

# *The* **WITNESS**

CHICAGO, ILL., AUGUST 13, 1936



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## CLERGY NOTES

ALVES, J. HODGE, JR., was instituted rector of St. Paul's, Lubbock, Texas, on August 2nd by Bishop Seaman. He is also student pastor at Texas Technological College.

MARTIN, PAUL C., curate at St. Stephen's, Lynn, Mass., has accepted the rectorship of St. Luke's, Paterson, New Jersey.

SMITH, NEWTON C., has moved his headquarters from Quannah to Clarendon, another mission in North Texas.

SNELL, ROBERT J., has been appointed in charge of the Pampa, Borger and Dalhart field in the Panhandle section of the district of North Texas, with residence at Pampa.

TATE, EDWARD, deacon, recent graduate of Virginia Seminary, has accepted a curacy at St. Stephen's, Wilkes-Barre, Pa.

## SECOND THOUGHTS

MRS. E. A. HEERS, of Perry, New York: "Bishop Johnson's editorial 'False Standards', which was an appeal to our sense of duty, regardless of the personality of our rector, has inspired me to write down some of my observations as one of the laity. I, too, believe in the 'priesthood of the laity' but I think it is quite logical to expect more of a clergyman. The clergy are Christ's apostles who, having received the Holy Spirit, having spent years of intensive study, having devoted many hours to prayer and meditation, have become specialists in holiness. Naturally we look to them for guidance. We do not expect them all to be brilliant preachers, or great organizers, but humble men who make Christ real to us, both with their lips and in their lives. If only the clergy would stop trying to write eloquent sermons about everything under the sun but the 'Infinite love of God as revealed in Christ Jesus', the Church would not be in the unhealthy state in which we find it today. We are victims of subjectivism, always analyzing our own miserable selves instead of gazing with adoration on our Risen Lord. The Church is not something all about man. God is the center of the universe and if Christ is held up He will draw all men unto Him.

"But is He being held up? The test lies in how penitent we are and what we are doing about it. We must see Christ before we become sorry about our sins. That brings me to the subject of giving of our means. I once heard a confirmed woman say that she was not going to renew her pledge because she felt she was not getting anything out of the Church. We should be made to realize that the Church is not a mutual benefit society, not an organization, local, national or even international, not something man-made, but Christ's new creation into which we must be born of the spirit. It is the Body of Christ, a living, growing organism which needs material sustenance as well as spiritual for its growth. When we have this conception of the Church we do not give our financial support for the same reason we pay our dues to the Rotary Club. Neither do we give solely from a sense of duty, as we pay our taxes to the government. We give out of our love for God who so loved us that He came into the world in humble poverty, died a criminal's death upon a cross, and triumphed over death in order that we too might 'die unto sin' and be born into life eternal. We hear many clergymen talk about the authority of the Church but there are few who speak with that authority of experience that comes from having been with Christ at Calvary."

MRS. EDA FOLDS LIVINGSTON of Yankton, South Dakota, disagrees with the majority opinion of clergymen who, in response to a recent survey by an insurance company, declared that "working wives are a menace to society." She believes that working wives have raised the standards of working men; that they have a greater appreciation of the problems confronting husbands. "The working wife is less likely to insist that she must have a new gown, or a new electric icebox before the necessary family protection. Security for her and her children is a real live matter, and she knows that they must earn it for themselves."

THE REV. ROBERT A. MAGILL, rector of St. John's, Lynchburg, Virginia: "Those who have been interested in promoting consideration of the lay administration (Continued on page 16)

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*Literary Editor*  
GARDINER M. DAY

# THE WITNESS

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FRANK E. WILSON  
JAMES P. DEWOLFE  
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## HOW BIG?

*An Editorial by*  
BISHOP JOHNSON

SO MANY people think of God as immensity and man as microscopic, whereas God is just as much infinitesimal as He is infinite for He cannot be measured with a yard stick.

He is just as capable of noting the sparrow's fall as He is the movements of the planets. In fact He has no quantitative dimensions whereas man has. Man is little, insignificant and unimportant except as he may be a part in the purpose of the universe.

After all, gigantic machines have many small parts and the value of a nut or bolt is determined not by a measuring rod but by its relation to the whole. Everything is made up of tiny atoms, molecules or electrons. Each atom in itself is insignificant but without the atoms there could be no planets.

We are the victims of our vocabulary. As Dr. Kittering has well said, "Past generations talked of mesmerism. How ignorant they were. They did not know that they should have called the thing hypnosis, as we do. You and I have no more knowledge of the matter than our grandfathers had and yet we feel superior to them because we use the new word and they used the old one."

So far as the ordinary man is concerned, atoms, molecules and electrons are equally beyond our ken. All we are permitted to observe are the things that are composed of atoms and the purposes for which these things are used. As Eddington says, "We don't refuse to sit down in a chair because scientifically considered it has more holes than substance." So we are ignorant of what man is, but we still have a right to consider what he is for.

Like other atomic entities he is for the purpose or plan which lies behind his creation and determines his value.

It is all right to dissect him but there is a difference between a man and a corpse. You can appraise the latter by the sum of the chemical elements that comprise it, but when you have analyzed a corpse you have not analyzed a man. He is chemical elements plus, and it is the plus that defies analysis.

I don't think, in spite of our enlarged vocabulary to describe things that we do not understand, that we know what man is any better than did Plato more than 2,000 years ago. We can invent words for his

moods and tenses but we cannot penetrate with our vocabulary into that which makes him a man.

But we can appraise man in terms of his relationships. Like a nut or bolt his value consists in his relation to other persons than himself. "What is man that Thou art mindful of him? Thou makest him to have dominion of the works of Thy hands. Thou has put all things in subjection under his feet."

IN OTHER words man's purpose is to be found in God's will for him and not in his own importance. If God created man for a purpose and man has no way of ascertaining that purpose, it is just too bad; it is rather a stupid job. But I do not believe God ever did a stupid thing and so I believe that if we seek we can find that purpose and that when we have found our place in our environment we will find our satisfaction in a new sense of values.

It is simply that it is our will to want to do God's will in every circumstance of life. Note that I don't say "to do God's will" for we may not know yet what that will is, but "to want to do God's will," whatever it is and however it may be revealed.

The trouble is that most of us are like small children; we want to have our own way and when we have sinned like Adam we hide behind the bushes and lay the blame on someone else; on Eve or the minister or the serpent.

I think there are two prerequisites to the Christian life. The first is to realize how small and unimportant we are and then how valuable we may become as a factor in God's purpose. Of course one cannot do the will of another if he insists on having his own way. Which comes first in determining this process, our faith or our intellect? They must work together. If the idea of God irritates you and you have a prejudice against religion, you can no more learn God's will than a pupil can learn music if he detests his teacher and doesn't want to become a musician.

