

The **WITNESS**

CHICAGO, ILL, JULY 2, 1931

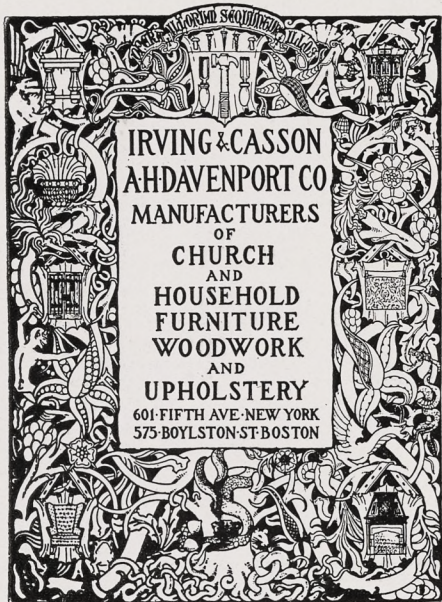
THE CHURCH TODAY

by

BISHOP ROBERT GOODEN

A MINISTRY which makes the Church the shrine of the past can never touch the present. The world, as of old, will not be interested because we have inherited a great tradition but in what we do with it. Instead of always trying to prove and justify the position of the Church by argument we should justify it by a gospel which meets modern needs. There is no room for the Church today if she is just respectable and proper, if she offends nobody and helps nobody. "Woe unto you when all men speak well of you." There is no room for the Church today if she is the home of the comfortable people and the plaything of the wealthy, if her music and building and preaching minister more or less to artistic sensibilities or luxurious and selfish worship. I sometimes fear the effect of some of our expensive and marvelously beautiful churches we are building today, because they may be selfishly and pridefully used. If they are they will arouse hostility or else contempt. There is room in the world today, limitless room; yes, the world will make room for the Church which uses its accumulated spiritual heritage and vast corporate wealth without stint for all sorts of people. This is why I almost envy a man who is ordained to the ministry today and who is determined to take heed to his ministry. There never was such a chance in all history for the Church as there is today. The Church, through the minister, may proclaim an ethical gospel which will touch all life with authority. It will affect wholesomely the art of living together, of working together, of doing business together, of playing together, of worshipping together; in fact all civilization.

MESSAGE OF THE WEEK



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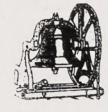
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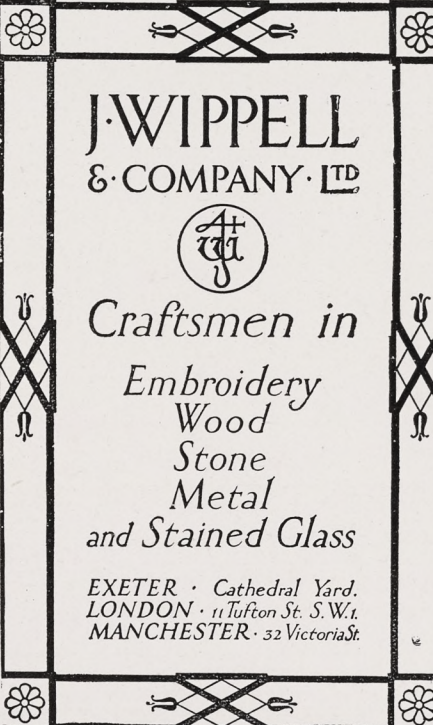
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OUR OPPORTUNITY

By

BISHOP WILLIAM McDOWELL

THE present financial depression offers a special challenge and opportunity to the Church. It calls on us to show the quality of our Christ-likeness by sharing what we have with those who have not. But it does not call for a blind and unthinking benevolence; it calls for deep study and constructive, cooperative treatment. It is not enough to say "God bless you, be ye warmed and filled." It is our duty not only to see that our help is worthily bestowed but that it does good and not harm to its object. The reason much of our benevolence goes astray is because we dread to give ourselves with the gift, and yet that is the Christ-like way.

But more important still is a study of the causes under the present crisis. Where we can discern a moral cause, it is the Church's duty to present a remedy. One of the undoubted causes is the general extravagance in the recent era of so-called prosperity. This is an economic term for presuming on God's providence. The vicious circle is something like this: our desires are inflamed by clever advertising till we feel we must indulge them for the things we want. We delude ourselves into thinking we must have the things we crave and that we can afford them. We sign obligations to pay for them as long as any one will take our signature. The increased demand brings an inflated business expansion and a spurious prosperity. The limit of signing paper is reached, business falls off, unemployment begins; then comes failures, bankruptcies, bread lines, mental breakdowns, suicides. The innocent and the guilty suffer together. The stronger help the weak. Finally we pay for our debauch, live soberly for awhile, and temptation returns. Have we really learned by our experience?

Wherever there are such dire results as we are suffering, there is a broken moral law. In this case it would pay us to study the Tenth Commandment. God

our Father has promised us what is needful if we will put first his moral government of the world and his principles of right. He has enough and to spare for all of us, if we only restrain our greed and our haste. Covetousness, a distrust of his providence, a disregard of his laws for our welfare, conspire to cheat us of our enjoyment together of our heavenly Father's abundant provision for us all.

MANY are the assurances that if we just pull ourselves together, we shall soon be back where we were in 1928. God forbid! Have we learned nothing? Does a blind fate keep us forever alternating between indulgence and disaster? The Church of God has been given the task of showing a more excellent way of life; now is the time when men will listen as she speaks of temperance in every desire, of honesty and regard for the welfare of others, of honor in our obligations, of a deeper trust in God and an observance of his plain simple code of right living.

Another cause of the present depression is the failure of our moral controls to keep up with our inventive genius. Our efficiency of machinery and of method has become a veritable Frankenstein because we have not yet endowed it with an adequate moral sense. Efficiency as interpreted today calls for the constant improvement of machinery and the consolidation of business that are constantly turning off people faster than they can be reabsorbed into gainful occupations. Men become mere pawns in the game of modern business. The old, the weak, the inferior, the unskilled are thrown about at will. Man wears himself out serving the machine which casts him on the human scrapheap to die. In bitterness man looks at the monster he has made, and then wonders if there be any God.

