

The Witness

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College Presidents Condemn Bishops for Being Lax

Instances Cited Where Bishops Accepted Candidates Suspended from Colleges

The Presidents of the Church Colleges feel very strongly that the authorities of the Church generally are rushing men into the Ministry without proper preliminary training. That this is the case was apparent from a resolution adopted by the Association of Church College Executives which met at St. Stephen's College, Annandale-on-Hudson, on January 18th. The Presidents of Hobart, Trinity, Kenyon and St. Stephen's were present. The Vice Chancellor of the University of the South was unavoidably detained. The following is the gist of the resolution:

"Whereas there is at the present time an unfortunate conception abroad that modern thought and religion are incompatible,

"Therefore, we believe that it is of the utmost importance that men going into theological schools receive first a thorough collegiate training. The Association of Church College Executives is determined that their institutions shall increase their present endeavors to provide an educated group of men for the Ministry. All of the Church Colleges are studying the problems involved in pretheological training. While they recognize that there is definite work in the Ministry for men of mature years who wish to take Orders and yet cannot give the time for college preparation before their theological training, still they believe that emphasis should be laid upon the norm of a bachelor's degree, gained by pursuing a well balanced course of study, before men enter Theological Seminaries. The Association urges upon the authorities of the Church the necessity of maintaining this principle more vigorously."

Each of the Church College Presidents had a number of instances to offer in justification of this resolution. In some cases men who had been expelled from Church Colleges for being mentally incompetent had been accepted by Bishops as candidates and admitted to full standing in organized theological seminaries. In one case a man who had been refused admission to St. Stephen's College had been admitted as a full Junior in a seminary under the auspices of one of the most prominent of the Eastern Bishops. The Presidents agreed that of course most of the Bishops were conscientious in the matter but said it was notorious that some of them were exceedingly easy and that often the theo-



Rt. Rev. William C. Brown

logical seminaries were known to be none too particular about whom they accepted.

The Presidents found that the Church Colleges were practically in agreement as to the expensiveness of the various institutions and as to the amount of help that it was possible for a theological student to get from the colleges toward his fees. In each case this assistance amounted to about \$200 per year.

The relationship of the Church Colleges to the National Program and to the National Council was further discussed. Gratitude at the securing of some assistance from the National Council was voiced although the Executives were unanimous in maintaining that the Church and Church people should know that, since the askings of the Church Colleges had been cut down considerably, it was no longer possible for them to continue to exist unless they secured more money through grants and designation privileges in the program for this triennium. The greatest possible desire to cooperate with the National Council was manifested by all and the immediate consideration of a joint endowment campaign in the interest of all the colleges was postponed until all N. W. C. reports are in.

Heresy Trial Quite Possible In Diocese of New York

Bishop Manning in Open Letter to Dr. Percy S. Grant Demands Loyalty to Creeds

Rt. Rev. William T. Manning, Bishop of the Diocese of New York, addressed a letter last week to the Rev. Percy Stickney Grant, rector of the Church of the Ascension, New York City, calling upon him to either make public repudiation of his statements which the Bishop considers unorthodox or else withdraw from the ministry of the Episcopal Church.

The letter contains a strange intimation of a heresy trial if Dr. Grant does not comply with what virtually amounts to a command from the Bishop. The question involved is not only one of theology but of honor and good faith, Bishop Manning says, adding that while there is great liberty of thought and expression in the Church its ministers are not given the right to deny the essential faith for which the Church stands.

Dr. Grant formally replied to Bishop Manning's letter on Thursday, January 25th. The keynote of his message, written on eleven closely typed pages, is expressed in a quotation from Canon Streeter of the English Church: "While the world—or, rather, its best men—have been seeking truth, the Church has been interested in defending tradition, with the result that the intellectual leadership, which in the middle ages belonged to the Church, has passed to the scientists."

In concluding Dr. Grant said that if at any time he may have expressed himself crudely he sincerely regrets the fact. The reply, in the opinion of interviewed Churchmen, indicates that Dr. Grant stands ready for trial, if heresy charges are preferred against him.

Lake Wawasee Summer School To Meet In June

Arrangements are under way for the Lake Wawasee Summer School in the Diocese of Northern Indiana to have its 1923 session towards the end of June. At a recent meeting of the Department of Religious Education the Rev. E. W. Averill was appointed chairman of the committee to arrange for the faculty and the Rev. Dr. F. J. Barwell-Walker was appointed chairman of the committee on publicity. Those who have attended this school in past years will doubtless be more than glad to know that it is to be continued, and all will hope that the tremendous success of last year will be still further increased

GENERAL NEWS OF THE EPISCOPAL CHURCH

Live Wire Convention In Diocese of Kansas

Preparations are complete for the sixty-fourth Annual Convention and Training School in Christian Leadership for the Diocese of Kansas to be held in Grace Cathedral, Topeka, Kansas, February 4, 5, and 6, 1923.