About the only things that really belong to this microcosm, called man, are his desires or steering wheels which determine his direction and his inhibitions or controls which regulate his speed.

The two vital questions for man in the perfect liberty of God's service are, what do you want? and how badly do you want it?



There is no other compulsion than your own will, attuned to God's will from the desire to be included in His purpose. If you are small and insignificant, all the more reason that you should want to be a part of God's plan rather than trying to swell up so that you may seem big.

After all from the savage to Hitler, there is too much of "Me Big Injun" and too little of me, the child of God.

## Talking It Over

By

WILLIAM B. SPOFFORD

SOUTHERN FRIENDS write me from time to time, maintaining that I am unfair in my remarks on Southern justice. Thus a number have written that they cannot believe the story I recently told of a young man being given a big fine and a long jail sentence in Birmingham, Alabama, because his car had defective brakes. The brakes of course were the excuse—an easy way of disposing of a labor organizer. Now the Rev. Capers Satterlee, genial rector of St. Andrew's, Birmingham, sends me a newspaper clipping with the comment, "I grow a bit weary of the eagerness with which northern publications publish accounts of Southern atrocities. The enclosed might be more news to the North than a story of another lynching."

IT SEEMS THAT Joe Gordon, 29, Negro, was held in the Birmingham city jail for a number of days charged with having attacked a white girl. Chief G. C. Giles of the city's detective force assigned four men to the case. Two of them were told that they were to do everything possible to prove the Negro guilty. The other two were told to do everything possible to prove the man innocent. After five days of work the two teams presented their reports to their chief. He was convinced that the Negro was innocent. He was therefore turned loose.

I THINK THAT IS SWELL, and am delighted to follow Mr. Satterlee's suggestion and present it as a bit of good news from the South. Just the same—and I raise the question because it occurs to me and with no idea of being nasty—isn't it possible that the story made the front page of the Birmingham Age because it was unusual? Negroes arrested for attacking white women are not generally turned loose, guilty or innocent, and when they are it is news. A Negro, charged with attacking a white woman, is judged innocent by the police after an investigation lasting five days, and is freed. The story makes the front page under black headlines, and a Birmingham rector is happy. Well I guess it is something to be happy over at that, and so I rejoice with Brother Satterlee. We'll get there yet, North and South alike, if we keep working hard enough.

WHAT IS YOUR IDEA OF GOD? A college professor, writing in *The Christian Century*, set down some of the answers she had to the question when

asked of a number of students, most of whom had been brought up in Sunday school and were fairly regular in church attendance. "A sort of fairy god-mother"; "a nice old man who keeps watch over everything"—that was the most common conception—a kind, elderly gentleman in the sky, always with a flowing beard. One student described God and His activities as follows: "When I was very young I had an idea of God as a person dwelling on some sort of platform way up in the sky somewhere, with various levers to pull. If he wanted it to snow, he pulled on a certain lever and it snowed. If he wanted it to rain, pulling another lever would accomplish this." There are a lot of other interesting pictures given in this article, and also something about what misconceptions did to the minds of those who held them. Amusing reading, but don't laugh too much until you have jotted down on a bit of paper your own conception of God.

OFFICIAL ENGLAND, according to H. C. Engelbrecht, author of *Merchants of Death*, is disturbed because it is becoming increasingly difficult to enlist recruits for the armed forces. When last reported the regular army was short 10,000 men in a total of 158,040, with 26,500 men due to leave during the year. The territorial army was even in worse shape, 47,000 men below its quota of 125,744. Mr. Engelbrecht gives a number of reasons; one, the younger conservatives were killed off during the world war, and it is from this class that the army has largely been recruited in the past. Two, under nourishment and slow starvation is so prevalent among the working class that they are unable to pass the rigid physical examinations. (Two out of three are rejected). Third, there is a wide-spread and growing anti-war sentiment in the country which has taken the form of determined war resistance, particularly in labor and church circles. There are hundreds of thousands of church people who have signed pledges refusing to participate in war in any way. So strong is this sentiment in the churches that the Minister of War recently made a savage attack on church leaders for "barging in on politics" and he let his anger lead him so far as to suggest that an assassination of leading churchmen might be a good thing, just as Henry II had found it expedient to get rid of a meddling cleric back in the middle ages. It may be the Church against the world yet.

## Against the Lights

THE Churchmouse's taxi bore down upon a portly and important individual, crossing the street in traffic and against the lights. He was bold and he was stubborn and he didn't yield an inch, but the Churchmouse noticed that, out of the corner of his eye, the man was watching. He was ready to drop his dignity and jump, if he had to. Sometimes we see a man who walks against the moral lights with apparent scorn of consequence. Why worry so much about his danger? The chances are that he is watching, ready to drop his independent pose and jump for safety, when he has to.

THE CHURCHMOUSE.





## ST. MARY'S HALL

By

GEORGE W. CULP

SEVENTY years ago Bishop Whipple founded St. Mary's Hall on the hills of Faribault in Minnesota, and the beautiful gray stone walls of the new buildings look benignly down upon the younger schools throughout the country founded in later years.

St. Mary's Hall has very wisely steered between the extremes of Spartan simplicity and luxury. It is a home satisfying in beauty and comfort, with the added advantage of being a garden of girls whose interests offer just enough similarity and just enough contrast for piquancy and spice in the "teen" age. The nine months' school term is spent in a school near the country with all that such a position implies as to out of door activities and freedom from distraction. The courses carry a girl from the seventh and eighth grades through the college preparatory and on through the first two years of college. This last course is especially attractive to girls who do not wish to enter the complicated life of the big colleges and universities. The school has long been a member of the North Central Association of Secondary Schools and Colleges, and its work is accredited by universities and colleges, both east and west.

Special work in dramatics, in music, and in art offer opportunities to the unusually gifted, and new roads are opened to those who are just discovering their aptitudes. An elective secretarial course is also offered. A beautiful library, rich in books of reference and of fiction, is at the disposal of the students.

Sports at St. Mary's Hall offer a wide range of activity. They are carried on out of doors whenever possible; but a fine gymnasium gives opportunities for basket ball and volley ball, and supplies as well a stage for the not infrequent dramatic performances. Field hockey, kitten ball, archery, tennis, skating, skiing, cross country walks, and horseback riding are sports which make it easy for girls to spend much of their day out of doors when the weather permits.

The hiking club is an organization in which both faculty and students take an enthusiastic part. The emblems which reward achievement in long distance and cross country walking are very much coveted. The picnic suppers which close many of these walking trips are no small part of the happy memories of St. Mary's girls.

