

The **WITNESS**

CHICAGO, ILL., SEPTEMBER 18, 1930



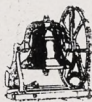
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THE WITNESS

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RELIGION FOR LAYMEN

By

BISHOP JOHNSON

THERE is a great deal of current literature which is critical of the Christian religion. It has the easy task of comparing our poor performance with perfection. As a rule it puts in no glass but is content to break the windows already in, claiming that the glass is imperfect. As Saint Paul says we see through a glass darkly, but that seems preferable to not seeing at all. As a matter of fact in an evolving world the only comparison that is worth while is one which measures growth and compares what is with what has been.

One admires the centurion. He was a layman who used common sense in his religious life. There wasn't much in the religions of his day that was admirable. The Roman people were given to superstition, idolatry and skepticism. In looking around for a way in which to express his religious faith he ran across Judaism. Even that was not very inspiring, as the Gospels indicate, and the Jews were most unpopular in the Roman Empire, yet the centurion did the sensible thing. He accepted Judaism as the best religion that he could find and did something to make it a better religion than it was. He might easily have excused himself from participation in the Jewish church on the ground that the high priests were grafters, the Pharisees hypocrites and the Saducees timeservers. But if he had thus sidestepped his conscientious duty on the ground of other men's sins he would have failed to receive our Lord's commendation. We might as well follow his example and lay down certain fundamental principles for the guidance of our religious conduct.

I WOULD set down as the major premise of religious life that we believe in a good God, who, in spite of much that we cannot understand, will appreciate, approve and reward human effort which persists in seeking Him in spite of local failures and of general perplexities. "To him that overcometh will

I give" is the principle that permeates the Gospel. If there were no bewilderments there would be nothing to overcome, and if there were no realities there would be no perversions of truth. Every error in life and doctrine is the perversion of something that is real. We cannot pervert nothing. The fact that there is much error is a sign that underneath it all there must be some truth.

Instead of saying, "Because there are so many hypocrites I will not seek the truth" one ought to say, "Because there is so much hypocrisy I must be very real and seek the truth most conscientiously." That must have been the principle that governed the centurion, and St. John would never have excused himself from the service of his Master because Peter was inconstant and Judas was a liar. It is a poor soldier who justifies his own inaction on the ground that other soldiers are cowards. One suspects with some degree of reason that his own valor is also lacking.

I WOULD set down as the second premise in my effort to follow truth that we must expect to find the way of life difficult rather than comfortable. There is nothing in the life and teaching of the Master to indicate that the way is easy and the progress is comfortable. His whole life was a persistence in well doing in spite of the fact that His Father's house had become a den of thieves, that His Father's ministers had misrepresented truth, and that those who were most vociferous in their claims of rectitude were the greatest shams of earth. It is through much tribulation that we enter our kingdoms, whether in this world or the next. No one expects to accumulate a fortune, to master a profession or to achieve success in any line without overcoming many unpleasant obstacles arising either from our own inertia or from the opposition of other men. Let us then accept His invitation to follow Him as we would expect to receive much tribulation if we were to enlist in any

army. The test of a good soldier lies in his ability to meet adversity.

I WOULD set down as the third principle in seeking truth that my own inertia and innate perversity would probably be greater obstacles to success than the meanness of my neighbor or the wickedness of my enemies. Christ does not call upon you to be experts in detecting the sins of others but rather to become experts in confessing your own faults and in learning how to overcome them. One always may assume that wherever a man is dexterous in exposing the faults of others that he himself is quite familiar with the offenses that he uncovers. An honorable person is susceptible to being cheated just because he is ignorant of the schemes of the trickster. His protection lies rather in the fact that he is not attracted by the kind of a man who would be guilty of deception. Send a thief to catch a thief is good psychology just because an honest man is unfamiliar with chicanery.

After all it is your own soul that is involved; your own future that is at stake; your own integrity that matters most. "Seek and ye shall find." But in seeking be prepared to meet with many difficulties and perversities. The test of your manhood will not be evaluated in the sins of other men but rather in the patient perseverance of your own soul.

This is the first of a series of articles for lay communicants.

Let's Know

By

BISHOP WILSON

SAINTE CHAPELLE

TOURISTS appear to have discovered Sainte Chapelle here in Paris. Ten years ago few of them seemed to know anything about this little gem of Gothic architecture. If you mentioned it to them they were likely to ask, "Saint whose chapel?" But now it has acquired a place on the regular tours of the city and everybody is becoming used to it.