Last summer I marveled at the patience and stead-

fastness with which the best of Englishmen sought to maintain a moral control over a machine age; to think of men before methods; to put human rights before dividends. I came back to find the same need at home. The Church must stand behind America's best as they think through our problems of industrial life. She must maintain unceasingly that the machine is made for man and not man for the machine; that the right to live comes before the right to wealth; that the general welfare is the first law of the divine society. Her Gospel is the dominance of the spiritual over the machine, or it is no Gospel at all; her Christ is a savior from the machine, or He is no Savior at all.

A CORPORATION is adjudged wise when in hard times it is able to pay good dividends out of its reserves from prosperous years. It safeguards the interests of those who provide it with money on which to do business. What of the interests of those who furnish the manpower by which they operate? The day is at hand when a wise corporation or employer will likewise make provision for the laborer and the clerk in hard times. This is not a socialistic theory but a principle of ethics and of the Gospel. God grant that this principle may not go down the Jericho road and fall among politicians, as some other matters of

principle have recently done.

Perhaps the worst wrecks of a depression are not the poverty-stricken or the morally destitute but those bankrupt in courage and in faith. When courage fails, men lose their power to fight on, their manhood. The mind wavers, self-pity overwhelms them. Or they lose their faith in those they looked up to and trusted, and they begin to wonder if God is, or if He really cares. The Church has its supreme opportunity here and now. Through hard times she keeps her courage and her faith in people because she believes in God revealed in Jesus Christ. She must stand by the despondent and disillusioned till they get new courage and faith from God. The Church's money and supplies may run low, but she has inexhaustible courage and faith to draw on. Don't mind if the budget has to be cut; we can still minister to men out of a full spiritual store. This is not a time for the Church to draw in, but to go out after men. They would not heed in 1928 when they felt rich? They will listen now when their self-sufficiency is shaken. If we are faithful, 1931 will be the greatest year for bringing men to Christ. They will know we are not seeking their money but their welfare. Then Fling out the Banner! Let this be our message: "Fear not; I bring you glad tidings, Jesus is come to save!"

PROBLEMS OF YOUNG PEOPLE

By

RUSSELL S. HUBBARD

Student Pastor at South Dakota University

SO MUCH attention and thought are being given to the young people of our day, their ways and problems, that one would think young people had never before been a problem. Yet from Babylonian days to the present they have been a continual worry to their elders. But in a very real sense there is a youth problem today that is more serious than has usually been the case. Whereas in the past the action and attitude of youth was merely a convenient itch that kept humanity moving, today our younger generation is seriously calling in question the accepted standards and codes of our moral and social life, and bids fair to replace the old codes with others which may or may not be to the liking of the older generation. Our young people are facing problems born of human instincts and of the environment in which they live. They are attempting to solve these problems, all too often without paying much attention to the thought and experience of their elders. They care not so much for tradition and authority as for reality and experience. These they are seeking.

What are these problems they are facing? They

are pretty well known to most of us. There are the moral problems, becoming most serious about the age of adolescence and continuing usually until they are married and settle down, and sometimes through life. The acute moral problems are those of sex, drink, and their adjustment to an extremely complex economic order.

Sex adjustment is perhaps their biggest problem, simply because they find strong urges, perhaps the strongest in a human being, coming to birth at about the age of thirteen, urges which they are forbidden to express openly, which society demands that they sublimate for another decade, or a decade-and-a-half. Most of our young people are experimenting with these urges pretty freely. Some are thinking of their proper use and meaning, but many exercise no self-discipline.

THEN there are the problems of drink, a question which is much debated. It is certain that there is drinking among college students, especially at times of festivity. Judging from the reports of those who were in a position to know the conditions before the

prohibition enactment, I am forced to the opinion that there is less today than there was before 1918.

Nearly all of our young people, who have any degree of responsibility, are wondering what their future life occupation will be. It is one of the serious questions which they face, but unfortunately they usually face it too late in their college course to be able to make specialized preparation.

Then there are their intellectual problems. These arise partly from the fact that they know only a narrow, and a comparatively shallow margin of life; and partly as the result of an educational system which is woefully departmentalized. There is no attempt to give a picture of life as it is, no effort to make them "see it steadily, and see it whole." One course has no bearing on another, and neither has any bearing on the extra-curricular activity or their life outside of school. In such an environment it does not seem strange that religion, which essentially is an attempt to find a unified way of life, should be left out of the picture or misunderstood, especially when any constructive religious education is forbidden by law.

These problems are pretty well known. But there is one problem that is not usually thought of, which I believe is perhaps the most serious that our young people face—the question of their relation with their various pastors and masters. Briefly what is the situation they face? They are born into a world with customs and codes based on an old economic order, when there was no rapid means of communication, when young people grew up under the shadow of the home, when there was no widespread knowledge of effective contraceptives, when society was comparatively unified. They would grow up and for the most part live without much knowledge of the customs and moral codes of different stratas of society, without knowledge of the customs of the Armenians, the Portuguese and the Greeks. Today the old restraints have gone, and a new world-wide economic order has come into being. "Fear of consequences," something they laugh at, has followed "fear of hell." They no longer feel the absolute dependence on their elders. Further, they dimly realize that things have changed; and that very often their elders have not changed. They sense an inconsistency in the lives and thinking of their elders, for examples on such questions as that of Sabbath observance, or of social position. They are taught to honor their parents and teachers, and sometimes they feel rightly that their parents and teachers, living by a double standard, are too hypocritical to deserve honor.

GENERALIZATIONS are never altogether true, and there are some of our young people who are just as dependent on home and parents as they used to be. There are some who seem to delight in being told what to do; who play the part of "yes-children" and grow into "yes-men!" Personally these are as big a problem, I believe, as are those who most violently reject all the experience of their elders. Certainly they cannot be counted on to build the Kingdom of God.