There is a day in mid-Maytime which is the culmination of the year's sports, field day. After breakfast on that day the girls go out on the campus to choose fitting places for class booths. Gay and novel decorations make a colorful campus and a difficult problem for the judges who must award prizes and ribbons to the class with the most attractive or original booth. Then follows a long spring day of sports and games, field hockey, tennis, relay races, and so on. A delightful feature of field day is the parade of the Wooden Soldiers. The Wooden Soldiers is entirely a student organization, and its captain and sub-captain are elected by the girls. Twenty-four Wooden Soldiers are selected by a series of elimination trials. The girls do their drilling in all sorts of odd hours. The drill and maneuvers are entirely at the discretion of the student captain. Smart uniforms and wands and military precision of maneuvers delight all observers.

"I record only hours of joy" is engraved upon the sundial at St. Mary's Hall in Faribault, and just as deeply and enduringly upon the hearts of graduates of that school wherever they are found.

For almost three quarters of a century each June has seen a line of white gowned flower-laden girls emerge from the school, back through the days of hoop-skirts to that first commencement at St. Mary's Hall when the first girl received her diploma and her cross. That first diploma and cross, framed, are in the study hall, tokens of a completed period of preparation, and of a social and spiritual responsibility which no true daughter of St. Mary's dare shirk.



Senior girls of this year's graduating class, when asked concerning those hours of joy, had a long, long list. Such hours included the first dance in the fall for the new girls (the Yaps), informal talks and recitals in the drawing room under that serene and beautiful portrait of the school's founder, Bishop Whipple, plays in the school gymnasium, the clubs, French, art, and dramatic, and that oldest of the school organizations, bearing the name of the school's first headmistress, the Darlington Missionary Society, the midwinter dance, campus suppers and picnics, informal suppers on Saturday nights, chapel singing, and that traditional annual introduction of their song by the senior girls at the Thanksgiving breakfast when they come into the dining room dressed in Puritan costume and carrying lighted candles.

The highest points in the school year in the hearts of St. Mary's girls are the Christmas and Easter celebrations. On the last morning before the Christmas holidays the senior girls go through the halls before the rising bell, singing Christmas carols and on out to the great lighted tree at the edge of the bluff, still singing. In the late afternoon of that same day there is a service of extraordinary beauty in the candle-lighted chapel, fragrant with Christmas greens. Following that comes the school Christmas dinner with a program of traditional features, especial favorites being the Wassail song and Good King Wencelas and his page, with quaint and elaborate costumes. "Very early in the morning of the first day of the week" into the chapel come daughters of St. Mary's robed in white, singing to greet the Easter morn. There is a poignant loveliness in this service difficult to describe, and the more real for its elusive qualities.

These are only a few of the "Hours of Joy" from many memories of St. Mary's Hall.

## Let's Know

By  
BISHOP WILSON  
A GREAT MAN

**W**ILLIAM REED HUNTINGTON is a name that ought not to be forgotten by the people of the Episcopal Church. A generation ago everybody knew him but the popular memory is fickle and it is not good for us to be unmindful of the great men of the Church who did valuable trail-blazing.

An eminent scholar, a great preacher, an able administrator, a keen debater—Dr. Huntington came to be known as "the First Presbyter" of the Church. He spent his ministry in two parishes. First he was rector of All Saints, Worcester, Mass., for twenty-two years and then rector of Grace Church, New York, for twenty-six years. He died in 1909. For the better part of a generation he was the outstanding figure in the House of Deputies in General Convention—one of the most convincing speakers who ever mounted the platform. He was a pastor not only to his own parish but to the whole Church. People came to him with problems of every description in search of his advice. It was he who produced the famous Lambeth Quadri-

lateral which for the past fifty years has been the basis for all negotiations looking toward Church Unity. He was responsible, more than all the rest put together, for the first revision of the Book of Common Prayer completed in 1892. A sound student of Canon Law, he secured amendments to the Constitution and the Canons which have proved of immense value and he proposed others with which we are just catching up at the present time.

For Dr. Huntington was a man far ahead of his day. Back in the eighties the Church was stiff and starchy, wedded to the habits and the point of view of the early nineteenth century. He was one of the few who recognized the beginning of a fundamental change in American life which demanded generous treatment on the part of the Church. His attitude is well expressed in one of his notes on revision of the Prayer Book as quoted by Dr. Suter in his *Life and Letters of Dr. Huntington*:

"We have reached an epoch in the history as a Church, the clock has struck the hour for a new start and we know it. We have shaken off the colonial atmosphere which has clung about us for three generations, and realize that as a branch of Christ's Church, placed in a new continent, we have a duty laid on us, to perform which will doubtless be difficult but to shirk which is to die. Caution is well. We have it as a Church in abundance and I thank God we have. Unless our whole past history belies us there is little danger of our acting incautiously; but let it not be said hereafter in derision that it was reserved to the Protestant Episcopalians of America to discover and to illustrate a new note of the Church—timidity."

Not everyone was capable of seeing as clearly as he did. Of course, he was roundly criticized in many quarters. But today the Church scarcely questions many of the pronouncements with which he startled people of his own time. His leadership was a powerful asset at a period when the Church needed it greatly. We are beneficiaries of his practical wisdom. In our scurrying life we should not forget those who have opened paths over which we are privileged to march long after the epitaphs have been inscribed on their tomb-stones.

## Living Obstacles

By  
H. ROSS GREER

**A** CONVERSATION I had with a man recently has been much in my mind. A number of experiences soured him on the Church and religion generally. One he related to me seemed rather unusually mean. "When I was a boy," he told me, "one laundress served the people in the immediate neighborhood of my home in Brooklyn. She was a hard working woman. She had an invalid husband and three children. She received \$2.50 a day. Every day counted. Across the street from my home lived a couple who were great Church-goers. The man wore a topper and all that goes with it to Church every Sunday. The wife



was president of a society and made much ado about her Church contact. However, she was the only woman in the neighborhood who sent the laundress home if it rained on her day. Twice she brought her youngest with her and she was docked 35 cents for the milk and crackers the youngster ate. Then the man of the house told her they weren't running a nursery. Charging for what the child ate made me sick. A race track tout wouldn't do that. That's not being decent." And I am sure we all agree.

You remember our Lord, before He was crucified, told His disciples that one of them should betray Him and every one of them said "Lord, is it I?" Wouldn't it be a good thing for each one of us to ask ourselves if we are repelling anyone from the fellowship of the body of Christ by our actions.

Is it true that anyone who touches our pocketbook comes nearest our soul? I have lived long enough to see people who have professed great piety and talked glibly about religion, and have lots of extra little furbelows in connection with the external practice of religion, quite change character when money matters were brought up.

How about our tempers? A bad tempered Christian can be a great hindrance to the cause of Christ—particularly a bad tempered clergyman. How many people are made unhappy by bad tempered folk. The bad tempered person lets fly and one after another are involved until the devastation due to one person losing control of his temper seems amazingly out of proportion. Father lets go on mother, mother takes it out on one of the children and finally the youngest child kicks the cat. Some people seem to love to make rows. If we would only stop making rows, stop saying nasty things which are unkind and hurt, if we would only be a little more considerate of other people's feelings, what a difference it would make.