Yet it has been there these many centuries; in fact ever since the middle of the thirteenth century. It is on the island in the Seine river, the oldest part of Paris. It was built by Saint Louis about 1245 as a shrine for the "Crown on Thorns" and a fragment of the true cross which were sent to that lofty-souled crusader from Constantinople toward the close of the crusading period. Those more-or-less relics are now housed in Notre Dame Cathedral nearby and Sainte Chapelle itself stands simply as an architectural monument which is seldom used for purposes of worship. In the old days it was quite a place for royal marriages and during the world war many memorial services were held in it.

It is very different from most churches or chapels. In fact it is higher than it is long. After seeing huge

cathedrals one finds its size rather disappointing. But its beautiful lines, both within and without, its graceful spire and (what has always impressed me most) its proportionately enormous expanse of windows, all make it unique in the world of Gothic.

Really the structure consists of two chapels, one above the other. The under-chapel was for the servants while the upper one was for the royalty. There is a staircase connecting them. A curious little recess was built for Louis XI where he might worship without being seen. If it had been Saint Louis who had done this we might be sure it was for reasons of spiritual modesty; one hesitates to attribute a similar motive to his successor.

At any rate it is a very beautiful building, rather overshadowed in the public mind by the nearby magnitude of Notre Dame, yet, to my mind, relatively a finer piece of workmanship than the cathedral itself.

And while we are speaking of churches in Paris we have no reason to be ashamed of our own American Pro-cathedral of the Holy Trinity. It is another splendid building, beautifully finished, and ennobled with the famous battle cloister which is a tribute to the Americans who came to France in fighting form during the world war. I worshipped there on a recent Sunday morning. The size of the congregation and the heartiness of the service dissipate any idea that all American tourists leave their religion at home for the duration of a trip abroad.

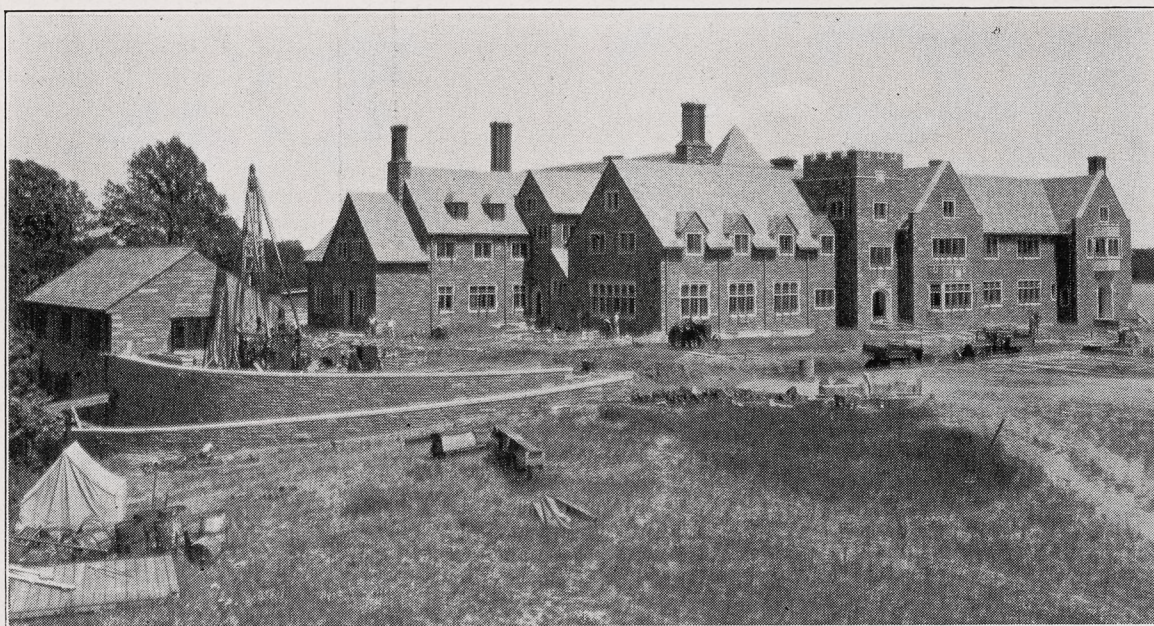
A Book Review

CHURCH SCHOOL ORGANIZATION AND ADMINISTRATION, by Leon C. Palmer. Morehouse Publishing Co., 1930. pp. 205. \$2.00 cloth, \$1.25 paper.