This problem of youth's relations to its pastors and masters becomes then, not a problem of youth, but of the parents and teachers. Youth has its problems to solve today, and they are big ones. Young people know it, or at least the best of them know what they face, and they want guidance and constructive suggestion. But—as one student phrased it,—they want not discipline, but sympathy. They know that a society that could debase itself by the slaughter at Ypres and Verdun, that has for ages maintained a double standard for men and women, that turns millions out of work while dozens feast in plenty, is far from perfect, and is perhaps hardly an adequate guide. They seem to feel instinctively in their relations with their elders the truth of that which they do not practice with each other—that love and sympathy, not force and ignorance, are constructive Christian forces. They resent deeply the harsh control of their elders, and the attempt to brand their mistakes with the stigma of former social brands, or as sins against God.

Personally I feel that very often educators as well as parents are seriously at fault. If the pupil feels injustice at home, the school will also be unjust because of a binding contract with the parent. We seek to turn out Christian character by armies of pupils rather than to build individuals into the stature of Christ. By and large there is a premium put upon inefficiency and sloppy methods. It is hard for our college students to be at once popular and earnest in their studies.

So, while the students have big enough problems of their own to solve, I feel that perhaps their biggest problem is in the need they feel to treat cautiously when approaching their elders, who ought to be able and willing to guide them sympathetically; to tread cautiously because of fear that they will be judged by old, very imperfect, and very unChristlike moral and social standards.

By and large our young people ring true. They are seeking for the real values in life. In seeking they are courageous, adventurous. Sometimes their vision is warped and mistaken, due to lack of experience; but usually they are still pliable enough to turn from degrading to constructive ways of life.

Lure of the Convention

By

BISHOP JOHNSON

WE ALL need a change from the monotony of our daily grind. Some seek this relief in the solitude of the open spaces. Others find their solace in travel. Others seek companionship in attending various conferences and conventions. We are all somewhat depressed at this particular time since everyone is hard up, or thinks that he is. As a matter of fact, those who are receiving their regular salaries are really better off than they were in the days of prosperity, for

money will buy more than it did a few years ago.

In looking forward to change and refreshment it would seem as though the General Convention in Denver, opening on September 16th, offered many inducements. If you want the open spaces, Denver is surrounded by them. It is five hundred miles from any other city, and it lies at the foot of the Rocky Mountains into which excursions can be made without difficulty. It ought to appeal to those who love travel. One can go one way and come back another and pass through states which hitherto have been merely names, and see cities which have been previously unknown to you.

If you want companionship the General Convention is the best collection of fine people that we have ever witnessed.

Then there are the debates in the House of Bishops, in the House of Deputies and in the Woman's Auxiliary meetings which one can attend, for the halls are commodious enough to include all who care to be present.

There will be plenty of hotel accommodations for all and there will be interesting gatherings outside the regular meetings, of an inspirational as well as a social character.

Of course it takes an effort to get ready and it costs something to go, but the tourist rates to Denver will surprise you if you will inquire about them at your local ticket office. Besides there are excellent roads for motoring and plenty of tourist camps if you enjoy that sort of thing.

There are few events in my own past which are as pleasant to remember as the contacts made and the ties formed at General Convention. Cincinnati, New York, St. Louis, Portland, New Orleans, Washington each had its particular charm and carries with it a pleasant memory. It was in these places that I learned what the Church is striving to do and how it is achieving it. Attending General Convention is an education in itself and deepens your interest in the Church and broadens your vision of its scope. It familiarizes you with those who are leaders in the Church and so gives a personal interest in those whom you have known about.

One does not have to be a delegate to enjoy all this. In fact if you are not a delegate you will have a better time than if you were, for you will be able to attend whatever sessions you care to, without being tied down to the routine of any one.

Denver is one of the most beautiful cities in the United States. In September the air is cool at night and warm in the middle of the day. The elevation is just enough to be stimulating and not high enough to be dangerous. Why, the Grand Army of the Republic had a reunion here a few years ago and these men of eighty found it delightful. It was not too high for them.

Denver is making careful preparations for our guests. It may be a long trail to get here but we believe you will be repaid for the visit.

Let's Know

By

BISHOP WILSON

NINETY YEARS

I HAVE just been presented with a copy of *the Spirit of Missions* under date of February, 1842. Only ninety years ago and yet how strange it all seems. Bishop Kemper is noted as the Bishop in the Northwest and his modest little jurisdiction is given as Wisconsin, Indiana, Iowa, Missouri, and the northern portion of Indian Territory. What, I wonder, would Idaho, Washington, and Oregon say if that section were denominated "the Northwest" today?

The Rev. R. F. Cadle writes of his work in Wisconsin. He was ministering in and about Racine, Whitewater, and Elkhorn but made his real headquarters in Green Bay, about 125 miles distant. The reason for centering in this last named city was the existence of a beautiful Church building where services had been held just twice in the course of a year and because the parish had the large number of 26 communicants.

The Rev. Benjamin Halsted writes of his efforts at Evansville, Ind. "The field had been so long overrun with the rankest growth of infidelity, that there scarcely appeared to be a spot for the word of truth to take root. Though there was a small number of persons quite anxious for the establishment of regular religious services in the place, yet most of them doubted the possibility of so desirable a measure. The attempt had been made by several other denominations and had failed, and our first step was met by organized infidel opposition. Not a single communicant of the Church could be found, and but two of another denomination."

The Rev. D. Barker writes from Michigan—"Jonesville is a central point in many respects, particularly in regard to the Church in this region; that is, there are many villages around us in which there are Episcopalians. These are waiting and anxiously hoping that they may see the Church established here first and that, in process of time, they may derive aid from us. Jonesville is the most important and the largest village in the county."

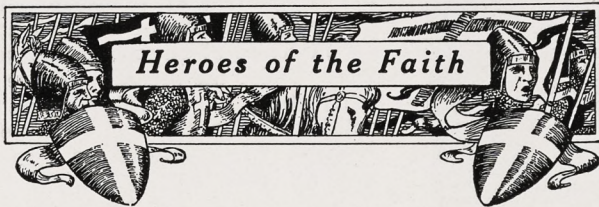
The Rev. J. J. Scott writes from Alabama—"I have observed no difference in the size of the congregations (at Livingston); they are still very respectable and characterized by the usual degree of propriety and decorum during the public services of the Church."