The Convention will be preceded by the annual Retreat of the Clergy of the Diocese, beginning Thursday night, February 1, and continuing all day Friday, through the Holy Communion on Saturday, the 3rd. The Rt. Rev. David C. Ferris, D. D., Suffragan Bishop of Western New York, will conduct the Retreat.

The Bishop and Council will have an all day session on Saturday February 3, and will make plans for presentation to the Diocesan Convention.

The Convention will begin with a celebration of the Holy Communion in the Cathedral at 7:30 a. m. The Very Rev. J. B. DeB. Kaye, who recently resigned as Dean of the Cathedral, will be the preacher at the eleven o'clock service. In the afternoon the Cathedral choir of 100 voices will render Handel's, "Messiah". The Bishop of the Diocese will deliver his Seventh Annual Address at the evening service. This service will be opened with a Diocesan Sing lead by the Rev. James P. DeWolfe of St. Peter's Church, Pittsburg, Kansas.

Monday will be a day of conferences. The special emphasis of the Convention will be on the Social Service Program of the Church. Col. Frank Parker and Col. Edward Croft of Fort Leavenworth, Kansas, the former of whom has just returned from a six year stay in Europe, will lead conference discussions on National and International problems.

Major W. P. MacLean, Superintendent of the Boys' Industrial School in Topeka, will present, "The Underprivileged Boy", in a Moving Picture Address. Major MacLean is doing a wonderful work with the boys of the institution.

Tuesday sessions will be opened with a corporate celebration of the Holy Communion for the whole Diocese. The Business Sessions of the Convention will be held in the morning and afternoon and the report of the Church Service League will be made to the Convention in the afternoon. The Church Service League will hold their business meeting in the morning and the Woman's Auxiliary will convene for their final session in the afternoon.

The whole Convention will be closed with an informal reception at Bethany College, the girls' school of the Diocese. The teachers and pupils will present a musical program and entertainment and will show the visitors over the buildings, which have been remodelled in the past year.

Lebanon Rector Preaches to City Fathers

The Rev. A. A. McCallum, the rector of St. Luke's Church, Lebanon, Pennsylvania preached to a church full of city officials last Sunday evening. The Mayor was there, the Councilmen were there, the Ex-Mayor was there, the chief of police with all the "coppers" he could spare were there—in fact nearly everyone on the city pay-

roll marched into the Church. Mr. McCallum began his sermon by saying that it was extremely comforting to be able to "talk up" to a policeman without running chances of being locked up for the night. He then delivered a forceful sermon on the sins of the day, calling upon all present to cooperate in building a New Jerusalem.

In view of the occasion—the first in the history of the city when officials have attended Church in a body—the offering was turned over to promote children's work in Lebanon.

Plans Made For Schools of Second Province

The eleventh annual session of the Geneva Summer School for Church-workers and the fourth annual session of the Princeton school will be held this year at Hobart College, Geneva, N. Y., and Princeton Seminary, Princeton, N. J., respectively, from July 2 to 13. These are the schools established by the Synod of Province II. The programmes for the two schools are similar though not identical; they cover the four departments; Religious Education; Missions and Church Extension; Christian Social Service; General Department; Church Administration; Personal Religion; Pageantry; Work with Girls. The best leaders obtainable are being asked to take these classes, and the list will be announced as soon as completed.

Classes on Young People's Societies, Bible Study, Missions, and Social Service are specially planned for young people, and the instructors are those who have proved most successful in inspiring and helping students from seventeen to twenty-five years of age. In addition to the Story Telling course, an expert has been asked to demonstrate his methods by telling stories each evenings before the particular event planned for the night.

At each school a pageant will be given,

which will be worked up and acted by the members of the class on pageantry; there will be an address by a visiting missionary; one on the World Conference on Faith and Order; and a Stunt Night.

Special attention is given to the recreational side of these schools, and under the leadership of Girls' and Boys' Leaders hikes, games, rides, and dances are provided.

Ordination at Synod of Diocese of Quincy

The 46th Annual Synod of the Diocese of Quincy was held at Grace Church, Galesburg, Illinois, January 17th and 18th. At the opening service, the Rev. Charles Delano Maddox was ordained to the sacred priesthood. The sermon was preached by the Rev. Placidus M. Cooper, vicar of St. John's Church, Henry. The Rev. Dr. Carrington, Rector of St. Mary's School, Knoxville, presented the candidate. Mr. Maddox will continue his work at Tiskilwa and Geneseo.