Mr. Palmer's book of ten chapters has a brief history of the development of Church Schools and is a guide in the organization and administration of Week-day and Vacation Church Schools as well as regular Sunday sessions. This book will be found very useful to superintendents whether lay or clerical. It touches the needs of our average school. Its chief value lies in that it gathers up in a very practical way the results and experiences common to many leaders in the field and presents them in a clear and interesting manner to those who are seeking guidance.

Many a well trained teaching staff has been handicapped by a superintendent who was not trained or did not put the welfare of the school first. If these well-meaning superintendents would follow the suggestions set forth in Mr. Palmer's book, "they would have a larger vision of their task and firmer grasp of its practical details." In the field of Pre-school and Parent Education we are advancing so rapidly that we have gone beyond the limits of this book. For Normal Schools and Summer Conferences, this book would be an excellent text. It is well written and is a valuable addition to a school library.

Margaret K. Bigler.



SAINT ANDREW'S

A New Church School in Delaware

By

WALDEN PELL 2nd

Headmaster

MINDFUL of the limitations of the present opportunities for a Church education, and desirous of establishing a strong Church boarding school to serve the diocese of Delaware and the surrounding regions, as well as the country at large, a group of Wilmington and Philadelphia men, headed by the Right Reverend Philip Cook, Bishop of Delaware, and including A. Felix du Pont, Allan J. Henry, the Honorable Richard S. Rodney, J. Thompson Brown, Walter J. Laird, Caleb S. Layton, and John O. Platt, conducted a survey of available sites, selected an extensive farm property along one of the finest fishing grounds in Delaware, and as the Episcopal Church School Foundation, Inc., founded St. Andrew's School. This site, near Middletown, includes 350 acres of farm lands, and extends from Noxontown Lake, one and three-quarters miles long, to Silver Lake, three-quarters of a mile long, with ample shore line on each. The building has been located on a point jutting into Noxontown Lake. Designed by Arthur Brockie's Philadelphia firm, the main building, with its subsidiaries, a garage and master's cottage, express in its modified Gothic and warm harmonious stone-work the chaste simplicity and the ancient dignity of our religious heritage.

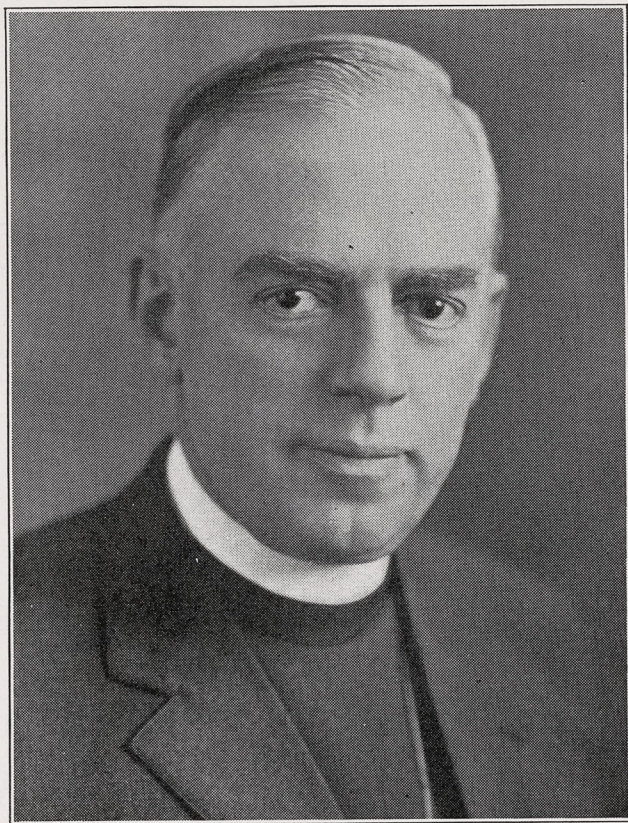
The construction throughout is of the most modern fire-proof type. The Turner Construction Company has interpreted the architect's designs into a masterpiece of building, from the pipe connections to the detailed carving of the mantels. The woodwork

throughout is of fumed oak, and the treatment of floors, stairs, and furniture has combined considerations of terrific wear and great beauty.