The Rev. Dr. Savage (!) writes from West Africa—"An important feature in the intercourse of the Dutch with the interior of Africa is the obtaining of recruits from the King of Ashantee for the colonial forces of Batavia. After limited service in Batavia they are entitled to their freedom. I saw a company of forty or fifty . . . waiting for the ship, daily expected, to be

transported to their place of service. What awaits them there is known only to a gracious Providence. But, no doubt, some of them will wear their heads the longer for their transportation; for it is with these miserable beings, his prisoners, his slaves, that the King of Ashantee sustains the horrid custom of human sacrifice by which hundreds, if not thousands, fall annually."

The Rev. W. J. Boone writes from China—"The arrogance and presumption of being discouraged in the missionary work for want of immediate success, has lately been very deeply impressed upon my mind . . . Who are we that we should stipulate with our Maker for the wages He will give for our service in China, ere we will heartily and cheerfully give ourselves up to the work?"

Such was the spirit of an earlier generation. Thank God for them—and be encouraged.



MARY ELIZABETH WOOD

By

MARIAN DE C. WARD

MARY ELIZABETH WOOD, whose death occurred at her home in Wuchang, China, in May, was a woman of great ability and charm. A woman of strong will and wonderful determination, and yet lovable and appealing with a childlike quality which was most attractive. She went to China over thirty years ago to be with her brother, Rev. Robert E. Wood, a missionary in Wuchang, and being there she made herself useful by teaching English at Boone School. Her stories of those early days were always amusing and she enjoyed a joke on herself as well as another, but she took her work seriously and was soon reaching out for more.

As a trained librarian her attention was naturally drawn to the needs of the school library and she set herself to enlarge it and increase its value. The story of what she did for libraries in China is a long one and has been told before so that it need only be sketched here. With the approval of the Bishop of Hankow and the President of Boone College (later Boone University and now Central China University), keeping in touch with the Church Missions House in New York and helped by her Chinese colleagues; with financial assistance from an ever-increasing number of friends at home and, more recently, friends of Boone in China; she accomplished the erection of a commodious library building on Boone compound, provided the first modern public library in China, sent two of her advanced students to New York to study library science and with their help founded the first, and until now the only,

library training school in China; and was largely instrumental in developing a library movement which was both the cause and effect of the visit to China of Dr. Arthur L. Bostwick of St. Louis (representing the American Library Association) and the founding of the China Library Association.

It is an open secret that Miss Wood had much to do with the return of the remaining portion of the Boxer Indemnity money to China "for educational and cultural purposes". By going to Washington and interviewing very many Congressmen, she made it clear how great a help to a new and struggling Republic this would be and the influence on international friendship which such an act of courtesy would have. An enduring friendship between the two countries, founded on a better understanding and appreciation of each other, was always a prominent desire in Miss Wood's mind; she dearly loved both with all the strength of her patriotic soul and was a wonderful interpreter of the best in each to the best in the other. For some years now the China Foundation, which controls the spending of the Indemnity money, has granted \$5000 annually to the Boone Library School, which is educating librarians for the whole of China. The influence of men trained under such auspices, as they go out to take charge of educational, commercial and private libraries, can hardly be overestimated.

But with all these great national and international interests Miss Wood had the deepest personal sympathy with the poor and suffering in her adopted land. She was one of the foremost in a group of missionaries who, co-operation with the Chinese, formed the Wuchang Poor Relief Committee and worked for the amelioration of conditions among the very poor in Wuchang, Hankow, and during the summer in Kuling. As no vision was too great for her, so no opportunity for usefulness was too small. Her life was given for others and from her typically New England home on the Boone compound there emanated a kindly spirit which will be sadly missed. Not that she was given to entertainment for the mere pleasure of seeing her friends. To the Chinese student she was always available, but her time was too much taken up by her work to be spent in social intercourse. Whatever helped the cause to which she felt herself divinely called was given due attention; all else had to be cut out. And yet, a more agreeable hostess or guest could hardly be imagined, and whether as a public speaker or as a friend at home the mingling of inimitable humour with matters of deep seriousness which was characteristic of her made an impression which cannot be forgotten. Her influence was far-reaching, for her conscientious devotion to duty, which overcame all obstacles; her enthusiasm for her work and her high ideals for the student; things could not but have their effect on the hundreds of young with whom she had to do. Today there is not a foreign woman in China more honored, none whose work is of more permanent value, none whose self-sacrifice for them is more deeply appreciated by the Chinese than Mary Elizabeth Wood.

Last spring, had conditions been favourable, there would have been celebrated at Boone a triple anniversary: The thirtieth of Miss Wood's arrival in China, the twentieth of the building of the library, the tenth of the founding of the library school. Postponement for a year was necessary and only a few days before the proposed date Miss Wood, after an illness of some

weeks, was called to "go up higher" by the same Master Whom she had so earnestly endeavored in her life among us here. China will mourn her loss and honour her memory. May the Church at home continue to give its support to the work to which she gave her life and help to carry it on in the spirit of fervent devotion which animated all she did.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

IT HAS always been something of a problem to know just what to do with provinces. A couple of them function throughout the year, notably Sewanee and to a degree New England. But for the most part they are merely an excuse for coming together occasionally for a pow-wow with the inevitable resolutions. There is a commission to deal with the matter, headed by Bishop Parsons of California, which has just released a report that is to be submitted to General Convention. They point out that there are two functions for provincial organizations; one to aid the constituent dioceses, particularly in taking over certain kinds of work that can be handled better by the larger unit. The most notable work has been done in the field of religious education. The second task of provinces is to aid the National Council with its program. Here the committee finds that little has been done, since neither the General Convention nor the National Council have delegated the provinces any important tasks.

The committee therefore suggests ways that the provincial organization might be of some help to the National Church. First of all it is the judgment of the committee that some of the duties at present attaching to the office of the presiding bishop might well be delegated to the presidents of the provinces. It would, for instances, seem unnecessary that the presiding bishop should always be present at the consecration of a bishop and even more so at lesser occasions when a diocese, or some gathering of clergy or laymen, desire the presence of a representative of the larger organization of the Church. Relief from some of these duties would enhance the dignity of the office of presiding bishop and give him more time for the more important task of directing, in its various departments, the general work of the Church.

