

The WITNESS

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THE NEW BARBARISM

An Editorial by
BISHOP JOHNSON

IT IS curious to note how history repeats itself. Men react to conditions now as then and God's Providence overrules man's destiny at critical epochs. Modernism is disdainful of history and confident that it can build a new civilization without reference to previous developments. It is about as reasonable as to expect a new order of mammals without reference to past evolution.

As a matter of fact man can discover processes but is powerless to create them whether in chemistry, biology or history. If it is true that we are going to start a new civilization upon new foundations, we must revert to barbarism for entrance to this New Utopia, but one wonders what a savage will have in his repertoire to start a new creation.

For in this modern pogrom, education, art and religion are doomed together although they are not at present very tolerant of one another. Yet in the period of emergence from the barbarism of the Dark Ages they were intimately and closely allied as against the brutality of warriors and potentates of that day. They grew up together in the Church for it was the only seed plot in which they were esteemed. It is unfortunate that they separated after attaining their majority, but in the era through which we have recently passed they were permitted a freedom which barbaric conditions have never tolerated.

Now in Germany they will not have Einstein because he does not belong to the Nordic race; in Russia education has to orient itself to Soviet dogmatism and in Spain it is doubtful whether education, art and religion can survive. The brutal forces employed in the creation of a new polity, we are told, are necessary in order to do away with the existing culture, but when they have completed the destruction what will they have with which to begin over again

CITIZENSHIP

CAN you, as a Christian, justify the way you plan to vote this fall? The editor of THE WITNESS, believing that Rectors will be glad to have their people consider this vital question, has asked a number of outstanding people of different political affiliations to contribute to a series on "Christian Citizenship." Each one has been asked to justify, as a Christian, the way he now plans to vote this fall. The contributors will be announced in next week's number, as will also another unusual series of articles. The number next week will be an eight page one, after which we will return to the sixteen page format each week.

but the barbarism which they have invoked, and what will there be in that barbarism out of which to form a new order? It seems as though their road to paradise lies through Hell and what is to prevent its stopping there? Having abolished religion, destroyed art and regimentated education what new forces will they invoke as the basis of a new civilization?

It is interesting to note the experience of the past and its relation to the mission of the Church in history. It is perfectly true that the Church has failed to overcome evil in its adversaries without, and its agents within. It has often been dominated by the kingdoms of this world and has been betrayed by its ecclesiastical princes, but it is a basic truth that the misuse of an institution does not discredit its value when properly administered.

LET us review the facts of history in their bearing upon the problem. For the first three centuries the Roman Empire was as hostile to the Church as is the Soviet govern-

ment today. It was not because the Christian religion was an opiate but because it was a dynamic which threatened the rule of the Caesars. The divine honors paid to Nero were not essentially different from those given to Lenin. Men must worship something, either God or Caesar.

Constantine was sagacious enough to sense the value of the Christian Church as an ally. It was a virile force, when compared with the moral degeneracy of paganism. He used the cross to defeat his enemies and then built Constantinople as a Christian city to escape intimate contact with the Roman Senate which remained pagan for nearly a century later. This opened up a new opportunity for the Church and for three centuries more it basked in the sunshine of imperial favor with two antithetical results. First the imperial favor corrupted the morals of Christians, but it also produced a galaxy of able men from Athanasius in the fourth century to Augustine in the fifth century and enabled the Church to interpret its theology in a definite form. It was the period of the great councils which were the first instance of a real parliamentary assembly, uncontrolled by a despotic overlord.

It is true that both Emperor and Pope tried to influence, but failed to dominate the four great councils. In the end, however, the morale of the Church declined until "a fruitful land made He barren because of the wickedness of those therein."

Then came the deluge of barbaric invasion, but the one institution to survive was the Christian Church. It is true that for many centuries the disciples of education, art and religion were driven into monasteries in order to pursue their quest in an evil world. The monastic houses rendered a service, however much they ultimately became contaminated. They preserved culture when

secular rulers had the minds and morals of savage chiefs. Art, music, education and religion were preserved through the Dark Ages, a period of five centuries, through the zeal of those who were obliged to forsake the world to preserve them.