At the session Wednesday evening addresses were made by Mr. William F. Pelham, of Chicago, Dr. McConaughy, President of Knox College, Bishop Fawcett, and Archdeacon Swift. A committee was appointed, with Dean Long as chairman, to prepare for a fitting observance of the twentieth anniversary of the Bishop's consecration, in January 1924. The standing committee was reelected. Delegates to the Provincial Synod:

Clerical. The Very Rev. Dean Long, the Rev. A. G. Musson, the Rev. Campbell Gray, the Rev. W. L. Essex.

Lay—Messrs. Samuel Birks, Oscar Ohlweiler, J. E. Blackburn, and J. Heber Smith.

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Rev. G. Howard Melish Addresses Texas Convention

The 74th Annual Council of the diocese of Texas was held in Austin, Texas. In connection with this, there was held the third annual Council of the Young People's Service League and also the annual gatherings of other organizations in the Diocese. These various meetings occupied the time from Jan. 12th to 16th.

For the Young People, a banquet was held Friday evening, with an opening service at All Saints' Church.

There was an address on Saturday before the young people by the Rev. G. Howard Melish, of Brooklyn, N. Y. One hundred and twenty young people were in attendance, sixty-five of whom had come as delegates from other towns.

The sessions of the Diocesan Council were held in St. David's Church. After an early celebration of the Holy Communion, the prominent service of the day, with the clergy of the diocese in attendance, was held at 11 a. m. when the Rev. Howard Melish was the preacher. There was also on Sunday night an address of special interest to students by the same speaker.

The organization of the council was at 3 p. m. at which time there were heard the annual addresses of both Bishop Kinsolving and Bishop Quin.

Attendance at these gatherings was good. Nearly all the clergy of the diocese were present. Under the direction of the Church Service League, an opportunity was given to have many problems presented and discussed.

Social Service Committees At New Governor's Service

A Conference of the Social Service Departments of the Church in the State of Pennsylvania was held at the Penn-Harris Hotel, Harrisburg, on Thursday afternoon and evening, January 18th. Each of the Social Service Departments of the five dioceses of the State was represented by one or more delegates. The Rev. Charles M. Gilbert, of New York, delivered an address telling of the program for social service in the State of New York. A discussion of proposed legislation pertaining to social service occupied a prominent place in the meeting. The Conference endorsed a proposal to consolidate in one bureau all State agencies dealing with the welfare of children under sixteen years of age. The condition of prisoners in county jails and State penal institutions was considered, and a resolution adopted approving a proposed bill sponsored by the Rev. B. Talbot Rogers, D. D., of the Harrisburg Diocesan Department of Social Service, for the carrying on of technical education therein. Such a plan is being successfully carried out by the Extension Department of State College in the Northumberland County Jail at Sunbury.

In response to a resolution offered by the Department of the Diocese of Pittsburgh, the Rev. F. Orr Johnson, and the Rev. Paul S. Atkins, waited on Governor Pinchot, a Churchman, on Friday morning, telling him of the interest awakened by his program, and asking him to call upon the Committees of the Social Service Departments, representing as it does the entire membership of the Episcopal Church

Our Bishops

William Cabell Brown, the Bishop of Virginia, was born in Lynchburg, Virginia in 1861. He graduated from the University of Virginia in 1890, after which he attended the Theological Seminary at Alexandria. He was ordained deacon and priest in the summer of 1891 and then sailed for Brazil where he served as a Missionary until elected Bishop Coadjutor of Virginia in 1914. He became the Diocesan in 1919. He is a member of the National Council and was President of the House of Bishops at the Portland Convention. The Book of Common Prayer and the Bible were translated into Portuguese by Bishop Brown.

throughout the State, to cooperate with him in strengthening and upholding his efforts for civic and social betterment. The Social Service Department of the Diocese of Harrisburg entertained the Conference at dinner at the Penn-Harris Hotel, when Bishop Darlington received the delegates.

York Parish Shows Real Progress

St. John's Church, York, Pennsylvania, has just completed a most successful year. The indebtedness of the parish has been reduced \$4,000, without resorting to special appeals. The communicant list has grown nearly 40 per cent during the present rectorate, and congregations have greatly increased. The Church School Lenten offerings have led the Diocese for nearly five years. The Rector, the Rev. Paul S. Atkins, has likewise won the affections of the community, where his gifts of leadership are constantly sought. This has added to the influence of the Episcopal Church in York. As instructor in public speaking at the Young Men's Christian Association, and the Young Women's Christian Association, Mr. Atkins has had remarkable success. This work has become widely known, and has brought invitations to conduct classes in other cities.