The committee then states it to



EARL RAY HART
Rector at Michigan City

be its opinion that departments of work in each province should have direct representation in the national departments. They point out that department representation that comes up from the field is in general more efficient than when the entire membership is appointed by a central administration. They therefore definitely recommend that the Council be requested to appoint as part of the membership of its department of missions, religious education, social service and the field department, one person in each department from each province, with the persons to be nominated by the corresponding departments of the province.

The committee also gives its approval to an opinion expressed in a report that came out of the first province that "some of the work now being undertaken by certain departments of the National Council could be more effectively handled by the provinces with the same expenditure of money" and that "there is need for a readjustment of the work now

being carried out by the National Council and for a more extensive use of the provincial organization with provision for adequate financial support."

The next recommendation is that the resignation of a bishop within a province be made, and acted upon, by the house of bishops of the province. Under the present practice the resignation of a bishop must be acted upon by the entire House of Bishops. This means either a special meeting, with the loss of time and money, or else that the resignation remain in abeyance for a considerable time.

Finally the committee recommends that a committee on provinces go into the whole question of the number and boundaries of the provinces with an idea of forming units that can function most effectively.

The report is concluded with a summary of provincial activities. The synods, they report, are of value—exchange of experiences and sharing of burdens. But one province, the first, has a full time secretary. The fourth, Sewanee, has three part time workers in religious education. The seventh appropriates \$1200 a year for a young people's secretary, and at the last synod voted to have a part time secretary for religious education. The fourth and fifth provinces support wholly or in part missionaries for the deaf. All of these workers are supported without assistance from the National Council.

The most effective work is done in the field of religious education, with the first and fourth provinces leading. They have conducted training classes, institutes and conferences. Much literature on the subject has been issued. The sixth province has had successful demonstration classes in Church drama, and the fifth province has had the children's crusade which the committee finds to have been a notable bit of work.

It is also pointed out that the

province is the best agency for the organization and control of conferences, with the summer school at Concord, N. H., and the Sewanee Conference given as notable examples.

Also the provincial organizations, the committee reports, have done fine work in the college field. As for social service, it rather appears that the committee had a difficult time in finding anything to put to the credit of the provincial organizations. Committees there are, but it ends about there. They conclude with a brief but eloquent paragraph on finances which says in effect; if you give us no money at all how can you expect us to do any work.

* * *

The Episcopal group conference, held in conjunction with the eleventh national conference on social service convening in Minneapolis, opened its sessions with a dinner at which the Rev. C. Rankin Barnes, acting executive secretary of the social service department of the national council, presided and Dr. Richard C. Cabot, president of the national conference on social service, extended greetings.

In addressing the group of 100 persons representing 25 dioceses, Dr. Cabot said that he had a sense of being at home with the Episcopal group for it represented a distinctive Christian body. "My great desire," said Dr. Cabot, "is that the greatest thing in the world, Christianity, may take possession of social work. Christianity does not have to be socialized for the Gospel of Jesus Christ is social and I urge this group to pledge itself to put the teachings of Jesus Christ into every phase of social service, that it might be christianized."

In presenting the major objectives of the department of social service, Mr. Barnes mentioned first the training of ministers for proper social contact. "This training," said Mr. Barnes, "is being accomplished to a great extent, through the summer school in social service conducted for the past eight years under the guidance of Dr. William S. Keller in Cincinnati, where this year from July 1 to August 30, 28 young men representing 12 seminaries will work under Dr. Keller's personal supervision, in 39 social agencies of the city of Cincinnati, gaining first hand experience in ways and means by which a rector can co-operate with social agencies."

The other project mentioned by Mr. Barnes was the conference for rural workers held at the University of Wisconsin each year and where as a usual thing, one-half of the entire group is composed of Church rural



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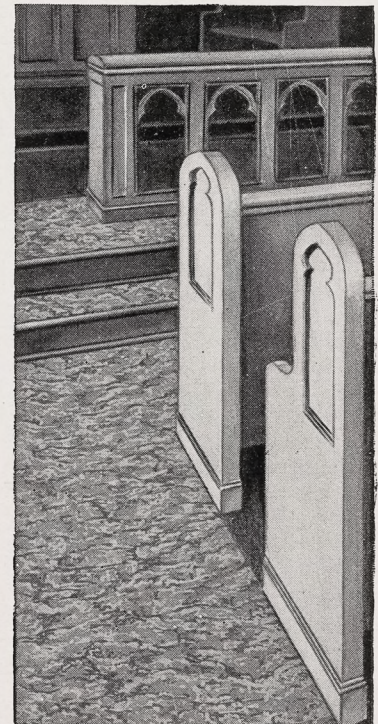
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workers and clergy. The morning sessions are spent in classes pertaining to rural problems; the afternoons in discussions as to how this information has been and can be applied.

Other features of the church program included luncheon on Wednesday, June 17 under the auspices of the Church Mission of Help and the Girls' Friendly Society. The subject was "The Spiritual Background and Motivation which Influence the Behavior of the Abnormal and Normal Girl," the negative presented by Miss Marguerite Marsh, representing the Church Mission of Help; the positive, by the Rev. C. Rankin Barnes, representing the Girls' Friendly Society.

On Thursday afternoon Mr. Spencer Miller Jr. conducted the program of industrial relations and on Friday afternoon Mr. George R. Bedinger, director of public charities of Pennsylvania, spoke on "Spiritual Effects and Values of Community Chests." The Episcopal section of the conference concluded with another dinner on Friday evening.

* * *

Here's a "believe it or not"; at the chapel of the Resurrection, near Aniston, Alabama, a year-old baby and a great-grandmother were baptized at the same service—and the great-grandmother gave her age as fifty-two. Figure it out for yourself.

* * *

Do clergy change parishes too often is a question often asked. In Alabama for instance, there are but nine clergymen who have been at their present tasks as long as ten years.