When the Church again emerged into a commanding position we had the same two results; the degeneracy of those in power and the emergence of the great artists and scholars from Dante to Erasmus. Once again there was a collapse in which the great scholar Erasmus could find no foothold. The glory of the Middle Ages ended in theological controversies, religious wars and ecclesiastical martyrdoms. Out of the chaos there emerged innumerable sects and contentious Christians.

It was a new era in which baronial castles were overthrown and greedy ecclesiastics were deposed. In England the historic Church survived but was servile for a time to the state. Once more there were the same antithetical results; the glories of the Elizabethan age and the moral inertia of the House of Hanover.

GRADUALLY the Anglican Church has been liberated from secular control and has expanded into world wide contacts. England

alone of the great European powers has produced a population in which hatred of God has not dominated the people. There is still entire liberty of worship and while the proportion of those who support the Church may be small, the number of those who would destroy it is smaller. It is the only one of the great powers in which freedom of worship is guaranteed and liberty of conscience is not questioned. This is also true of Scandinavia.

We are entering upon another convulsion in which the Church occupies the same place, attacked for its failings and yet consistently witnessing to its faith and promise. It has survived the opposition of the Roman Empire and its patronage; it preserved culture through the Dark Ages and was not overcome by the vices of its own rulers during the Middle Ages.

It has not been overwhelmed by nationalism during the past three centuries. The powers of Hell have not prevailed against it. Once more it is confronted with the brutal hatred of its enemies who are conscious only of the failure of its agents and utterly unconscious of the values that it contains.

One has to choose between the shepherd and the wolf, the one often

condemned to loneliness and confronted with his enemies, the other frankly exploiting the sheep for purely material ends, in which the leaders claim a benevolence which they do not possess while they do not conceal the brutality which is indigentous to the wolf.

It is true that many shepherds think more of the wool and of the mutton than they do of the sheep, but they do not devour the sheep to satisfy their wolfish instincts. It is curious today that the wolf, as in the story of Red Riding Hood, approaches its victims with fangs and claws presented as benevolent instruments to delude grandma into believing that he is not malicious but merely smiling.

If Christians had been guilty of the execution not only of princes but of peasants as practiced in Russia, or of the blood purge as in Germany, or of the ruthless destruction of art treasures as in Spain, they would have been held up to unusual scorn. But we are not pained when a wolf practices the habits of a wolf, particularly if those ravaged do not agree with your theory of government. It is a great handicap to be obliged to forgive your enemies instead of slaughtering them and to be charitable instead of ferocious.

THE NEWS OF THE CHURCH

Edited by

WILLIAM B. SPOFFORD

The Federal Council of Churches, following their annual custom, have issued a Labor Sunday message, with the urgent request that it be read in all churches next Sunday. The message is as follows:

On a day in the spring of this year this wireless message came from London: "Edward VIII, after visiting the great new liner, Queen Mary, and the squalid Glasgow slums, turned to someone near him and asked, 'How do you reconcile a world that has produced this mighty ship with the slums we have just visited?'" That question has to do with more than an accidental contrast. It focuses the drastic interrogation which the Christian mind and heart must direct to our whole civilization now.

How can we reconcile a world which provides, on the one hand, luxury and freedom for the few, and a sordid, drab, and pinched existence for the many? For the Christian conscience there can be no reconciliation while these facts remain. We cannot merely look the other way. Rather, we must look straight at the harsh reality and never be at rest

until we have set in motion redeeming social purposes which can change old facts to new ones, juster, fairer, and more kind.