Haiti Reports Churches Full at Christmas

Rev. A. R. Llyd, of Port au Prince, Haiti, writes: "The Christmas and New Year services were splendid. Over four hundred at each, and no room anywhere.

Singing good, hearty and devout, all the people enthusiastic. Had fine gifts for the children. The Red Cross gave me 165 gifts, a troop of players gave me over 70 dolls and dogs all worth over a dollar apiece, the ladies of the Occupation gave a nice sum of money, games and food for the Orphanage, and my own Sunday School in the United States sent me five packages of gifts, so that we were able to care for Port au Prince, Coustard, and L'archaire and do it well.

During the Christmas week, two of our Clergy baptized fifty-one persons in the

missions of Leogane, nearly all come to us from Vaudouism. This is only a starting, as we are unable to handle all the people who desire to become members on account of the lack of Clergy."

Rapid Growth of Tennessee Parish

On February 1st the Rev. Walter C. Whitaker, D. D., began the seventeenth year of his rectorship of St. John's Church, Knoxville, Tennessee. In that time St. John's has grown more rapidly than "the 114 per cent city". The parish has increased from 410 communicants to 1,022. The parish income has increased from \$4,400 to \$18,000. In addition the Orphanage has increased the number of children cared for from 30 to 40, its income from \$3,000 to \$8,000 and its endowment from \$7,000 to \$30,000. The vestry has just provided the rector with a secretary. A mission is to be opened this spring. An assistant minister is to be called as soon as the right man can be found.

Bishop Fawcett to Conduct A Mission at Alton

The Rt. Rev. Edward Fawcett, Ph. D., D. D., Bishop of Quincy will conduct a week's preaching mission in St. Paul's Church, Alton, Ill., (the Rev. F. D. Butler, Rector,) beginning the First Sunday in Lent, Feb. 18th, 1923 and continuing through Sunday, Feb. 25th. The Bishop will preach every night, conduct a quiet hour for women and hold a service for men and boys only on the last Sunday of the mission.

Mass Meetings For Churchmen In Chester, Pennsylvania

A mass meeting and supper for churchmen was held in St. Paul's church, Chester, Pennsylvania on January 25th. The purpose of the meeting, which was well attended, was to stimulate the interest of the men of the city in the program of the Church.

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Heresy

By Bishop Johnson

From the start, the Christian Gospel was a certain definite thing to which the Apostles bore witness and which they did not claim to have originated.

St. Luke "set forth in order a declaration of those things, which are most surely believed among us."

St. John testified to "that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life." St. Paul declared unto them "the gospel which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved, if ye keep in memory, what I preached unto you, . . . how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures and that He was seen of Peter, then of the twelve; after that He was seen of five hundred brethren at once." And so strongly did St. Paul stress the fact that the Gospel was based on the testimony of witnesses, and not on the originality of discoverers, that he vehemently asserts, "though we or an angel from Heaven, preach any other gospel unto you than that ye have already received, let him be accursed."

This all fits in with St. Luke's record of our Lord's last words to the Apostles and their understanding of His instructions. "Ye shall be witnesses unto me" said our Lord to the Apostles, and so when a successor was to be selected to take the place of Judas in the Apostolic body one "who has companied with us all the time that the Lord Jesus went in and out among us", "must be ordained to be a witness with us of His resurrection."

The Christian Church was not originally an academy of philosophy in which brilliant men gave us the benefit of their discoveries, but a company of honest men, who told us what they had seen and heard.

The Lord Jesus, therefore, did not assemble a group of intellectuals to startle the world with a new theory of metaphysics, but rather He gathered together a

group of plain men who should bear testimony as to facts.

It is necessary to bear this in mind when we approach the subject of heresy in the present day.

When the Rev. Percy Grant throws discredit upon the facts of our Lord's life, there is nothing novel or startling in what he says, excepting the fact that he says it as one who has pledged himself to be a witness of the faith once for all delivered to the saints.

If the Church proceeds against him it is not because the Church is particularly interested in his intellectual views, but solely because he is betraying a trust reposed in him, and which he accepted, to set forth the faith as "this Church has received the same."

As to the academic question of our Lord's resurrection and divine nature, Dr. Grant's views would not attract any attention outside of the circle that listened to them, excepting that he says them in his office as a minister of the Church.

In other words he gains the notoriety that he craves, not by reason of any personal ability, but by reason of the office which he holds.

Were Dr. Grant to be tried and convicted of betraying his trust, he would sink into the oblivion which overtook Dr. Crapsey and Howard McQueary after their trial and depositions.

The world is not interested in assaults upon the integrity of the Gospel by those without the fold.