* * *

The Synod of the province of the Pacific passed real resolutions dealing with the present unemployment situation. After expressing joy that the clergy of the province had been to the front in the administration of relief the resolution went on to say:

"While rejoicing in what has been done to relieve immediate distress and to plan for the immediate restoration of confidence, desires to remind the people of the Province that this necessary service is only of temporary value. The situation as it exists today in America and throughout the world is an indictment of our whole civilization. No society can be called Christian in which, for example, as in this, the richest of all countries, six million people looking for work are through no fault of their own unable to find it. Charity, doles, hastily-organized building plans may relieve distress. They certainly express the spirit of Christian love but that spirit can be adequate-

CLERICAL SKETCHES

EARL RAY HART

DR. HART is a native of Indiana, having been born in Terre Haute in 1890. From high school through university days he was resident at Seattle, Washington. On graduating from the University of Washington he practised law for a short time. Then when his family moved to Pittsburgh, Pa., he entered the business world, being the member of the working force of a large steel concern. Deciding to enter the ministry he entered the Western Theological Seminary in Pittsburgh. Graduating he was ordained deacon in 1923 and priest the following year by Bishop Alexander Mann. He was first the rector of St. George's, Pittsburgh, later the rector of St. Alban's, Toledo, and at present is the rector of Trinity Church, Michigan City, Indiana, which is the largest parish in the diocese and where Dr. Hart is doing a notable work.

ly expressed only by the determination that this injustice shall be done away with, together with the selfish indifference and avarice which are its ultimate source.

"Our industrial system breaks down at the point which to the Christian is of supreme importance—the welfare of the vast multitude of the workers. The Synod believes that heavy responsibility rests upon

Christian leaders in business and industry to study and understand, in the light of Christ's teaching, the principles upon which rests our present social order. We believe that they and all the millions of Christian men and women involved directly in the industrial system should take their part in the attempt to Christianize that system. Especially does this responsibility rest upon the privileged classes.

"Complacency should have no place in Christian thought. We call upon clergy and laity alike to use the present tragic opportunity to help the world forward to a juster and more Christian social order."

* * *

At a luncheon of laymen held recently in San Francisco there was a good deal of interest shown in a movement to have the word "militant" restored to the Prayer Book. It was rather generally felt that the Church is not militant enough and that it helps to be reminded that we are supposed to be a militant organization.

* * *

The convocation of the district of South Dakota was held at Aberdeen, June 14-16. One of the features of the convocation was a conference of laymen and another of clergymen on the day before.

* * *

Mr. Urbain Ledoux, known in New York as "Mr. Zero," whose "Tub" in the Bowery is a place where the unfortunate get their coffee and bun, took a flock of clergymen and social workers in hand the other day and showed them the other side of life. He also shocked some of them a bit

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with his lecture. For one thing "Mr. Zero" told these folks, most of whom, being Methodists, feel rather strongly on the subject of strong drink, that prohibition was a curse. "It has killed the spirit of the men down here and has put poison in their bodies. For every saloon in the old days there are a hundred speakeasies today." He also said that the churches are lazy. "They aren't doing a stitch of work. There are 1200 churches in the city and they don't touch the real suffering."

What amazed the visitors most was the miraculous way in which "Mr. Zero" produces meals for five cents. After answering many questions and describing his methods, Mr. Ledoux said he would give any one of the party \$5 to eat as much as five cents worth of the stew which he has prepared daily for the unemployed. There were no takers.

* * *

Executive Secretary John W. Suter Jr. told a conference of church workers at Union Seminary the other day that many people regard their clergyman as a sort of public entertainer.

"Much that passes for public worship is not that at all," said Dr. Suter, "for too often the minister does all the worshiping while the congregation remains passive."

Criticising this attitude, Dr. Suter said that the "people in the pews listen, watch, exclaim, in fact exhibit all the characteristics and enjoy all the sensations of an audience. They are being entertained, perhaps improved, in what is an auditorium rather than a church. If the sermon does not go well they blame the preacher just as they would an actor or a concert singer for a dull performance."

* * *

This is something new; the Rev. D. R. Clark, Negro rector of All Saints, Saint Louis, is to represent the diocese of Missouri as a deputy at the coming General Convention. Why not? Of course, why not.

* * *

Christ Church, Winnetka, Illinois, has created a new church job—that of parish house supervision. They have a fine new building there. The other day the rector, the Rev. E. Ashley Gerhard, announced the appointment of Mrs. Eloise Wortley to this office. She comes to it after fifteen years' experience in community and social service work in Winnetka.

* * *

The Rev. E. J. Randall, executive secretary of the diocese of Chicago and the Rev. G. Carleton Story were

the speakers at a meeting of the southern deanery of Chicago, held on June 21 and 22, at LaSalle.

* * *

There is a race on in the diocese of Bethlehem between the men and the women. Each group has agreed to raise cash for a teachers' cottage at Voorhees Industrial School in South Carolina. Of course it is just as you supposed; the women had two thirds of their fund raised before the men even started. As one poor man put it; "The men have been kept so broke by bazaars that the women stage to raise their fund that there hasn't been anything left for ours.

But we will get there before the end of the year."

* * *

Mr. Henry A. Guiley, graduate of Lafayette and the General Seminary, was ordained deacon by Bishop Sterrett on the 13th at Trinity, Easton, Pa. The Rev. Dr. B. S. Easton, professor at the General, was the preacher. Mr. Guiley is to become the curate at St. Ann's, Brooklyn, the first of September.

* * *

Conditions in Iceland, Scandinavia and Russia was the subject presented by Mr. Graydon of Boston in a talk the other evening before the Church

A LETTER

"BEFORE being asked by a friend to send in my first subscription to THE WITNESS I was very inactive in a Churchman. Having moved from one section of the city to my present address, without transferring my church membership, I had not been a regular attendant at any church for almost ten years. Soon after I started to read THE WITNESS it occurred to me that I was falling short of my duty. I took steps to have my transfer made and have been a regular attendant and contributor in my parish ever since."

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Club of Connecticut, meeting in New Haven.

* * *

The Rev. W. R. Sewell of Christ Church, Susquehanna, Pa., has accepted a call to St. James, Pittston, Pa., effective September first.

* * *

Trinity College, Hartford, held its commencement over the week-end of June 13th. Associate Justice Owen Roberts was the speaker at the open air service, with the sermon preached by the Rev. Louis Washburn of Philadelphia, a Trinity alumnus. Dr. Washburn deplored mass production in education and predicted that the youth of today would salvage civilization.