Our danger today is that the discontent with social and economic evils which these recent tragic years have roused may try to satisfy itself with soft compromise. We are in danger of looking at the ship and forgetting the slums. As the first signs of industrial recovery begin to appear and men's energies launch out with a reviving boldness, we may think that we can leave behind us the dark record of the depression years. We may imagine that unemployment, poverty, the disintegration of families and the disillusionment of millions of people, old and young, will somehow take care of themselves. The ships of our economic fortunes are on the high seas again, we think. Never mind the cost at which they were put there.

But this cost we must mind. It is intolerable to the Christian spirit that we should forget the human havoc which economic depression has caused, and which no haphazard business revival can possibly cure.

Out of the crucible of these recent years, one iron purpose should be forged; namely, the will that nothing shall divert us from the continuing effort to find those necessary ways of readjustment—whether through voluntary cooperative organizations, through taxation, or through other practicable social controls—by which those who are now doomed to a cramped existence may be set free into larger life.

The Christian influence ought to bring to our contemporary world three things:

First, a Compassionate Heart

Christian individuals and Christian churches must be sensitive to the need of all who suffer. We must not allow ourselves to forget, nor let the community forget, the men and women in industrial towns reduced to a bleak and almost hopeless existence through unemployment; the undernourished children in families where relief budgets are too small; the sweatshops and child labor in some industries; the wretchedness of those who live round the shafts of idle coal mines; the exploited sharecroppers and homeless migrants in

many of our agricultural areas; the Negroes denied equal justice; and all others upon whom the bitter pressure of unfair conditions falls. We are bound to remember that it was with such as these that our Master identified Himself when He said: "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto Me."

Second, a Courageous Mind

The Christian conscience does not make us more nearly infallible than other men in technical details. It does not equip us to speak dogmatically on precise political or economic programs. But it ought to, and does, give a clarity of central judgment. It turns upon all questions the light of one supreme consideration. Because it believes that all men are the children of God, it believes that the only right ideal for any community is one in which there shall be freedom for all men to develop in thought and in action the best that is in their personalities. Therefore, the Christian spirit must stand like a flaming sword against all frightened attempts to bring upon America that shackling of human thought and that stifling of independent speech which lie like a dark shadow on those lands where dictatorship prevails. The teachers' oath bills introduced in many legislatures and passed by some, the "gag laws" introduced in Congress, the vicious assaults upon academic freedom, and ultimately upon academic honesty, the widespread denial of the right of labor to organize and bargain collectively, which have been launched by sinister influences under the mask of patriotism, are denials not only of political democracy, but of the Christian faith in the dignity of the human soul; and with them, therefore, the Christian Church can have no part nor lot.

Third, a Faith in the Will of Christ as the One and Only Way for Our World's Redemption

In these immediate days when the conditions of our world have become so ominous, we need the heroic confidence of this faith. There is too much bitterness already in our domestic affairs. There is too much bitterness between the nations. The conflicts of economic interest and the antagonisms between economic classes are turning away from patient reasonableness toward forcible repression on one side and violence on the other. Many today believe that our social unrest will lead to revolution, and that the old hatreds between the nations are leading inevitably to new war. But those who follow Christ will yield to no such impotent fatalism. In thought, in conversation, and in our influence on public policy, we must set forward

and persistently support those measures of cooperation and constructive service through which a better social order may be peaceably achieved. We must resist the policy of increased armaments and the growth of military control, and unflaggingly urge the participation of the United States in study and adjustment among the nations of those inequalities, political and economic, from which wars take their rise.

Christians should follow the pioneering example of those who, like Kagawa, make love the controlling principle in personal, economic, and international relationships. Such men may be hated, misunderstood, persecuted, executed even; but they can be the seed for the future. Though the pathway lead to a cross, we remember that the cross is the sign not of defeat, but of final triumph.