THERE is no lack of adequate boarding schools to prepare boys academically for college, and St. Andrew's was not founded on the assumption that there is such a lack. It was founded to supply a want of definitely Christian education at a cost within the reach of the average professional income. Its founders believe that not only well-educated clergy but also well-educated parishioners are to be striven for mightily. They will not be content with any ordinary scholastic standards for St. Andrews. But they are more concerned with spiritual values.

Special emphasis will be put on the courses in sacred studies. These will occupy two regular classroom periods a week for every boy, and will be conducted in all respects as the other courses, with examination, marks, and a carefully planned curriculum. There will be a year of introduction to the more outward aspects of the Church and the elements of its founding and history. Two years at different ends of the course will be devoted to the life of Christ, so that He may become as real to the boys as the scholarship and devotion of all the ages can make Him. The Bible will be covered in another year, and Church history in another.

The best learning comes from doing, and outside the classroom the school will be encouraged and in-



BISHOP COOK
President of Trustees of St. Andrew's

structed along two lines which naturally converge in every good Christian. These are the line of communion with God, by which we receive His counsel and ghostly strength through the channels of sacrament, prayer, and meditation; and the line of expressing the grace that is given, in active love of God and our neighbor, through the channels of daily life, and especially through a genuine love for the Church and a loyal participation in her programs, services, and expansion.

The Church both as she is and as she ought to be will be presented to the boys. They will learn by first hand experience on the vestry of the chapel what a vestryman of a church is called upon to do. They will contribute to the budget of the church by the same sort of systematic offering that is used in their parishes. Their aid will be enlisted wherever there is missionary work they can do.

IN THE corner stone was placed a sheet of paper on which was written: "The teaching and conduct of the School will be based on the Christian religion." That may seem obvious and to be taken for granted until you think on it deeply. Then it may come to mean a great deal.

For instance: in the conduct and teaching of a modern school one is confronted with a certain necessity of choice between the old-fashioned and the progressive methods of teaching. The progressive methods are plausible and attractive; the old-fashioned methods have mainly produced what learning exists among us. What criterion have we in choosing be-

tween them? If the teaching of the school is to be based on the Christian religion, we have the Christian religion as a criterion of educational method.

Let me illustrate further: there is this matter of the "passing mark." The passing mark has cursed our education for a long time, and progressive education has gone gunning for it. The concept of the passing mark squares with the old Jewish idea of the Law, of the performance of a certain minimum of "good works." But Christianity superseded this idea and said "be ye perfect." The only passing mark that squares with Christianity is 100%. Complete mastery of a subject, then, so far as it reasonably can be mastered, is a progressive ideal that we shall adopt.

Progressive education encourages individual attention to pupils. Christianity stresses the importance of the individual, and at its best refuses to rest until it has found the one lost sheep. At this point, too, the Christian criterion justifies the progressive theory. In some of its phases progressive education succumbs to the temptation to let masters out of routine work that formerly fell to their lot. Insofar as it throws responsibility on the boy in advancing measure, progressive education finds justification in the independence of true Christian character. But insofar as it merely lets masters out of carrying the Cross of hard work, attention to detail, and labor with the laggard, we repudiate it.

THE theory of discipline especially is subjected to an acid test by the Christian standard. Expedient unfairness is ruled out immediately; so is arbitrary and automatic punishment; punishment wherein master and boy, offended and offender, both suffer becomes the ideal because it embodies the redemptive power of the Atonement. Most offenses, when quietly talked over, cease to become problems, as a sin confessed loses its sting. Accordingly we plan that each boy shall have his faculty advisor, whom he will be encouraged to make his special confidant and friend.

The content of the school course will not vary greatly from the usual subjects. The definite requirements of the college entrance examination board exert their conservative influence here, whether one likes it or not. Eventually there will be five forms, from the second, corresponding to the eighth grade, to the sixth, from which boys graduate to enter college. This year we are starting with the second and third only, and they will include boys from 12 to 15 who are scholastically and otherwise qualified.

The tuition at St. Andrew's would have to be from \$1300 to \$1400 were it not for two factors. One is the payment of the master's salaries from endowment. The other is the scheme of "self-help." I prefer the name "job-system," but whatever you call it, it amounts to this: After breakfast every boy makes his bed and has a definite cleaning or sweeping job to do. Some of these are repeated after lunch, a very few after supper.