You may feel this is trivial, but it isn't. Bad temper is just as much a sin as gluttony or drunkenness. In fact it may be a worse sin for you. From him to whom much has been given, much shall be expected. The greater your wealth, your talents, your gifts, the greater responsibility is yours. Noblesse oblige.

**A**RE we perhaps sinners in hunting snags and things to grumble about, constantly searching for something to find fault with? Father Morse Boycott tells of a woman who had a domestic who made every conceivable blunder. It was noticed that she dropped the dishes only when her employer was present. That was because she was nagged all day long. Nagging unnerved her. It would unnerve you too. It made her do things she would never have done with a person of serene and peaceful disposition. Just a word of praise would have changed things. Instead she got worse and worse. If there is anything we need a moratorium on it is nagging. Some people nag, nag, nag, from the time they awaken until they go to sleep at night. The nagger generally helps make bad matters worse. Work which should take an hour may take two because of constant nagging.

How about the sin of idle chatter? Not deliberate, malicious gossip which is definitely intended to do harm and which can be prosecuted in court, but idle chatter, thoughtless words that in themselves may be of little significance and yet may tend to wreck a person's life. I mean the kind of thing we all say, and afterwards feel a little conscience stricken, knowing that it wasn't quite fair to say what we did and that it surely was not necessary. How many of us would be willing to take the risk of offending an idle chatterer by telling him or her to dry up.

I know it is not right to judge the Church by those who fall far short of the ideal she sets for us. I know that it is just to take only the best product of her discipline and ideals and judge her on that; judge her by the ideals set forth in the New Testament, particularly in the words of our Lord, and by the lives of the saints, those who have lived gloriously for the glory of God. But, most people, especially those outside the Church, do not read the New Testament or the lives of the saints. They may not even know there is a Gospel of Saint Mark. The only gospel they read and do read is the gospel according to you and me.

Let us face ourselves. Are we repelling people from Christ and His Church? We are, if we are going about with long faces and bad tempers and doing mean things that no decent person would do, much less a Christian. Let us resolve hence forth so to live that we may attract people to desire the joy and radiance of character which come from fellowship with the Eternal.

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## BRIEF REVIEWS OF A NUMBER OF IMPORTANT BOOKS

By GARDINER M. DAY

That the Holy Spirit is still working in the souls of men is clearly evident by the innumerable devotional manuals which stream not only from the denominational presses, but from the secular presses as well. It is a joy to commend this little 135-page volume by Prof. John Baillie of Edinburgh which he has called *A Diary of Private Prayer* (Scribners \$1.50). It is a gem. It can not be reviewed; it can only be used and rejoiced in. It contains a series of meditations for morning and evening for thirty days with blank pages for the record of the meditator's own inspirations. It is unfortunate that the book could not have been published more inexpensively for the price will undoubtedly deter many people from using it.

Some years ago Dr. Frank Hallock wrote a series of articles in the *American Church Monthly* on the third Person of the Trinity. So difficult is it to understand the work of the Holy Ghost that the articles have been published in book form under the title *The Gifts of the Holy Ghost* (Morehouse \$1.75). After definitions and an explanation of the relation of the Holy Spirit to the Church and confirmation, Dr. Hallock writes brief chapters on each of the seven gifts in order. One of the most helpful chapters is that on the gift of Holy Fear in which the author points out that while the Hebrew "rosh" may mean "beginning", it also may mean "zenith", and that only when this second meaning is used is Holy Fear, as it is spoken of in the Bible, properly understood. Thus the fear of the Lord is not the beginning but rather the zenith or end or fullness of wisdom. Dr. Hallock adds this beautiful quotation from St. Gregory, "To fear God is never to pass over any good thing that ought to be done".

We reviewed at some length in the spring that excellent little volume *The Centrality of Christ*, the four lectures delivered at the College of Preachers in Washington by Archbishop Temple, and published by the Morehouse Publishing Co. for \$1.00. Morehouse has also published Archbishop Temple's three Moody Lectures at the University of Chicago, which were delivered on the relations between philosophy and religion, personality in theology and ethics, and Christian ethics in application to individuals and to groups. No one could have heard the Archbishop while he was in this country without being impressed by his marvelous ability to deal with the deepest things in life with the most disarming simplicity and inspiring clarity. The readers

### PLEASE NOTE

THE New York Office of THE WITNESS is now located at 135 Liberty Street. This is the editorial and advertising office of the paper to which all news articles and advertising copy should be sent. The office of publication remains at 6140 Cottage Grove Avenue, Chicago. All communications having to do with subscriptions, bundle orders and book orders should go to the Chicago address.

of this volume of Chicago lectures entitled *Christianity in Thought and Practice* (\$1.50) will inevitably be thus impressed. The Noble Lectures which the Archbishop delivered at Harvard University have been published by Macmillan under the title *The Church and Its Teaching Today* (\$1). This seems to us to be the weaker of the three volumes, but these three, and particularly the first, contain the essence of the Archbishop's message as he delivered it so charmingly in many places between Boston and St. Louis.

*Youth's Work in the New World* by T. Otto Nall (Association Press \$1.75) is a collection of about thirty brief essays on various types of work. They are all written with the purpose of giving young people some knowledge of a particular kind of work and of the kind of attitude that makes for success in it. By an analysis of a large number of people who were "fired" Mr. Nall learned that more lost their positions because of "wrong attitudes toward work" than because of lack of ability or skill. Consequently he decided it would be of value in helping young people to secure and keep jobs to learn the best attitudes from men who had achieved distinction. Dr. Mayo writes on medicine, Dr. Walter Damrosch on music, Frances Perkins on labor problems, Dr. Stanley Jones on missions and a group of other noted people on other careers. Of course the essays vary in interest but on the whole are a remarkably worth while series and ought to be extremely helpful for young people who are trying to determine what sort of work they would like to do and how to go about securing it.

### CHOIR HAS REUNION

Choir reunions are getting to be quite the thing in our churches. One was held the other day at St. Stephen's, Wilkes-Barre, Pa., where it is estimated that 1,500 men and boys have sung in the choir since it was founded thirty years ago.

## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

Rallying to the defense of "our hearthstones, our places of worship, our flag and our civilization", large numbers of super-patriots are meeting now in Asheville, North Carolina, August 12-16. Among those signing the call are Harry A. Jung, advertised as an honorary G-Man, who is the head of the American Vigilant Intelligence Federation; Walter S. Steele, publisher of the National Republic, a militantly anti-labor paper; Robert E. Hillebrecht, of the Paul Reveres; Victor B. Demarest of the America for God Crusade; Charles B. Helms, the national director of the Minute Men Patriotic Order of Sons of America; Charles F. Fulliam, chief of the American Nationalist Front; William Schaumann, secretary of the American Nordic Folks; E. L. Hollumns, the chief of police of Birmingham, Alabama, and flocks of ministers, most of whom are listed as either Southern Baptists, Southern Methodists or Evangelists. There are no Episcopalians on the long list of those sponsoring this convention of organizations described as Fascist by those who are expert in such matters. Another to sign the appeal is Mrs. A. W. Dilling, the author of *The Red Network*, a book which lists as dangerous to America such people as Senator Borah, Grace Abbott, Jane Addams, the Rev. Donald Aldrich, rector of the Ascension, New York, Sherwood Anderson, novelist, Newton D. Baker, Canon Bernard Iddings Bell, the Rev. W. Russell Bowie, Miss Adelaide Case, Professor Chaffee of Harvard, Stuart Chase, President Henry Sloane Coffin of Union Seminary, Professor Commons of Wisconsin, Senator Costigan, John Dewey, Albert Einstein, Edward Filene, Dr. Fosdick, Felix Frankfurter, President Hutchins of Chicago University, Secretary Ickes, Bishop Paul Jones, Mrs. Franklin D. Roosevelt, Mayor LaGuardia of New York, Senator LaFollette, President MacCracken of Vassar, Bishop McConnell of the Methodist Church, the Rev. J. Howard Melish, Reinhold Niebuhr, Bishop Scarlett of Missouri—well maybe that is enough to give you an idea, though I might add that Lenin, Karl Marx, Tagore and Gandhi are also listed, which is quite a compliment to these foreigners. The publication of this united front in the current issue denounces the Federal Council of Churches, the cooperative movement, Russia, Sweden and Negroes.



### Report Increase in Church Membership

Churches in the United States increased their membership by 670,801 in 1935 according to the church statistics bureau. The Lutherans, Baptists and Methodists led in the Protestant Churches.

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### English Congregationalists on War

The Congregationalists of England, meeting recently in a national assembly, passed resolutions declaring that they would not support their government in war unless every step was first taken under the covenant of the League of Nations to avert war. They also declared that they would not support a war waged for the purpose of retaining in the British Commonwealth a dominion which clearly wished to withdraw. "We recognize", the resolution states, "that an essential part of our endeavor for peace must be an unremitting antagonism to all forms of activity, social, industrial, commercial or political, actuated by the same ruthless self-seeking as lies behind aggressive war." Meanwhile the United Free Church passed even stronger resolutions in which they "solemnly renounced all war" and declared that "under no consideration would recourse to the sword be countenanced." Only four members of the assembly voted to change the wording of the resolution so as to make defensive warfare legal.

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### Church Must Oppose Violence

Christianity should be sensitive about social problems, but Christians more than others should stand against violence as an agency of social change, the Rev. Harry Emerson Fosdick said in his sermon at Riverside Church last Sunday.

Dr. Fosdick sounded a note of warning against revolutionary violence in his sermon, declaring that "certain reactionary groups in this country are trying to persuade the church that Christianity is a one-way street, concerned merely with individual souls in their relationships with God.

"It is, they seem to say, no particular affair of ours that slums damn souls, that some 5,000,000 youth in our country out of school have no work to do, that we have an economic organization where share-croppers who raise the cotton cannot possess enough cotton for their own underclothes, that dictatorships issue in wars and then wars issue in dictatorships in hideous and ruinous succession.

"Even on grounds of self-preservation, Christianity, more than others, had better be sensitive about social

problems. Some of us have been indignant about the 'no-God exhibits' in Russia. The Soviet Government has taken great cathedrals where for centuries the praises of the Lord have sounded and there has set up 'no-God exhibits' deriding all religious faith. We have been indignant about that. We might well spare a little of our indignation. We have plenty of 'no-God exhibits' here. If war and slums and lynching and penury in the midst of possible plenty are not 'no-God exhibits' then there never has been one. We Christians have been tremendously concerned about theoretical denials of God in philosophy, but we never have been enough concerned about real denials of God in society.

"Christians, more than others, ought to stand against violence as an agency of social change," Dr. Fosdick continued. "Alas, how many in this country now are meditating violence! On the one side comes the shocking news from a Senatorial investigation, with detailed evidence that seems convincing, concerning certain American manufacturers who had been laying in large stocks of war munitions to be used in case of need against American workingmen.

"On the other side is the constant preaching of revolutionary violence by the left wing radicals. A class war in this country, however, can bring us nothing good. A young radical friend of mine said in my presence that while, of course, international war was ugly and wicked, class war was something different, a new kind of war indispensable in the coming revolution and full of moral possibilities. But class war is not new. Class war is civil war. That is old, the ugliest kind of war man has ever fought.

"The dangers of foreign war can swiftly abate, but the rankling hatreds of civil war dig in and hang on. It is the ugliest kind of war there is. We ought to know that in this country. Psychologically we are still a pioneer people and violence is close under the surface with us. But everything we care for most—democracy, liberty, fraternity—will be swamped in a class war, and nothing but dictatorship can rise on the ruins."

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### Eating for the Kingdom of God

Out in Portland, Oregon, they have started a lunch room in the Good Samaritan hospital in order to get cash with which to provide parsons for the cities and towns of the diocese now without them. The restaurant has two paid workers, a cook and a manager, the dish washing and other necessary chores being done

by volunteers. Three meals a day are served, and you can get tea too if you drop in at the proper time. The organization running the affair is called the Service League. In the fall they plan to open a gift shop too.

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### Church Unfairly Blamed Says Bishop

The Church is illogically blamed for some of the world's existing evils, declared Bishop Johnson, WITNESS editor, in his sermon last Sunday at the Cathedral of St. John the Divine, New York.

"History is a tapestry in which the woof of daily incidents is woven into the warp of God's purpose and into which the individual figures are woven," he said. "If Christ is of God, then His gospel must fit into the logic of human events."

Bishop Johnson compared the course of history to an automobile assembling plant.

"An auto is not merely the sum of all the assembled parts, but the sum plus the power and the guidance after they are assembled," he declared. "Man is not the sum of the chemical elements of a corpse, but these plus the power and guidance of the living man. And history is not the sum of unrelated events, but these plus the power and guidance of God.

"When we see man's factories, we assume purpose and achievement. Can we do less for God's world? I am not thinking of Him as regimenting individuals, but rather as overruling individual persons to achieve ultimate results. God is working His purpose without regimenting men as robots."

To those who would criticize the Church, the Bishop pointed out the enlightening effect of missionary work. As an example he cited the fact that the Cathedral of Zanzibar stands on the site of an old slave-trading market and whipping post.