* * *

Possibly some of you may think that we are rather silly over this German debt business—that they should be made to pay and pay and pay. If that is your opinion you may be interested in this editorial which appears in the current number of *Christendom*, the quarterly journal of Christian sociology which is published in England.

“In the Reduction of the Cost of Production Game, or what has been called the International Race to Starvation, it would appear that Germany has got ahead of this country. An article by Evelyn Sharp in the *New Statesman and Nation* tells us that the Germans are nearly as hungry now as they were in the post-war crisis. ‘Social and welfare experts say that a year at the present rate of living will bring the average physical standard down to the worst post-war level.’ Neither wages nor ‘doles’ are high enough to enable workpeople to live at more than a bare subsistence level; salaries have been cut till the middle classes also are hungry. ‘National economy’ too is in force. Culture-loving Germany has cut down its grants to music and the drama, and to adult education; the age limit for continuation schools has been cut down, the size of classes in the elementary schools is being increased, and equipment is ‘axed’ to such an extent that it is becoming a question how children are to be taught without books and pencils. Surely if ‘economy’ is the right cure for ‘unemployment’ Germany should have none. Yet Miss Sharp mentions merely as one example a school in an industrial town where sixty per cent of the children had unemployed parents. In fact, the German unemployment figure in February was 5,042,000. Nor does the effect on the national morale seem to compare well with that of our demoralising dole. German teachers will tell you

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that the children are too nervous and irritable to be taught, while their elder brothers of a changed Youth Movement go about with revolvers instead of guitars in their hands and political invective instead of folk songs on their lips.”

* * *

Bishop Gilman of China was the speaker at the annual meeting of Yale-in-China held in New Haven on June 14. The Rev. Anson Phelps Stokes gave a summary of the work that has been done there during the past year.

* * *

Bishop Lloyd, who is the chairman of the board of trustees of Kuling School, China, reports that at a meeting of the board held this month it was definitely decided that the organization should be kept intact, and that the school shall be reopened in the autumn, either at Kuling or in temporary quarters in Wuhu. He also announces the resignation of Mr. Stone as the head of the school. He has become the head of Iolani School, Honolulu. It is hoped that they may find a successor as competent and one as familiar with conditions in China.

* * *

There is an organization for young men of the Church, the Knights of Saints John, founded by the Rev. F. M. Wetherill of Philadelphia, which should be more generally known. The aim of the order is to reach the youth of the Church and to win them to her worship and work.

So many organizations bring the boys and young men about the church; but this brings them inside. Initiations, installations, tests, and degrees of knighthood in many cases are held within the church. The knights cultivate the better side of the "gang spirit" in the church.

The manual for the order has just recently been revised. It contains a chapter on "Things To Do". These hold the boys' interests through the 'teen age to manhood. The constant competitions and awards carry the

young men along with a fine diversification of activities and devotions. The order is particularly attractive to those boys who have grown up beyond the years when they wish to meet at the church and run away hiking for a day or a week-end. Yet it makes use of camp craft and athletics, scouting and out-of-door hobbies.

By a succession of degrees based on the New Testament the Knights of Sts. John creates loyal and well informed churchmen. It affords splendid opportunities to have the young manhood of the church and community worship within the church frequently in a corporate body, and to receive their communions in that manner if desired.

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not have to run after them to keep them busy. The order is so constructed that they follow up their rector to see what he wants done, and they do it with zest and pride; advancing themselves in their honorary degrees in that manner. If four young men are willing to be a degree team to give initiations they can begin a lasting good to their parish and themselves.

* * *

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the diocese of Chicago gathered on Thursday last at Doddridge Farm, near Libertyville, to honor their bishop on the first anniversary of his consecration. There were conferences, featured by both informality and frankness, and there was a lot of recreation which seemed to be equally enjoyed. It is Bishop Stewart's hope to make this party an annual affair.

* * *

Fifty business men of Chicago gathered over the last week-end at Twin Lakes, Michigan, for their third annual forum. This year they discussed the absorbing topic of how they might apply the principles of Christianity to their business lives. The new bishop of Minnesota, Bishop Keeler, was the leader. This forum, a very lively affair, was started by Mr. William F. Pelham, an on-the-job layman of the diocese.

* * *

The diocese of Western Michigan observed the 50th anniversary on June 14 of the ordination of the Rev. James E. Wilkinson. Service at the Cathedral, with greetings to the honored one from Dean Jackson and Archdeacon Vercoe, and a sermon by Bishop McCormick. Then a luncheon with speeches and presentation of gifts to both Dr. and Mrs. Wilkinson.

* * *

The Rev. Chester L. Hulst was ordained priest and Mr. Thomas H. Carson was ordained deacon, by Bishop Mann on June 13th at Christ Church, Indiana, Pa. A large number of the ministers of the city were present in addition to the diocesan clergy. The sermon was preached by the Rev. William Porkess, who since becoming the rector of St. Stephen's, Wilkinsburg, Pa., has had five men from his parish enter the ministry. Both of these young men graduated this year from Berkeley.

* * *

For six years the Church Army has been at work in this country. Today they have thirty men at work in sixteen dioceses, stretching from Connecticut in the east to Utah in the west, and from South Dakota in the north to Texas and New Mexico in the south. The sort of work being done by these men is the most difficult imaginable. Not jobs in well established parishes, but visiting in rural hamlets and isolated places; taking over abandoned churches and bringing them to life again; seeking the wayward and bringing him back to the fold. These men are paid ten dollars a week for their work. They sleep in whatever quarters are offered them. It is throughout an unselfish ministry which one would

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think might appeal to the imaginations of Church people.

The other day I went to a ball game with Captain Mountford, the head of the American Church Army. He did not want to go—too busy he said. "Oh come on. I'm busy too. It will do us both good." On the way to the park I asked him what he was to do during the summer, and what summer conferences he was to take in. "None this year I am afraid. I have been compelled to cancel all engagements to allow me to go out, hat in hand, and beg in order that our work may go on. At the moment we have a bank balance of less than twelve dollars."

The ten dollars a week for each of these thirty men depends upon the success he has in raising funds—raising funds when a man of his power ought to be doing more important things. If you are not familiar with their work write to Captain Mountford at the Church Army headquarters, 416 Lafayette Street, New York. He will send you information about it. After reading it I am sure you will wish to do something to help carry them through the summer.