Each week the "job-list" rotates. A boy may be one of the sweepers in the dining room one week, work on the grounds the next, have the care of a class

room the next, and sweep a corridor the next. In this way a corps of maids is eliminated and a substantial saving effected. This has been demonstrated at Kent, South Kent, and Lenox, where anyone can see this system working full blast.

An even greater benefit has been demonstrated, however, in the effect of the job system on the whole attitude toward life of the boys who have carried it out. Here is an equivalent of the old-time "chore," with a tremendous added advantage of being a corporate task, each part of which has to be performed quickly and thoroughly for the common weal. A boy who is selfish or lazy or sloppy or grudging is soon shown up. He flounders at first, but he is not allowed for long to do less than his share. The tousled second former who forgets to wash the blackboard becomes in a few years the all-seeing praefect, heaping reproach upon the equally tousled inheritor of his ancient delinquency.

AT THIS stage one can only dream of what St. Andrew's will be, a God-centred community, where life will be simple and hard-working in gratitude for the fineness of the buildings and equipment that have been lavished on it. But the faculty has been engaged, the buildings completed, the furnishings ordered, and a number of keen boys from Connecticut to Virginia has been enrolled. So many of its elements are substantially in existence, that this dream has become ineffably real.

Emulating Athene, St. Andrew's proposes to spring full-armed from the head of our common American and Christian heritage. Yet no school can begin with everything a school should have because the most important things of all cannot be bought or made to order. We shall try to seek first the Kingdom, that these things may be added unto us.

What's the Use *A Study in Liturgical Origins*

By

IRWIN ST. JOHN TUCKER

PROCESSIONAL CANDLES

A PRIEST stopped off between trains at the town where I was teaching pageantry in a summer school to ask about processional candles. He said he had come from a western missionary parish where they had no such things to a Central Western one where they had, and he did not know what to do with them.

"I have read all the books I could find on liturgics," he said, "and they all tell me different things. One book says, 'you must do this.' The other says, 'that is the one thing you must never do.' How can I decide?"

So this is what I told him. Every liturgical custom has a utilitarian origin. Processional candles are carried at the head of a procession primarily so as to

pick out the way in the darkness. A man with a lantern naturally goes ahead of the persons who follow. Therefore the two processional candles, if used at all, should go at the head of the procession. If a cross is carried, it should go either between or behind them, and never in front of them. The reason is plain. If the crucifer goes ahead of the lights through a dark corner, he is likely to stumble. It is a case of the blind leading the blind.

My visitor was greatly interested. "Do you mean to say," he said, "that there is a utilitarian origin for every liturgical custom? That is the one thing that none of these books on liturgics ever hinted."

That is why I am advocating, as the guide for usage in our church, the grand old rubric of enlightened common-sense.

Peace and War *A Lambeth Conference Resolution*

WE AFFIRM that war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ.

We welcome the agreement made by leading statesmen of the world in the names of their respective peoples, in which they condemn recourse to war for the solution of international controversies, renounce it as an instrument of national policy in their relations with one another, and agree that the settlement of all disputes which may arise among them shall never be sought except by pacific means; and we appeal to all Christian people to support this agreement to the utmost of their power, and to help actively, by prayer and effort, agencies (such as the League of Nations Union and the World Alliance for Promoting International Friendship through the Churches) which are working to promote goodwill among the nations.

We hold that the Christian Church in every nation should refuse to countenance any war between nations solemnly bound by Treaty, Covenant, or Pact for the pacific settlement of international disputes, in regard to which the government of its own country has not declared its willingness to submit the matter in dispute to arbitration or conciliation.

We believe that the existence of armaments on the present scale amongst the nations of the world endangers the maintenance of peace, and we appeal for a determined effort to secure further reduction by international agreement.

We believe that peace will never be achieved till international relations are controlled by religious and ethical standards, and that the moral judgment of humanity needs to be enlisted on the side of peace, and we therefore appeal to the religious leaders of all nations to give their support to the effort to promote those ideals of peace, brotherhood, and justice for which the League of Nations stands.