* * *

Death Takes Bishop Davies

Bishop Thomas F. Davies, bishop of Western Massachusetts, died on August 25th at his summer home at Lenox, Massachusetts. He had been in ill health for several years, following an acute illness. Two weeks ago he suffered a heart attack from which he failed to rally. He was sixty-four years old. The funeral was held in Springfield, Mass., on Friday, with a Eucharist at St. Peter's and the funeral service at Christ Church Cathedral, with Archdeacon Mott and Dean Edrop conducting the service. Bishop Davies had celebrated the twenty-fifth anniversary of his consecration last May. Following his graduation from Yale and the General Seminary he was on the staff of the Incarnation, New York, for three years, after which he became the rector of Christ Church, Norwich, Connecticut. In 1903 he was called to be the rector of All Saints, Worcester, Mass., where he remained until 1911, when he was consecrated Bishop of Western Massachusetts.

* * *

Estate Goes to Nieces

By the will of the late Miss Lizzie Van Antwerp, sister-in-law of Bishop Manning of New York, the sum of \$83,723 net is to be divided between her two nieces, Frances Manning and Elizabeth Coale. Miss Van Antwerp, a sister of Mrs. Manning, had made her home at the Bishop's house on the Cathedral grounds. The bulk of the estate was represented by stocks and bonds.

* * *

Dean Makes Hole-In-One

Add to your sport notes the fact that Dean Kinsolving of the Cathedral of the Incarnation, Garden City,

Long Island, made a hole-in-one last week while playing at Fishers Island, N. Y., with Bishop Larned. It was on a 165 yard hole and he used a number four iron. A hole of 165 yards for me means a drive with wood, two approaches and three putts—and that is assuming that the hole has neither bunker nor trap.

* * *

Frank Buchman Approves Fascism

Frank Nathan Daniel Buchman, high-priest of the Oxford Group (Buchmanites), in an interview given to a reporter of a New York newspaper last week, expressed his approval of Fascism. "I thank heaven," he said, "for a man like Adolf Hitler who built a front line of defense against the anti-Christ of Communism. My barber in London told me Hitler saved all Europe from Communism. That's how he felt. Of course I don't approve everything the Nazis do. Anti-Semitism? Bad, naturally. I suppose Hitler sees a Karl Marx in every Jew. But think what it would mean to the world if Hitler surrendered to the control of God. Or Mussolini or any other dictator. Through such a man God could control a nation overnight and solve every last, bewildering problem."

Thus does the head of the Oxford Group give approval to the man who chops off the heads of his political opponents; buries others by the thousands in concentration camps; deprives his subjects of every semblance of liberty and freedom; orders the burning of all books that express any idea with which he disapproves and does everything in his power to destroy the Christian Church. It may be quite true that Communism is a menace. I wouldn't know. But a menace to whom is a question which might well be injected into the discussion before Christians give their approval to gangster government as a means of stamping it out. I am not yet persuaded that our choice is limited to Communism or Fascism. Those fundamental changes in social and economic life demanded by numerous General Conventions can be brought about peacefully through constitutional government, and no man, let alone one who claims to represent the last word in Christianity, is serving either God or man in placing the stamp of approval on a thug like Hitler.

* * *

European Archdeacon Dies in Italy

Archdeacon William Nies, archdeacon of our Churches in Europe from 1914 until his retirement in 1926 died on August 27th in Italy. He was 78 years of age. He was the founder of our church at Lausanne,

Switzerland, and was later the rector of the church in Munich. He was there during the early war days, performing notable services in ministering to the English prisoners.

* * *

New Pastor At Cornell

The Rev. Reginald E. Charles, rector of the Epiphany, Detroit, since 1930 has resigned, effective October first. He is to leave then to become the student pastor for Episcopal students at Cornell University, and rector of St. John's, Ithaca, New York. The Rev. Henry P. Horton is the present rector of the parish but he is to retire from the active ministry.