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### Religious Education Worker For Minneapolis

Miss Ruth Gill, formerly director of religious education at Christ Church, Cranbrook, Michigan, has accepted a similar position at St. Paul's, Minneapolis.

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### Diocesan Wide Corporate Communion

A corporate communion throughout the diocese of Central New York is being arranged for October 4th by a diocesan committee. Study courses are being emphasized by the committee. The clergy are asked to plan a quick resumption of parish work in the fall, with an effort to get groups of men, women, and young people interested in studying the life of Christ, Church history,



teachings of Christianity, and other courses. The duty of Christians to worship regularly in church during the summer was stressed by the committee in an effort to eliminate the summer slump.

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#### Bishops to Discuss World Peace

A Pan-American Conference of Anglican Bishops is to be held in Chicago, October 12-18, at St. Luke's Pro-Cathedral. One of the chief topics to be discussed will be world peace. The House of Bishops of our Church is to meet officially for the first three days, and then be joined by their brethren from Canada, the West Indies, Central America and other jurisdictions of the Church of England in the western hemisphere.

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#### Widdrington's Visit Is Postponed

The visit of the Rev. P. E. T. Widdrington, Britisher, who was to lecture and preach in this country this fall, has been postponed until another year.

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#### A Mission For Canada

The Church of England in Canada is to hold a country-wide mission this fall.

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#### Germany Producing Her Martyrs

Eight thousand ministers have "suffered martyrdom for conscience' sake" in Germany, according to the Rev. Samuel McCrea Cavert, executive secretary of the Federal Council of Churches. He pointed out that it was easy for us to forget that the days of martyrs are not yet over, declared that Christian martyrs molded after the traditional types in history are being created anew today in Germany. He quoted words of consolation from the lips of Martin Luther, in offering a defense for Protestant pastors who have been sent to concentration camps rather than "acknowledge a totalitarian state." Luther, he said, advised martyrs of the Reformation to "let goods and kindred go, this mortal life also."

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#### A Few Records in Chicago

CHICAGO . . . Contributions to the diocesan quota in the Diocese of Chicago last year amounted to \$100,766, a substantial increase over the previous year, according to the 1936 diocesan journal just published. Confirmations in the diocese numbered 2,047, bringing the total communicants to 37,950 and baptized persons number 56,240, the journal reveals. The diocesan endowment fund now aggregates \$284,000 and

the book value of the principal of funds held by the Bishop as Corporation Sole approximates \$520,000. St. Luke's pro-cathedral, Evanston, stood first in the quota payments to the diocese, paying \$10,875. Other ranking parishes in this regard are: Christ church, Winnetka; St. Chrysostom's; St. Paul's; Church of Holy Spirit, Lake Forest; Church of Redeemer; Grace church, Oak Park; St. James'; St. Marks', Evanston; and Church of the Atonement. To the Cathedral Shelter, Chicago's unique west side mission center of which the Rev. Canon David E. Gibson is priest-in-charge, goes the distinction of leading all parishes and missions in baptisms during the year, with 175. St. Edmund's church (Colored), carried off first honors in the matter of confirmations, with 106. St. James' church, mother church in the diocese, ranks first in marriages, reporting 53. St. Luke's pro-cathedral holds first place in the total number of baptized persons in any parish, with 2,700. St. Luke's also leads in the number of communicants, with 1,920. A total of 10,792 Church School pupils is reported by the journal.

A number of outstanding records are noted among parishes and missions. Grace church, Pontiac, for example, made an unusual showing in confirmations with thirty-six. The fact that City Missions, of which Dr. Edwin J. Randall is superintendent, ranked among the first ten leaders both in baptisms and confirmations is another unusual record. Calvary church on the West Side stood among the leading parishes in the matter of baptisms and St. Stephen's Mission ranked seventh in the diocese in the matter of marriages.

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#### Bishop Johnson Winds Up in New York

Bishop Johnson of Colorado, WITNESS editor, concluded a series of sermons at the Cathedral of St. John the Divine, New York, last Sunday. He left the following day for Evergreen, Colorado, where he is to lecture on Church history at a summer conference.

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#### Americans to Attend Peace Conference

Harry F. Ward, national chairman of the American League Against War and Fascism, and professor at Union Seminary, will go to Brussels as head of the League's delegation to the World Peace Congress in September. The World Peace Congress, of which Lord Robert Cecil and Pierre Cot are presidents, will bring together the representatives of every major nation of the world expressing every shade of opinion. It will be the broadest international movement for peace ever assembled.

One of the most important differences between this and other conferences against war is the recognition that labor must be included in any serious movement of this sort. Trade unions all over the world are sending their representatives to help shape a real program against war. The American League's delegation includes, in addition to Dr. Ward, Miss Margaret Forsyth, vice-chairman, an associate in the religious education department at Teachers College, Columbia University, a member of the national board of the Y.W.C.A.; Mrs. Lucille Milner, secretary of the American Civil Liberties Union; Miss Dorothy Detzer, executive secretary of the Women's International League for Peace and Freedom; A. A. Heller, a member of the executive board of the Friends of the Soviet Union; Clarence Hathaway, a member of the National Bureau of the League; and Ernest Kornfeld, trade unionist.

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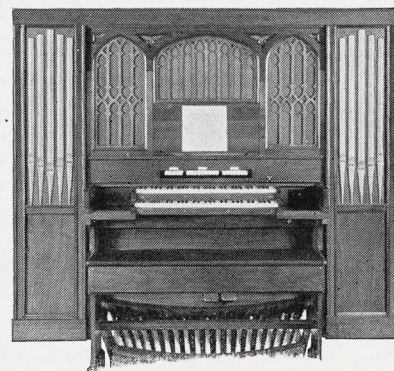
#### Church Ahead of the World

The Christian Church is way ahead of the world in its ideals, declared Bishop Rogers of Ohio, preaching

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last Sunday at St. Bartholomew's, New York.

"The church is a spiritual reality so far ahead of the mass of men in its ideals that the masses won't catch up for 10,000 years," he declared.

"Some people say that the church is a refuge for weak minds. Granted. Show me any strong minds. There are always situations when the minds of any of us prove inadequate. We trail way behind our best potentialities. We need a vision to take us out of ourselves. The church is for weak minds, for it strengthens them."

"Why do people go to church?" Bishop Rogers said later. "It has always been a wonder to me, and small congregations have never bothered me. When a minister complains of lack of attendance, I think that it is usually selfish interest that prompts his criticism. The reason that early settlers of this country crowded the churches was because they had nothing else to do on Sunday."

"We live in a materialistic world and only a few here and there appreciate the great spiritual values and have any real understanding and enjoyment of art, music and beauty."

Dr. Rogers concluded by saying: "The church may change, but it will not pass away. It is still interested in people, not in nationalities or politics. Jesus was not the reformer of the world, but of men. Those religions which are above nationalism persist. The Christian church will persist because it has its own center—Jesus Christ."