Believing that peace within the nation and among

the nations is bound up with the acceptance of Christian principles in the ordering of social and industrial life, we re-affirm the resolutions (73-80) of the Lambeth Conference of 1930, which deal with that subject. While there is in many countries an increasing desire for justice and therefore a growing will to peace, we are still faced with grave social and economic evils which are an offence to the Christian conscience, and a menace to the peace of the world. All these evils call for the best scientific treatment, on international lines, and also for a practical application

of the principle of united service and self-sacrifice on the part of all Christian people.

We recognize with thankfulness the efforts made by the League of Nations to control the drug traffic, and call upon all Christian people to pray and to labor as they have opportunity that measures may soon be devised, both by national and international action, which will effectively limit the production, manufacture, and sale of dangerous drugs, particularly opium, cocaine, and their derivatives, to the amounts required for scientific and medical purposes.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

ANOTHER secretary at the Church Missions House has resigned; this time one of the head men, Chauncey E. Snowden, executive secretary of the field department. His resignation becomes effective November first when he becomes rector of St. Paul's, Overbrook, Penna., succeeding the Rev. Joseph Fort Newton. Dr. Newton, as you know, is now the co-rector of St. James Church, Philadelphia, with Dr. Mockridge. Dr. Snowden has been the secretary of the field department for several years, succeeding the Rev. R. Bland Mitchell. He has made a real contribution to the national work of the Church, carrying on the work of his department in a highly efficient manner. Official publicity from the National Council (which I have been told by powers-that-be I would do well to string along with on such cases) states that the reason for the resignation is Dr. Snowden's desire to return to pastoral work and that he is leaving the Church Missions House with a feeling of keen regret in ending a most happy relationship.

* * *

The few bishops returning from Lambeth who have had things to say about the Lambeth Conference resolutions have been rather strong in their condemnation of the resolution on Sex and Marriage, published here a couple of weeks ago, which takes up, among other things, the subject of birth control. Not so Bishop Stires, who returned from Europe last week.

"If there is any subject upon which the church and science should unite, it is birth control," said Bishop Stires. "It will safeguard effectively the health and mental and economic conditions of many families. It is warranted in cases where the father is out of work, where the physical condition of the parents is poor and in such cases where there is a suc-

cession of babies each year and where the mother is too weak to take care of those she already has.

"The report of the conference on birth control criticizes most emphatically the refusal to bring children into the world for selfish reasons. In the report the subject has been treated with greatest reverence.

"In this matter the Church has acted with vision, understanding and great courage and it will be discovered that it has strengthened its real foundation with a spirit of reverence that has never been surpassed. It has measured up to the light and needs of the twentieth century."

Speaking of the results of the Lambeth conference as a whole, Bishop Stires said that the resolutions passed show that never has the Church been so disposed to face with such courage the important religious problems of the world. He said that in particular the question of Christian unity in southern India had proved a pleasant surprise.

* * *

Replying to a cabled inquiry from the department of missions, Bishop Carson reports that our missionaries in Santo Domingo City, Archdeacon Wyllie and family, are safe. He has been unable to secure information concerning the Rev. A. H. Beer of San Pedro de Macoris and the Rev. William T. Johnson of Puerto Plata. There is reason to believe, however, that they also are safe. The Santo Domingo situation, Bishop Carson informs the department, is a critical one. There is now a fair automobile road between Port au Prince, Haiti, and Santo Domingo. All land communications, however, have been cut off and Bishop Carson informed the department that he was sailing from Port au Prince for Santo Domingo on September 5th on a steamer carry-

ing Red Cross supplies to the stricken city.

Our Church's work in the Dominican Republic began in 1913 when the bishop of Porto Rico was authorized by the House of Bishops, meeting in the New York General Convention, to minister to such people of the Republic as might desire his help. On January 1st, 1928, the jurisdiction passed from the bishop of Porto Rico to the bishop of Haiti. The three main stations are in Santo Domingo City, San Pedro de Macoris about twenty miles to the east, and Puerto Plata on the northern side of the island. Each of these stations has a group of associated missions under the general care of the missionary in charge of the main point.

Our equipment is meager. The only good church is the one recently completed in Santo Domingo City as the result of the Corporate Gift of 1929 of the Woman's Auxiliary at a cost, exclusive of land, of \$25,000.