* * *

The Church and Youth

There is a lot said these days about young people and the Church, with perhaps too much of it having been said in these pages. It is interesting however to read the report of five young people of the Church of England, two women and three men, who met over a period of time to discuss the matter. The essential qualities and demands of youth are all contained in and met by Christianity, they report, but many young people fail to find the current presentation of Christianity by the Church relevant either to their own religious experience or to an effective search for the Kingdom of God. "Failing to discover within the Church an adequate channel for the expression of its ideals, youth turns to other organizations which seem to offer the hope of expression and fulfillment." Fascism and Communism are two of the causes commonly supported by youth since their "religious impulse is denied elsewhere." If the Church is to meet this challenge and become, as the committee thinks it is, the only effective instrument for the setting up of the Kingdom of God, it must use new methods in meeting a new situation. "Religion, if it is to claim the vitality of youth, must be shown as a way of living relevant to all the problems presented by a present-day environment. The practice of religion is the whole of life in the light of the revelation of God in Christ. Life today is an extremely complex system of relationships, economic, social and personal, and all our worship should lift all these relationships to God, that in the light of His truth we may begin to see how far we fall short of the perfection of fellowship, and how, and in what strength, we may strive to build anew a worthy offering."

They then go on to present a number of practical suggestions. Services should be built around one central theme so that praise and prayer, intercession and instruction, all play upon the one idea and express its dif-

ferent aspects. Peace, the relief of suffering, one of the sacraments, industry and unemployment are themes suggested. More use should be made of periods of silence. The laity should be taught to take their full share in the services, with perhaps extra-liturgical services conducted occasionally by lay people. They also feel that we often fail to use common sense in the hour of services. "For many the week-end is the only opportunity for recreation, change of scene, exercise and fresh air. Too often, and partly on account of the hours at which she holds her services, the Church gives the impression that the necessary and God-given recreation are a sinful alternative to going to church. The two must not be antagonistic but complementary, and the central services of the day should be arranged at a time which will make both possible."

Dressing up for church has much to commend it, but it may well keep some away from services, and particularly those we most want to reach. Golfers services to which people may be made welcome who attend in golf outfits, and hikers services where those in other rigs are made welcome are suggested. Services of inquiry are also recommended, at which there may be discussion of the central theme of the service. The committee also believes that the people of the parish, and especially young people, should be brought together to discuss not only religious topics but secular topics and the bearing of the Christian religion upon them. Also there should be more dogmatic instruction by the clergy since "Christians cannot afford not to be instructed at least as well as those adherents of systems professedly anti-Christian." Among the subjects on which there is inadequate understanding are the nature of God, the significance of the Incarnation, the meaning of the Atonement, evidences of the Resurrection, the operation of the Holy Spirit, the work of the early fathers, the contribution of the mystics, the spread of the Church, the sacraments in life, the problem of evil. People are also confused by various ecclesiastical practices and care should be taken to explain constantly everything done in services. "Above all, inasmuch as prayer in its widest sense is communion with God, we need instruction therein, that our lives may be lived increasingly in accord with His will."

Finally the statement quotes with approval a statement made in one of the books of Canon Barry in which he says that "the fundamental weakness of the Church is its lack of moral courage and realism. It has been far too ready to come to terms

with false gods of crude, insensate nationalism, which to admit is an ultimate betrayal. It has been, and is, too much on the side of property. It is not nearly as brave as it ought to be about armaments and slums and exploitation. What it needs at present most desperately is that moral sincerity and passion which is the best gift of the rising generation."

* * *

New Rector for New Haven Parish

The Rev. George Fitzgerald of Greenville, R. I., has been called to be the rector of St. James the Apostle parish, New Haven, Conn., succeeding the Rev. Frederick Sexton. He is a graduate of Brown University and of the Berkeley Divinity School, class of 1927.