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#### Bishop Dagwell Does Not Like Noise

Bishop Dagwell of Oregon is backing up the city fathers of Portland who are making an effort, through law, to eliminate noise. "Excessive noise has become a menace to Portland," declared the Bishop.

"The shrieking of brakes, the blowing of horns, the operation of automobiles with the cutouts wide open, the car radios on full tilt and the dance halls with amplified music blaring throughout an entire neighborhood are only a few of the offenses," the bishop said.

"I was told there was an ordinance against firecrackers and other Fourth of July explosives," he continued. "If so, it seemed to encourage the explosives which began exploding early and continued long. On Sunday after the Fourth the fireworks were so noisy while I was preaching at St. Stephen's that the dean was compelled to step outside and plead with the celebrants to desist so the service could go on. I suppose I could only have competed had I been a canon of the church."

Bishop Dagwell found it difficult to believe that Portland has an anti-noise ordinance. "If so," said he, "it certainly is not being enforced." He spoke in warm appreciation of the campaign. "It will save nerves, composure and life."

"While I was in Denver an anti-noise campaign was conducted. An aggressive citizens' anti-noise commission was appointed and I would think such a commission could serve effectively in Portland. In Denver police prowler cars were particularly effective in bringing in violators. The experience there proved to my satisfaction that the police can enforce stop the noise nuisance if they desire to. My experience here shows that the noise ordinance is not enforced."

Bishop Dagwell said downtown noises are hurting Portland's reputation for hospitality. "Friends of mine," he said, "who were here from other cities and guests in the hotels have asked to be moved from one room to another for the sake of quiet and to escape the traffic noises that pursue them. One friend got out of town as soon as he could to spare his nerves."

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#### Death of Wife of Bishop Winchester

Mrs. James R. Winchester, wife of the retired bishop of Arkansas, died at the home of her daughter in Chicago on August 2nd after an illness of a month.

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#### Celebrating in a Unique Way

The Rev. R. Y. Barber, who is the rector of St. Philip's, Laurel, Delaware, had an unique way of celebrating the thirtieth anniversary of his ordination to the priesthood. He wrote to parishes and missions he had served in West Texas, Kansas, Springfield and Quincy and asked them to help him establish a library for use in his rural field. He received not only a large number of books but also much cash with which to buy new ones. He has now established a loaning library. During his

thirty years in the priesthood he has baptized 617; presented 443 for confirmation; performed 230 marriages and 678 funerals and held 9,064 services. He now has announced to his people at Laurel that they are to have a new \$10,000 parish house, the gift of a devoted Church woman. The plans are being drawn by William Thompson of Philadelphia and work will be started soon.

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#### Facts About the Summer School

The summer school of social work for seminarians, which meets each year in Cincinnati under the direction of Dr. William S. Keller (Doctor Bill) has given training to about 300 theological students since it was

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founded in 1923. The News Notes, issued by the students themselves, has this to say editorially on the purpose of the school:

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#### A Religious Mass Meeting for Washington

A mass meeting is to be held in Constitution Hall, Washington, D. C., on Tuesday evening, September 29, 1936, the theme being "Religion and Church Loyalty in a Democracy." This will be similar to the one held last Fall addressed by Secretary Hull and others, and attended by about 3,000 people. The meeting will be held under the auspices of the Committee on Religious Life in the Nation's Capitol, which includes 22 denominations — Protestant, Catholic and Jewish. In addition to a speaker from public life to be announced later, brief addresses will be made by Rev. John K. Cartwright, Pastor of the Church of the Immaculate Conception, representing the Roman Catholics; Rabbi Morris Lazaron of Baltimore, representing the Jews; and Rev. Joseph R. Sizoo of New York City, formerly Pastor of the New York Avenue Presbyterian Church, Washington, representing the Protestants. The Committee on Religious Life in the Nation's Capitol

exists to emphasize the importance to the State, society and individual, of religion and church attendance; to promote the spirit of religious toleration and mutual understanding; and to aid all residents of the city in becoming related to some local church of their own choosing. With the co-operation of various government offices it sends letters, on behalf of the religious forces of Washington to newcomers in the government service, offering to be of any help in its power, and in various other ways promotes the cause of religion and church attendance.

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#### Manual for Blind Is Successful

The venture of faith of Bishop Hobson of Southern Ohio in offering to be responsible for the raising of funds for the publishing of the Forward Movement manual, "Forward—

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day by day" in Braille for the blind is being successful. To date four issues, averaging 1,300 copies, have been published. Expenses have been \$708.88. Receipts, consisting of free will offerings, have been \$702.33. So the deficit is only \$6.55. Costs now are about \$250 an issue. The sightless all over the world are benefitting from this publication in Braille.



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#### Broadcasts in Central New York

The Rev. Henry H. Hadley, rector of St. Andrews', New Berlin, N. Y., is conducting a weekly radio feature over station WFBL in Syracuse. Called "Religious Signs of the Times", it is an interpretation of the religious elements behind the news of the world, with the background of events, and the historical parallels and implications. Mr. Hadley is one of the group of clergy who spoke from a Utica station during last Lent.

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#### Educator Turns to Church Work

Miss A. E. Cady, our senior missionary in active service in our mission of the Good Shepherd to the Navajoes, Ft. Defiance, Arizona, just rounded out 20 years of service to that people. Early in her work she rescued a little orphan boy, all but blind from trachoma. He proved to

have but one-tenth of one per cent of sight. Having been born in New Mexico, he was eligible to enter the school for the blind operated by that state. Here, among other things, he learned to tune pianos and in that way paid part of the cost of his education. He was such a leader that in his senior year he was voted the outstanding student by the other students, 85% of whom were white. Then he moved over to the University of New Mexico. But there everything was for those who could see. However, by employing a reader, Howard McKinley, our Navajo boy, was able to pass all of his work and was graduated in June 1934. The Indian bureau then employed Howard and for about a year he was in educational service of the government among his own people. In the beginning he was confident that this educational program would be the salvation of his people. He

was inclined rather to patronize religion and what the Church was trying to do. His salary to start with, was \$1680 per year with promise of promotion. Last fall, to the consternation of his friends in the government service, (the head of the educational plan being Howard's old principal), and over their protests, that he was giving up a brilliant future in that service, and, without first ascertaining whether or not the mission could pay him a salary and if so, how much, Howard resigned his



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position with the government and offered his services to the mission. It happened almost to the day of Miss Cady's 20th anniversary! When told that instead of being able to pay him a salary the mission was in the 'red', Howard replied that that made no difference, he would work without salary. He had found that education and salvation were different things and only God could provide the latter. So, he 'left all' and followed Him.

\* \* \*

#### Church International in New York

Archdeacon Najac of Haiti spoke in French at a service held in New York on August 4th, his remarks being interpreted to his American congregation by Professor Ralph W. Scott of St. Paul's University, Tokyo.