Bishop Carson is unable to supply any information concerning property losses. An emergency fund of \$1,000 has been placed in Bishop Carson's hands by the department. There are about 700 communicants of our Church in the out-stations. Many of them undoubtedly have suffered complete losses of personal effects and will be in need of assistance in addition to that which the Red Cross is now mobilizing. The department of Missions will receive and place at Bishop Carson's disposal, any gifts our Church people may desire to make for the property and personal needs of the mission.

* * *

Next week we hope to devote considerable space to the work of the Brotherhood of St. Andrew, including an important article by the general secretary of that organization,

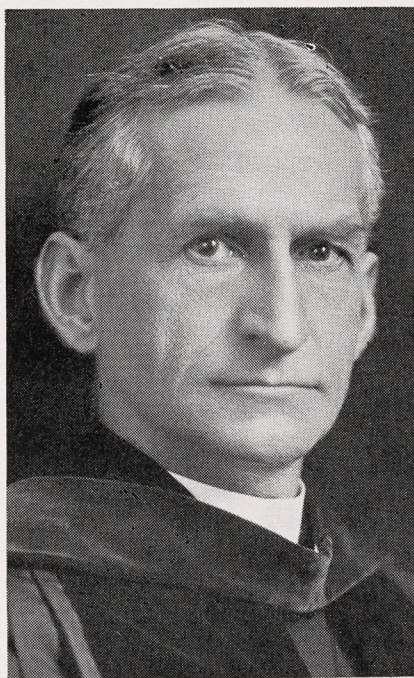
Mr. Leon C. Palmer, setting forth the "Faith and Youth" program, an undertaking which is to be launched this coming November under the auspices of that organization which promises to have far reaching results. We wish that our space permitted us to get this important material to you this week but our schedule calling for other articles prevented it. However, may we suggest that all rectors and leaders of boys send to the Brotherhood at once for the supplies which you should have now in order to make proper preparation for this campaign. The address is 202 South 19th Street, Philadelphia.

* * *

Bishop Cook of Delaware, whose picture accompanies the article in this number about the new St. Andrew's School, is to celebrate the 10th anniversary of his consecration on October 14th with the formal opening of this fine new school for boys. A large array of headmasters are expected to be present as well as many bishops and a large part of the diocese. There will be a service of dedication, an inspection, a luncheon and an assembly with speakers of distinction. The school, incidentally, promises to be one of the great Church schools of the country. Mr. Pell, the headmaster, comes to St. Andrew's from Lenox School where he has been chaplain and classics master since its founding in 1926. He is a graduate of St. Mark's and attended Princeton before taking his M. A. at Christ Church, Oxford University, in the Honor School of Theology. Others on the faculty are the Rev. James King, a Harvard A. M., and a graduate of the General who is completing his course for a Ph.D. at Columbia; Mr. Granville Sherwood, son of the late bishop of Springfield; Mr. Martin Curtler, a graduate of the University of Virginia and Mr. John MacInnes, a graduate of Trinity, one of our Church colleges.

* * *

Dr. Bernard Iddings Bell, warden of St. Stephen's College, has lined up a distinguished group of preachers for the college services during the first semester. Besides the members of the faculty the list includes Dean Sturges of St. Paul's Cathedral, Boston; Dean Washburn of Cambridge Seminary; the Rev. Z. B. T. Phillips, Washington rector, president of the House of Deputies of the General Convention and chaplain of the United States Senate; Dean Fosbrooke of the General Seminary; Dr. Shailer Matthews of the University of Chicago; the Rev. Henry Darlington of the Church of the Heavenly Rest, New York; Dr. Henry Sloane Coffin of the Union Seminary. Then there



DEAN WASHBURN
To Preach at St. Stephen's

is another Sunday which I am sure the students will enjoy. It is down on the list as "Sermonless Sunday."

* * *

The Rev. John Dows Hills of Pittsburgh, Pa., completed on September 12 his fiftieth year in the ministry, having been ordained in 1880 in Burlington, N. J., where his father was rector. For the past 21 years Dr. Hills has been the rector of the Church of the Epiphany, Bellevue, where under his leadership a new church and parish house have been built. He has been a member of the standing committee of the diocese for 24 years and its president for the past sixteen years. The golden jubilee was marked with special services last Sunday.

* * *

A communication for you from Dr. Lewis B. Franklin, treasurer of the National Council: "By the narrow margin of \$4,192.03 we are ahead of last year as of September first. This means that our collections for July and August were \$30,803.10 less than in the same months last year.