The fulminations of Ingersoll and Renan and Voltaire have nearly exhausted the vocabulary of those who are hostile to the claims of Christ's divinity.

There is nothing dramatic about such statements, but the world is always vitally interested in the doubts of a Thomas, the denials of a Peter and the betrayals of a Judas.

That is dramatic and therefore news.

Nor is there any particular movement in the Anglican Church to limit freedom of speech, excepting as that freedom of speech proceeds from those who have accepted a trust at her hands.

It is much the same as the attitude of the U. S. government toward the discussion of the Eighteenth Amendment; it does not abridge the greatest freedom of speech when it requires its judges to abstain from flouting the law on their judicial bench.

Of course those who look upon the Church merely as a school of philosophy cannot see the matter from the standpoint of a Churchman who looks upon her ministers as guardians of a trust.

The difference is that between a man who uses his personal fortunes in a speculative enterprise, and a trust officer who risks his trust funds in wild cat speculation.

The former is well within his legal rights, the latter is guilty of criminal negligence in the administration of his trust.

One can see the tremendous advantage which Dr. Grant possesses in the popular imagination.

He had already signified his intention of violating the law of the Church in the matter of its marriage law.

To be unfrocked for violating the can-

on law in this particular would not be any great shock to public opinion, for the public realizes that the Church has the right to require certain standards of its clergy. This comes within the legitimate sphere of what may be called police regulation.

But to be unfrocked for daring to deny the doctrines of the Church carries with it in the popular mind a certain specious restraint of free thought and free speech, since the public looks upon the Christian faith, not as the preservation of a trust but as the elucidation of a theory.

Of course, if Dr. Grant is unfrocked for heresy he can marry without penalty; and if he is not unfrocked for heresy, the chances are that he could not be unfrocked for violating the canons.

So far as heresy is concerned, no branch of the Church has ever been free from it; and if the discipline of the Church fails, the faith of the Church is not compromised.

There is a type of the ecclesiastical mind which is always threatening to leave the Church if there is any failure to convict a heretic.

Such tender souls would have had a hard time during the Arian controversy in the fourth century, for there would have been no place to go.

One cannot desert his post as a witness to the faith because a false witness fails of conviction.

As well give up your citizenship because the government fails to convict a traitor.

It seems as though the Rev. Dr. Grant is incapable of seeing the moral turpitude of his present position—And it is such a comfortable position, because one is at a loss to find any positive convictions in the matter of faith and order that he holds.

He has all the advantage of one who criticizes the choir, but never sings himself. No one can accuse him of being out of tune. He is so safe in his critical attitude, for he posits nothing but criticism. In his theology that which a college boy calls "bunk" should be readjusted to satisfy the profound judgment and wide experience of this academic prodigy.

It looks as though we would have to have an ecclesiastical trial in which Dr. Grant will pose as an injured hero and the prosecutor as the heavy villain. Such is the power of persiflage. The only comfort that one can get out of such a prospect is that if Dr. Grant can be induced or compelled to preach from the platform of a Unitarian Church his views will cease to be of interest to the general public.

TO THE CLERGY

Sample copies of this issue of the Witness are being mailed to all the clergy, not at present subscribers. However many will subscribe between the writing of this notice and the mailing of the issue. We therefore ask any recent subscribers who receive subscription blanks in their copies to please disregard them. The receipt of a blank does not mean that your subscription order was not received.

Cheerful Confidences

By George Parkin Atwater, D. D.

WORTHY OF SUPPORT

Have you seen the Budget proposed for the work of the National Church for the next three years?

The Church asks for \$21,000,000 to extend and strengthen the work in general, irrespective of what dioceses may do within our borders.

But so far as I can discern, not a red cent is offered to the schools which train the clergymen who are to be in charge of the extended operations of the Church.

If the government built great ships, but did not train engineers who were familiar with the machinery, and navigating officers who knew how to make the ships effective, we should all howl.

But if we do not extend aid to our theological schools, how in the world are we to sustain these extended efforts.

Yet the Budget seems to indicate that one of the spiritual exercises of the Nation Wide Campaign is the stirring up of our faith that men will arise, somehow, from some source, to carry on the work.

I think it possible that every one of our theological schools needs additional endowment to add to its effectiveness to train men for the ministry.

We have had good men from Canada and England, but we must cease to rely upon foreign lands for our clergy. So we must upbuild our schools.

I can speak with first hand knowledge of one of the oldest of our theological schools, Bexley Hall at Gambier, Ohio. Bexley is nearing the century mark, in age. It is one of the few schools that should provide clergy for the entire Middle West. The Middle West is the real arena, where the Church is to win or lose its battle in the coming generation.

At Bexley Hall, men of the Middle West may be trained for work in the Middle West.