\* \* \*

#### Christianity Aids Medical Progress

The advance of Christianity is the greatest aid to the progress of medical and surgical relief in the backward area of the Philippine Islands, Dr. Hawkins K. Jenkins said at Hobart College, Geneva, N. Y., just recently when an honorary degree was conferred upon him. Describing the religion of the Igorots as one based almost entirely on fear, Dr. Jenkins, one of the Church's missionaries in the Mountain Province, explained that the natives believed in two groups of spirits, the good spirits and the evil spirits, and that they spent their entire lives in extreme dread of members of the group of evil spirits, believing that

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### The Incarnation

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Sundays: 8 and 11 A.M.

### St. Bartholomew's Church

Park Avenue and 51st Street

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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  
8 A.M.—Holy Communion.  
11 A.M.—Morning Prayer and Sermon.  
8 P.M.—Evening Prayer and Sermon.  
Thursday and Holy Days: 12 M. Holy Communion.

### St. Thomas Church

Fifth Avenue and 53rd Street

New York

Rev. Roeliff H. Brooks, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion.

Noonday Service, 12:05 to 12:35.

Thursday: 11 A.M., Holy Communion.

### Christ Church Parish

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Rev. J. Francis Sant, Vicar

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Services: 8:00, 9:45, 11:00, 7:30 Sundays.  
Saints' Days: 10:30.

### Grace Church

Sandusky, Ohio

Rev. Donald Wonders, D.D., Rector

Sunday Services  
8 A. M.—Holy Communion.  
9:15—Church School.  
10:30—Morning Service.

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The Very Rev. Hiram R. Bennett, Dean  
Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M.

Weekdays: 10 A.M. and as announced.

### 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.

Thursday (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.

### St. Mark's

San Antonio, Texas

Rev. Arthur R. McKinstry, Rector

7:30 A.M.—Holy Communion (8:00, Advent to Easter).

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10:00 A.M.—Holy Communion on Fridays.

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### Christ Church

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Reverend Albert J. M. Wilson, Rector

Sundays: 8:00 a.m., Holy Communion;

9:15 a.m., Church School; 11:00 a.m.,

Morning Prayer and Sermon, (Holy Communion and Sermon, first Sundays); 7:30

p.m., Evening Prayer and Address.

Tuesday, Fridays, and Holy Days,

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### All Saints Church

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every calamity, from the most trivial to the most serious, results as a form of punishment by one or another of the evil spirits.

"The importance of this belief from a medical point of view," Dr. Jenkins said, "is that the natives believe health can be restored only by regaining the good will of the spirits by performing sacrifices of animals which they value." In cases of prolonged sickness, he explained, natives will barter their fields, houses, and all their possessions to obtain more animals to sacrifice, reducing themselves to absolute poverty. All efforts to provide surgical relief previous to 1931, he explained, were laughed at by the natives on the basis of their belief that sacrifices must be performed to appease the spirits.

"In 1931, however," Dr. Jenkins pointed out, "a young woman came in who had been suffering from an abdominal tumor for four years. She said that she consulted the village witch doctor when the tumor became painful and he told her she had a crocodile in her abdomen which, while they could not remove it, they could kill and so remove her from further pain.

"The treatment consisted of beating the woman with fists and sticks to kill the crocodile until the woman almost died. But a few months later when the pain became worse, the witch doctors repeated the beating, explaining that the first treatment had been correct but not severe enough to kill the crocodile. A devout believer in her religion, the woman submitted again with the same result. When a third treatment was advised she ran away and came to the hospital where an operation was performed and the tumor removed.

"When the woman went home, and her friends and relatives saw her

well and happy, word spread rapidly and the treatment of surgical conditions developed so rapidly that

within a few months the capacity of the hospital was reached, and ever since it has been necessary to

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limit all surgical work to the most urgent cases."

Dr. Jenkins said that the spread of Christianity among the natives through missionary work has been the greatest single factor in making the natives conscious of the relief that could be obtained through medicine and surgery for it eliminated the pagan belief that all sickness resulted from the anger of the evil spirits and that health could be regained only by appeasing those spirits. He explained that the present missionary hospital was built only two years ago and that it served a population totaling al-

most 30,000 natives with only thirty beds. He has one American nurse and three native nurses as his only assistants.

## SECOND THOUGHTS

(Continued from page 2)

of the chalice as an assistance to harassed parish clergy in the administration of Holy Communion have noted with a great deal of interest the developments connected with this suggested plan. The last official action on the matter was the reference of it by General Convention to the Provinces for thorough discussion. There is as yet no complete record of the action of the Provinces on this matter as some have not met since General Convention. There has, however, been much interesting discussion of the plan and several articles in the Church press on various aspects of the subject. It is particularly interesting to note that almost all objection to

the plan of lay administration of the chalice comes from the laymen themselves and it is also of interest that the clergy of all schools of churchmanship are found among those strongly advocating the movement.

"There have been several very able articles in the Church press advocating the restoration of a Permanent Diaconate as the solution to meet the need of the parish clergy for assistance in administering the sacrament to large congregations. Attention should be called to the fact, however, that an entire revision of the Canons on the Admission of Candidates and Deacons would have to be made before any such procedure would be possible. For as things now stand even the provision made for men who would exercise a localized ministry pre-supposes that they will be advanced from Deacon's Orders to the Priesthood. In other words, there is no provision in the present canon law of the Church for the Perpetual Diaconate. On the other hand, a number of bishops have advised that attempts were made in their dioceses to establish something in the nature of a *perpetual* Diaconate, only to discover that in almost every case, in spite of previous commitment of the Ordinand to the principle of the permanency of his Deacon's Orders, the man insisted after a time on his canonical rights which permitted him to be advanced to the Priesthood. It would seem that where the definite effort has been made to establish the Diaconate as a permanent Order the results have been rather disastrous.

"It is only fair to add that if a canon should be passed establishing a rigid Permanent Diaconate, those admitted to such an Order would find themselves deprived of a right which is the inherent possession of the laity—that of looking forward to the Priesthood in seeking Orders of any kind. Various other suggestions have been made, one being the revival of the sub-diaconate as contrasted to the special licensing of Lay Readers for the administration, but there has been very little additional comment on that proposal.

"It still seems to those interested in this matter that the most practical and feasible solution to this urgent problem of securing directly needed assistance for the parish priest in his administering the Holy Communion is the step already proposed: That Bishops be authorized under due canonical procedure, and with adequate safeguards, to issue special licenses to Lay Readers who shall be given the privilege of administering the cup. Favorable action has already been taken on this matter by the Convocation of Canterbury of the Church of England, and by the General Synod of the Church of China, as well as having the sanction of the last Lambeth Conference."

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