* * *

Negro Clergyman Ordained Priest

The Rev. Malcolm G. Dade, in charge of two missions for Negroes in Detroit was ordained to the priesthood by Bishop Page on August 23rd. The service was followed by a luncheon, attended by the Bishop, the clergy and members of Mr. Dade's family. The following day he was

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Boise Cathedral To Have Anniversary

Three score years and ten do not constitute any thing approaching a venerable age in the older regions of the country, but in the west they gain considerable respect. On Sept. 2nd, St. Michael's Cathedral will observe the seventieth anniversary of the first service in old St. Michael's Church, now known as Christ Church, Boise, Idaho. When Bishop Tuttle came to his large jurisdiction in 1867, he found only one church in Montana, Utah and Idaho. It was St. Michael's, built by the Rev. St. Michael Fackler in 1866. This pioneer missionary had come to Boise from Oregon in 1864, and the first service was held in an adobe building, with dirt floor and slab benches. Having completed the new building, Mr. Fackler went east by way of the Isthmus of Panama to secure funds for the extension of the Church's work. On the way, the dreaded fever broke out on the ship, and while caring for others Mr. Fackler contracted it and died. Christ Church was moved when the new cathedral was built in 1902. In recent years it has been used as a Church School center. The local Greek congregation uses it for their services. Bishop Bartlett recently had the building put in repair. Attached to the church is a class room, which was the first school in Boise. The anniversary service will be held in Christ Church, Bishop Bartlett preaching the sermon.

Unique Summer Chapel

St. John's Church-on-the-Lake is one of the most unique summer chapels of the Church. It is on the heights of one of the largest islands in Lake Winnepesaukee, New Hamp-

shire, and was erected nine years ago as a memorial to the late Bishop Parker. The priest in charge is the Rev. Kenneth Forbes of Stamford, Connecticut, but a large part of the preaching is done by visiting clergymen. Among those to preach there this summer; the Rev. Charles O. Farrar of Newton Highlands, Mass.; the Rev. Edric Weld, headmaster of Holderness School; the Rev. C. Warren Newman, curate at All Saints' Dorchester, Mass.; Father Hoffman of the Cowley Fathers; the Rev. J. R. V. McKenzie of Huntington, Conn.; the Rev. A. W. P. Wylie, also a curate at the Dorchester parish and the Rev. Albert J. Chafe of North Attleborough, Mass.

* * *

Church Leases Doddridge Farm

Announcement is made of the leasing of Doddridge Farm, church conference center near Libertyville, Ill., to the Chicago council of the Boy Scouts. The farm is the site of the Katherine Dudd Memorial. Bishop Stewart is president of the board of trustees which controls this institution. It has been operated for the past ten years as a summer camp for children; for retreats and conferences. A desire to aid the cause of youth prompted the trustees to lease the farm to the Boy Scouts.

* * *

Troy Clergyman Dies Suddenly

The Rev. Henry R. Freeman, rector emeritus of St. John's, Troy, N.



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Y., died suddenly at the summer home of his son in Canada on August 17th in his 76th year. He served in various diocesan capacities for many years, and was also prominent in fraternal and civic affairs. He was a thirty-third degree Mason. One of the most revered citizens of Troy, thousands of persons passed through the church on the day of the funeral and throngs attended the service, conducted by his brother, Bishop Freeman of Washington, assisted by Dean Lewis of the Albany Cathedral.

* * *

Memorial To Bishop Vincent

A tablet was dedicated this month at St. John's, Harbor Springs, diocese of Western Michigan, to the memory of the late Bishop Vincent of Southern Ohio who for many years ministered to the summer congregation. The Rev. George Lawton, in charge, read a tribute prepared by Bishop McCormick and the sermon was preached by the Rev. Elwood Haines, rector at Glendale, Ohio. This church also contains a tablet to the memory of Bishop Tuttle who also took the summer services there for many years.