Bexley has a strong staff of instructors, but they are few in number. They cannot cover the ground.

Bexley needs more endowment so that it can provide the best possible training for a modern work in this age, and in the midst of the most complex and trying conditions which ever confronted the Church.

Some training school for the Middle West the Churchmen of the Middle West must provide, or within a generation we shall have to abandon many places in which we now have parishes and missions. That is a plain, bold, statement of a fact.

The Nation Wide Campaign has made no provision for Bexley Hall, or any other theological school in its Budget.

May I not appeal to all Churchmen to hasten to the aid of their theological schools.

May I not further appeal to Churchmen in the Middle West, to consider the claims and needs of Bexley Hall.

If you love the Church and if you have the means to do a primary service, so that countless generations of clergy will keep paying dividends in service, determine to support Bexley Hall. If you wish to do a fundamental good, now overlooked, do not

buy an organ, or put in a window, or build a tower, but endow Bexley Hall, and a stream of trained clergy will transform your dollars into effective service.

If you want your money to produce results, in a constantly increasing fashion, then place it where it affects lives. And in no way will it affect more lives than in allowing it to assist in the training of our clergy.

Give your \$50,000 to Bexley Hall and it will yield dividends in countless parishes for many generations.

Several of the Witness Books were prepared especially for Lenten Study Groups. They are advertised in this issue.

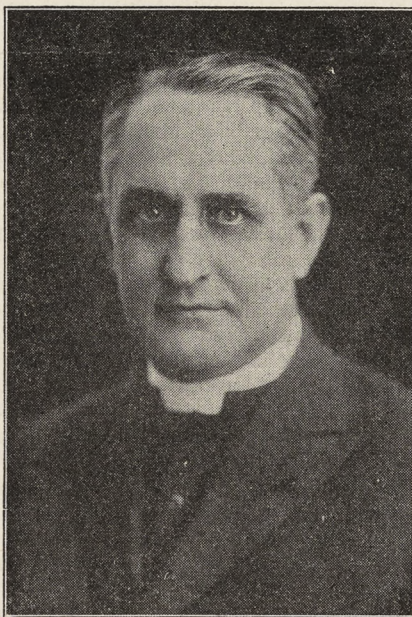
La Porte Parish Closes A Good Year

The parish Church at LaPorte, Ind. (rector, the Rev. Dr. F. J. Barwell-Walker) has recently been redecorated through the offices of the Woman's Guild. The reports for 1922, which were presented at the recent parish meeting, showed continuous improvement financially and otherwise. The receipts from pledges, open and special offerings, being larger than in any previous year, while congregations continue at a high level. For the midnight service at Christmas the Church was practically full, communions and offerings being exceedingly good. At this Service a new Sanctus Bell was publicly used for the first time.

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Social Service Work In Detroit

By Wayland D. Stearns

Bishop Charles D. Williams, of Michigan, at the Synod of the Province of the Midwest, spoke enthusiastically of a Social service work being done by a volunteer worker in Detroit—a man whose entire time is given regularly and systematically to this Church work. The Managing Editor of the Witness therefore asked this worker for a story. His own unique part in it is very modestly left out, but this story of activity in Detroit will surely prove a stimulus to others interested in this phase of Christian work.

Editor's Note.

In a city of over a million individuals, Social Service Work covers such a wide field of endeavor, that it is hard to define its exact scope, or vision its ultimate possibilities of accomplishment.

Civic institutions and long established denominational and fraternal bodies minister to the needs of unfortunates, some of whom have broken one or all of the four groups of Laws; the Laws of Man; the Laws of Nature, the Laws of Common Sense, or the Laws of God. And yet there are many who somehow fail to receive just the aid they need from the Social Service Institutions with whom they have come in contact. It is cases of this nature that the Department of Social Service of the Diocese of Michigan, located in the old Mariners Church, at 20 W. Woodbridge St, Detroit, Michigan, strive to help. We have a small staff of three paid workers and one regular volunteer, besides volunteer aids from the Detroit Churches in hospital visiting and follow-up work, and are endeavoring as far as our limited number and finances will permit, to reach and establish helpful contact with nearly five thousand people, who are more or less unfortunate.

Our field covers sixteen institutions, ten large hospitals, three jails and prisons, two houses of refuge for girls and women, and the great County House at Eloise, where nearly two thousand homeless and hopeless ones are cared for. It is our aim to be as humanly helpful as we can and we strive to bring a touch of common sense business principles and the religion that Christ taught of Love of God, and Love of our Fellow Man in our dealings with those whom it is our privilege to meet and serve.

