7th Street, Cincinnati, Ohio.

**THE WITNESS GAME**

Check the correct answer to each question. Play the game at home and in the church school. Also make up your own game and send it to THE WITNESS. The author of each one published will be sent a copy of Bishop Johnson's *The Personal Christ*. The following Game was submitted by the Rev. George Ossman, rector of the Memorial Church, Richmond, Virginia.

1. The two Canticles in Morning Prayer, The Benedicite and The Benedictus Es, are found in the following book of the Bible:

*The Psalms*      *St. Matthew*  
*Song of the Three Children*  
(*Apocrypha*)

*Ecclesiastes*      *Daniel*

2. The Sursum Corda (Lift up your hearts etc.) is found in the service of the Holy Communion and in

*The Litany*  
*The Penitential Office*  
*The Ministration of Holy Baptism*  
*The Order of Confirmation*

3. The Offertory Sentence: "All things come of thee, O Lord" is found in

*Chronicles*      *Ephesians*  
*The Hebrews*      *Proverbs*      *Corinthians*

4. What special service of the Church found in the Prayer Book begins with these words: "Dearly beloved, we are gathered together here" etc.?

*The Visitation of the Sick*  
*The Order of Confirmation*  
*The Offices of Instruction*  
*The Solemnization of Matrimony*

5. What Missionary District in the Orient has Sendai as its See City?

*The Philippine Islands*  
*Anking*      *Hankow*      *Kyoto*  
                 *Tohoku*

6. Who is the Bishop who lives at Sendai?

*Bishop McKim*      *Bishop Mosher*  
*Bishop Binsted*  
*Bishop Roots*      *Bishop Naide*

7. Who is our Missionary in the Diocese of Dornakal in South India?

*Rev. Grafton Burke*  
*Rev. George VanB. Shriver*  
*Rev. Arthur M. Sherman*  
*Rev. A. N. Roberts*  
*Rev. Lloyd R. Craighill*

8. What Foreign Mission has a St. Timothy's Hospital at Cape Mount?

*Alaska*      *Cuba*  
*Honolulu*      *Liberia*  
                 *Southern Brazil*

9. Who is the Managing Editor of THE WITNESS?

*Guy E. Shieler*      *Wm. B. Spofford*  
                 *A. G. Cummings*  
*C. F. Morehouse*      *C. W. Sheerin*

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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, Morn-  
ing Prayer. 5, Evening Prayer. Organ  
Recital, Saturdays, 4:30.

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Week-day Masses, 7, 8, (Thurs., 7, 8,  
9:30).

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Rev. W. Russell Bowie, D.D.  
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urdays.

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Thursdays and Holy Days.

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Service and Sermon 11 a. m.; Musical  
Vespers 4 p. m.

Thursdays and Holy Days: Holy Com-  
munion at 11 a. m.

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Rev. George A. Robertshaw  
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8 A.M., Holy Communion.  
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Junior Congregation, 9:30 and 11 A.M.  
Holy Comm., Thurs. and Saints' Days,  
10:30 A.M.

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Daily: 8, 12 and 3.

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Weekdays: 8, 12:05.

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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.

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A. M. Wednesday, Friday and Saturday,  
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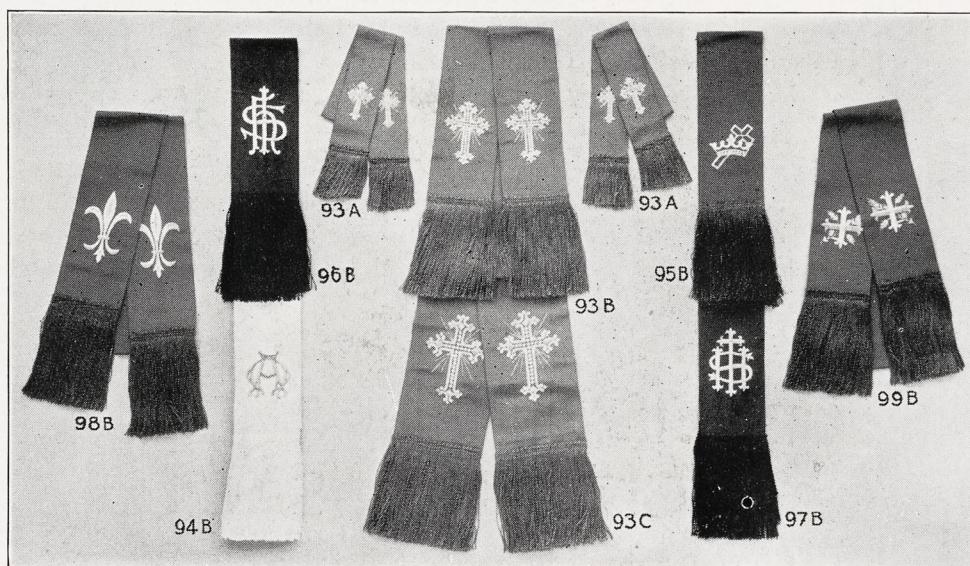
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