* * *

Church Loses Distinguished Layman

Burial services were held on August 25th for George W. Jacobs, one of the foremost laymen of the Church in the diocese of Pennsylvania and widely known throughout the country by reason of his interest in Sunday school work. In addition to his outstanding position as a Churchman Mr. Jacobs, as head of the firm of George W. Jacobs & Co., publishers of the joint diocesan lesson board's series of Sunday school lesson series, was also one of America's leading booksellers, serving twice as president of the American Booksellers Association. Mr. Jacobs was 74 years of age. During the lifetime of the late George C. Thomas, one of the founders of the Church of the Holy Apostles and one of the great missionary laymen of the Church, Mr. Jacobs was closely associated with Mr. Thomas in Sunday school work, particularly in the development of the Sunday school Lenten offering for Missions. Through Mr. Thomas, who was one of the founders also of the joint diocesan lesson board, Mr. Jacobs became one of the early members of the board. After the National Council organized the department of religious education there was only the Jacobs Company left that published lessons according to the schedules of the joint diocesan lesson board. At one time there were four concerns publishing the schedules but for some fifteen years the George W. Jacobs Company has been the only one publishing them. While there has always been a Bishop as president of the board, Mr. Jacobs has been one of the mainstays and gave a great deal of his time to the details. In the diocese of Pennsylvania to which Mr. Jacobs was as devotedly attached as he was to the Church of

the Holy Apostles he was for many years treasurer of the diocesan Sunday school Lenten offering, besides being a deputy to many diocesan conventions and a member of many important diocesan committees and commissions and also a member of the executive council.

In his parish he was conceded to be the outstanding layman since the death of George C. Thomas. For nearly a half century, up to the time of his death, he was a vestryman, and

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on Mr. Thomas' death in 1909, Mr. Jacobs succeeded him as accounting warden, holding this office also until his death. For about 30 years he had a large Bible Class of young men in the Sunday School.

Death came to Mr. Jacobs on Saturday, August 22, in a hospital, following an abdominal operation.

* * *

New Rector for Grand Rapids Parish

The Rev. Donald V. Carey, curate of St. Paul's, Cleveland, has accepted a call to Grace Church, Grand Rapids, Michigan, succeeding Bishop Lewis B. Whittemore, recently elected coadjutor bishop of the diocese.

* * *

Clergy Conference in Western Michigan

A conference for the clergy of the diocese of Western Michigan is to be held September 14-16 with Bishops McCormick and Whittemore in charge. Archdeacon Ziegler of Chicago and the Rev. Gilbert Symons of the Forward Movement staff are to be the invited speakers.

* * *

Newport Rector to Marry

The Rev. Stanley Hughes, for nearly thirty years the rector of Trinity, Newport, R. I., is to be married next month to Miss Eleanor Greene of West Warwick, R. I.

* * *

Well Known Churchwoman Dies

Miss Edith Wharton Dallas, Churchwoman of Philadelphia, died on August 22 in her 68th year. She was founder of the House of the Holy Child, a Church home for orphaned Negro children, and for the past forty years gave virtually all her time to the care and training of these tots. Miss Dallas was also closely identified with child welfare organizations and was one of a group to be instrumental in establishing a juvenile division of the municipal court.

An Opportunity in Japan

A challenge to young American churchmen to forsake secular careers and devote themselves to the Church was sounded by Tadeo Kaneko, young Japanese church leader, speaking in Chicago before a group of Chicago Churchmen. Kaneko, who has just arrived in this country for a three month's tour under auspices of the Brotherhood of St. Andrew in Japan, told of how he gave up a promising business career to devote his life to Christ. He is secretary of the Brotherhood in Japan. Kaneko was employed by an American motion picture concern in Japan, he revealed. Every indication was that he had a future ahead in this business. Then came the call to the Church and he accepted it, frequently going without salary since, but still convinced that his greatest opportunity lies in the Church's work. Kaneko painted a glowing picture of the growth of the Church in Japan. He told of how many non-Christian Japanese send their children to Christian schools and that gradually this younger generation is being won to Christ.

"It is the new generation in which we are primarily interested," said the young Japanese. "They will accept Christ if given the opportunity;

they will be the leaders of the future of Japan and we must look to them to carry on the Christian message as we see it."

Immediately after meeting with the Chicago group, Kaneko left for Detroit where he assisted in a conference of young men of the Diocese of Michigan. Aug. 29 to Sept. 5, he will be one of the leaders at the mid-west conference of the Brotherhood at Camp Houghteling, near Muskegon, Mich.

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