First a kindly inquiry, then suggestions, and a little helpful sermon, telling the reasons for the applicants being down and out, and then real practical help for the suppliant. Our endeavors are to try and make the man or woman realize that their chance of regeneration depends on their exerting their mental, moral and spiritual muscles if they wish to win back their morale, and build anew their flabby, atrophied souls. We show them that their present predicament is due to their having let go the anchor of Faith, that they have forgotten the teachings of Christ Jesus, Love of God and Love of Their Fellow

man, and that no matter how far they have fallen, or how hopeless the future appears, they can come back by their own efforts with the aid of the Church, in which they were first brought up. We do no proselytizing for the Episcopal Church. What we strive to do is to turn them back to the Church that will do them the most good, and hence we are sending boys and men back to the Roman Catholic Church, and the Jewish Church, and the various Protestant Churches, and for good measure try and fit them out with old clothes if we have them. Mrs. Robert Page, a rare type of Christian womanhood, refined, tactful, patient and kindly, handles the difficult cases of women and young girls and children. Mrs. Page has had over nine years experience in practical Social Service work, and is possessed of a wonderful enthusiasm and optimism, an unusual ability of understanding and a broad view point of life, that enables her to see visions of regeneration in cases apparently hopeless. There is a blend of spirituality and good common sense in all her work that has enabled her to accomplish results that have been far-reaching and permanent.

The Rev. Oliver Dow Smith, makes regular calls in the various Detroit Hospitals and prisons and at Eloise, and has helped many a downcast prisoner and lonely soul nearing the End of the Road, with words of Spiritual comfort. He could tell of hundreds of cases of pathos and distress and sadness, where his coming has brought cheer and a bit of sunshine, and a vision of a better life to come.

Then there are the drifters, the down-and-outers, who come to the office seeking aid and asking for clothes, food and a place to sleep, and a job. Hundreds and hundreds of them, and we try and find out how we can best help each case, and arrange for shelter and a bit of help and find a real job for those willing to work.

Its all in our days work, and each case is a separate and individual problem that needs kindness and patience and tact to solve. There is always a chance of salvage in every bit of human wreckage, and when through our contact and kindly talks and practical aid, we see a man turning from a civic liability and becoming a real human Christian civic asset then we realize our reward and it makes us feel our efforts are worth while.

This is just a suggestion, a brief sketchy outline of what the Episcopal Diocese of Michigan is striving to do in Social Service work in the great city of Detroit, but since

the Department was organized, a little over two years ago, there have been thousands of cases helped, and a new vision implanted in the minds and souls of so many who had drifted far from Faith and Religion and Believe in a Future Life.

Our motto is: "Regardless of color, race or creed,

We strive to serve each daily need."

And we try our best to live up to it day by day.

Healing Missions On The Pacific Coast

The Rev. Henry B. Wilson, the director of the Society of the Nazarene, has just concluded healing missions at St. Paul's Church, San Diego and at All Saint's Church, Santa Barbara. At both places good sized guilds were organized and the work will be continued.

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Political Christianity from the Pulpit

A Review of Political Christianity
By Miss Maude Royden

Construct a formula correctly representing the relation of preachers to their congregations, and you will be guided in deciding when and where political preaching is admissible. Such an equation would give the factors of opposed opinion based on honest conviction in the pews, the partisan spirit, the invincible ignorance and the prejudice, as well as the knowledge, tact, sympathy, and discretion in the pulpit. What the people will stand, and what the preacher's opinion is worth, govern the possibilities of success or failure. A preacher who has gathered an eclectic audience, and instilled his own views into it becomes its mouthpiece; it does not resent his political guidance. This is very much the case of Miss Royden's relation to her congregation at the Guildhouse; why not give them what they long to hear? Miss Royden again is a personality. She is no callow half informed newspaper reader. She is in the center. She knows a great deal. And her words, when delivered even more than when presented in cold type, are persuasive, rational and not devoid of a sure emotional appeal. If her political tirade goes down because of its moral earnestness, it by no means follows that the normal clergyman could don her mantle. The chances are that he would be a partisan, as one-sided, as tactless, as hidebound in prejudice, as incapable of seeing the other side, as he too often is in his self-coloured presentment of religious truth and duty. Miss Royden admits that the politician to escape being a one-horse force must join a party; it would seem that politics in the pulpit must be party-politics, and that is why wise people are a trifle scared of "political Christianity" on Sunday.

Yet in the small selection that is here submitted to us one is glad to say that a large proportion of what is said is simply the general expansion of the elementary Christian ethics of the Sermon on the Mount.