* * *

Bishop Johnson of Colorado has spent the past three Sundays at Gethsemane, Minneapolis, his old parish. It is at the moment without a rector, but is soon to have the Rev. Austin Pardue.

* * *

The executive secretary of the diocese of Central New York has made an unusual record in issuing the Journal of Convention within five weeks of its closing session. Most diocesan journals are issued so long

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Catalog: Rev. Edmund J. Lee, D.D.
Box W, Chatham, Virginia

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after the meeting of convention that they are useful as recording history, rather than giving information of news. The convention of Central New York was in session May 16th

and the Journal of Convention was in the mails June 13th.

In spite of the serious depression, which has been felt to an unusual extent in some of the cities of Cen-

Services of Leading Churches

Cathedral of St. John the Divine New York

Amsterdam Ave. and 111th St.
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Sundays: 8 and 11 A. M.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

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Fifth Ave. and Ninetieth St.
Holy Days: 7:30 and 11 A. M.

The Transfiguration, New York

"The Little Church Around the Corner"
1 East 29th Street
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 a.m. (Daily 7:30)
11:00 a. m. Missa Cantata and Sermon
4:00 p. m. Vespers and Adoration
Thurs., Fri., and Saints' Days,
2d Mass at 1

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays:
8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

Gethsemane, Minneapolis

Rev. Austin Pardue
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri. and Holy Days.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays. 10.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday,
10:30.

St. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Charles E. McAllister, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago out
at Main, one block east and one north.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Summer Schedule
Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:00 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

St. Philip's Cathedral

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Atlanta, Ga.
The Rt. Rev. H. J. Mikell, D.D., Bishop
The Very Rev. Raimundo de Ovies, Dean
The Rev. William S. Turner, B.S., Canon
Services
Sundays: Holy Communion 8 a. m.
Church School: 9:30 a. m.
Second Celebration and Sermon: 11 a.m.
first Sunday in each month.
Morning Prayer, etc., and Sermon: 11 a. m.

tral New York, the financial statements show a steady gain, with receipts of nearly a million dollars for the year. Parochial statistics show 32,363 communicants, with Church School enrollment of 10,599, confirmations 1,519, Baptisms 1,241. There are 115 clergy, with 10 candidates for Holy Orders and 16 postulants.

* * *

Announcement is made from the office of the presiding bishop of the appointment of Miss Mary E. Ladd, as director of Windham House, New York City, in succession to Miss Adele Lathrop, who is resigning after a notable service of three years as head of this student residence adjacent to Columbia University, New York, for women students who are preparing at Columbia and other New York educational institutions for Church work. Windham is one of the memorials to the late Presiding Bishop, Daniel Sylvester Tuttle, which was made possible by the Woman's Auxiliary of the Church. In the three years of its existence it has admirably met the need which prompted its foundation.

Miss Ladd, the new director, is a sister of Dean Ladd of Berkeley, and comes to her new post after long service as principal of St. Mary's School, Concord, N. H.

* * *

The deans of our theological seminaries, through a committee headed by Dean Bartlett of Philadelphia, have submitted a request to the National Council that they aid the native clergy of our mission fields who wish to come to the States for study. They point out that at the present time the financial burden is placed entirely upon the seminaries. They are prepared to continue giving them board, lodging and tuition. But they do feel that the National Church should bear the expenses of travel and also take care of the clergyman's family at home when there is one. They base their cause on the very generally accepted principle that the progress of the Church, abroad as well as at home, hinges upon the effectiveness of its ministers. They therefore argue that the wisest investment of missionary funds is in the increase of the effectiveness of the missionary for his task.

* * *

The diocesan Summer conference of West Virginia, was in session at Jackson's Mills, a boyhood home of "Stonewall" Jackson, last week. Miss Helen Wharton, director of religious education, was the central figure in this annual and successful event. Registrations were overflowing long

before the opening day. The diocese is fortunate in having the help of a number of Church Army captains for some months, and they are rendering splendid service at the conference.

* * *

The choir of St. Stephen's, Romney, West Virginia, was invited to broadcast the other day. They did the job so well that they have been invited to broadcast once each month.

* * *

Bishop Wing of South Florida delivered the baccalaureate sermon at Rollins College. Then President Holt of Rollins came over to the Cathedral School and delivered the commencement address.

* * *

Speaking before the Lay Readers League of his diocese, Rhode Island, Presiding Bishop Perry said that the Church must concern herself with

the three problems of unemployment and poverty, national defense and world peace, and the world court. This laymen's organization, incidentally, is working out a plan of providing clergymen with layreaders during their vacations, at no cost.

* * *

Over in Long Island the other day about twenty Church school leaders got together for a supper conference. Each one related the one outstanding achievement of the year in their school. Stimulating and helpful. In fact a grand idea.

* * *

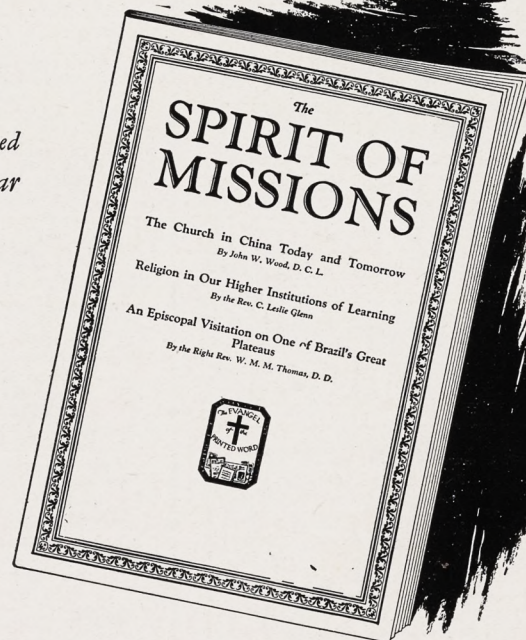
A beautiful stained glass window, the work of James Powell and Sons (Whitefriars) was dedicated recently at St. Andrew's, Mount Holly, New Jersey.

* * *

St. Paul's, Syracuse, has just celebrated the 107th anniversary of the founding of the parish.

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