The topics chosen are the treatment of the Unemployed, which Miss Royden thinks should provide every workless man with work suited to his type and wishes; the cry of Russia for food for her starving children, which her Government ought according to Miss Royden to supply instead of wasting money further East; Disarmament and the Washington decisions, which of course are approved, though armaments seem to her but the symptoms of the deep-lying disease of fear which poisons international relations; and the treatment of the Insane, in her account of which we are, in face of the acknowledged deficiencies of our present system, led on to more Christian ideals, the practical application of which is, it is to be hoped, sure to come.

In her sermon on Disarmament the world is compared to "a great house into which some large family has just moved, and nobody has decided who shall live in which rooms; and the first person who gets in takes the best room, and says he will murder anybody who tries to take that

room away from him." It is all very apt and well-worked out, and illustrates Miss Royden's charm.

Churchwoman Given Big Job To Do

Dr. Mabel Elliott, Director of the American Woman's Hospitals in the Near East, has been engaged by the Greek government to install, finance, and direct the largest medical quarantine station in the world. According to newspaper reports, she has been chosen to equip the entire island of Makronsi (about the size of Manhattan Island, N. Y.), thirty miles south of Athens, in an effort to cope with the terrible outbreak of disease among the fugitives from the Turks. The camp of twenty-five hundred tents was to be ready for use in six days. It is of interest to know that Dr. Elliott is a young Churchwoman of the Diocese of Western Michigan who until the outbreak of the war was a member of Holy Trinity Church, in Benton Harbor. Having gone through many thrilling adventures, often near death by violence or starvation, she has won great distinction for her splendid services.

Mrs. Biller Visits In Georgia

A hastily arranged meeting to hear an address by Mrs. George Biller, organizing Secretary of the Woman's Auxiliary, was held in Savannah, Ga., in St. John's Church, on January 15. Notice was given on Sunday from the chancels of the parish churches, and in the morning paper, and about one hundred and fifty women attended the meeting. Mrs. Biller gave a most inspiring talk on the Auxiliary, its accomplishments and future plans, and also a graphic account of a South Dakota Convocation. Mrs. Biller spent two days

in Augusta previous to her Savannah visit, and gave addresses at St. Paul's Church and the Church of the Good Shepherd, and on Sunday morning attended the service of a negro Methodist Church where the pastor allowed her the sermon period for her address.

Well Trained Boy Choir In Savannah

One of the few boy choirs in the South is that of St. John's Church, Savannah, Ga. The music rendered by this choir during the Christmas-tide and Epiphany season has been especially beautiful. The boy members of the choir assisted in the Christmas celebration of Bethesda, the boys' orphanage which was founded in the early colony days, where Mr. Reeve, the director of St. John's Choir, has entire charge of the musical instruction. Mr. Reeve also led the singing around the Community Christmas Tree, put on each year by the Savannah Festival Association.

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Dr. Coue On Imagination and Health

By Rev. Thos. F. Opie

"Tous les jours, a tous points de vue, je vais de mieux en mieux". It looks, to any one but a Frenchman, like a mere jumble of the alphabet; it looks, to the average reader of ordinary French like a mere absurdity.

"Every day, in every way, I am becoming better and better"—that's the English equivalent. It has nothing to do with morals—but, with health. It is a catchy formula, drafted by Monsieur Coue, a modern psychologist of renown, to be said over and over by the patient who seeks health and soundness of body. He recommends its rehearsal twenty times, twice daily.

For years we have been told that psychology has much bearing on health. We are familiar with the terms, "auto-suggestion", "psycho-analysis", "mental healing", "power of mind over matter", "new thought", "Christian science".

But, as yet the mass of average folk still doubt, or at least look askance upon, any method of healing, outside the usual channels of biological and physiological processes.

Coue holds that "two great forces hold sway in man, the will and the imagination, and that where these two are in conflict, it is imagination which wins." Doubtless everyone who reads this has experienced the power of imagination in respect to health. Who has not fancied at one time or another, that he had some dread disease?—sometimes developing the very symptoms of the malady itself, when there was no pathological or actual basis for the apprehension or the phobia.

From the standpoint of common reason, and with no inclination to fly to the peculiar nostrums and strange fads of the day, if the imagination can "make a man ill", why should it not be powerful enough to "make a man well?"—or at least to aid in recovery when one is under medical treatment?

If one can so control the mental faculties so as to imagine (not to say "believe") himself improving steadily, who can say but that a positive good may result? Certainly it seems reasonable that a positive, wholesome, vitalizing imagination would have quite as much potency, as a restorative, as a negative, unwholesome, devitalizing imagination has as a producer of symptoms.

This is the view held by Monsieur Coue and a number of reputable papers and magazines report that scores of his proteges have been entirely restored by a revitalized imagination. Can you BELIEVE "every day in every way you grow better and better? Try it. At least it won't hurt you.



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