"We are glad that rates on loans are lower than last year as we have been forced to sign two notes, one for \$100,000 on August 2nd and one for \$100,000 on September 3rd, and if some of you don't send us some substantial checks in the next few days we will have to pay another visit to the 'bone-yard.' Please do your best."

* * *

Captain William A. Smith of the Church Army has just completed a

fine preaching mission at Holy Cross Church, Valle Crucis, diocese of Western North Carolina. The Rev. L. F. Kent who is rector there and also in charge of several nearby missions has also raised money to place a Church Army captain in Linville for a year. Also the Rev. Lane Barton of Newark, Ohio, who gave his services during the summer to the field in charge of Mr. Kent has just completed a great bit of work in Ashe County. Mr. Barton, in case you have forgotten what has appeared here before, instead of taking a summer vacation gave his services free of charge to this Church work in North Carolina.

* * *

St. Ann's for Deaf Mutes, New York City, had a special service last Sunday, marking the end of a month's activities honoring the memory of l'Abbe de l'Epee, French educator of the 18th century to whose devotion the whole system of instruction for deaf mutes virtually owes its origin. St. Ann's was founded in 1854 by the Rev. Thomas Gallaudet, a pioneer in instruction for the deaf in this country. It is an exceedingly active church, with many social gatherings, lectures, clubs, and suppers.

The church services, however, are the chief features of the work. They are for the exclusive use of those who cannot participate in the services conducted by other churches. Occasionally a person of normal hearing enters the church to find himself in the most unexpected surroundings. Members of the congregation all are deaf and the greater part inarticulate, their sole means of communication being the language of signs and finger-spelling.

Here the sermon and prayers are "heard" by means of the hands. The vested choir rises in the chancel and gives the hymn and psalms in the sign language. The minister in the pulpit, the lay reader at the desk and the sexton at the door are deaf.

The communicants of St. Ann's, comprising some 400 baptized members, live in scattered sections of the metropolitan district.

* * *

Mrs. Charles Fiske, wife of the bishop of Central New York, who has been seriously ill, is reported to be making a splendid recovery and will soon return home from the hospital where she is now being treated.

* * *

St. John's, Marathon, N. Y., was consecrated on September 11th by Bishop Fiske with many of the diocesan clergy attending.

* * *

Down in Southwestern Virginia there are three churches in Nelson County which are now known as

"Nelson Parish," all in charge of the Rev. Frank Mezick, who has been there since 1902. Bishop Jett made his annual visit for confirmation August 24th-26th and the joint picnic was held as usual. This picnic began as a small Episcopal Church affair when the three churches came together for a good time. But now it is a community—indeed a county—affair, people coming from all about the county to join their Episcopal neighbors for a rare good time. Bishop Jett told them this year of the Lambeth Conference. It is also reported by the Rev. Thomas A. Scott that the contents of the baskets showed no indication of the severe drought we have been hearing so much about.

* * *

The dean of the Cathedral at Memphis, the Very Rev. Israel H. Noe, preached a Labor Sunday sermon in which he said that the way to keep bolshevism out of the United States is by giving labor a greater voice in industry.

"Christian civilization grants labor the same right to organize for collective bargaining as is granted to capital. Time may come when economic conditions will justify unemployment insurance and old age pensions. The best way to solve the problem of unemployment and to keep Communism and Bolshevism out of America is by giving labor a greater voice in industry.

"The church has often been accused of being unfriendly to labor and thousands of workingmen have left the churches because the church has not taken the side of labor. However, the function of the church is to side with neither, but to proclaim the fundamental and eternal principles of the Kingdom of God, and to demand that both capital and labor measure up to the absolute standard of Christ. The church is the greatest friend that capital or labor has ever had.

"Love is the principle which keeps our conflicts creative, the church being the only institution that can proclaim the principle of love. It is through the creative conflicts of capital and labor that the world progresses. Conflicts are good as long as they can be kept creative and this is the church's function through preaching the gospel of love."

* * *

The diocese of Long Island lost three prominent laymen on three successive days in August. On the 21st occurred the death of Mr. Edward H. Floyd-Jones, senior warden of Grace Church, Massapequa, and vice-chancellor of the Cathedral at Garden City. He had been active in diocesan affairs and his counsel and assistance will be greatly missed. On the 22nd

the Hon. W. J. Tully, warden at Lattingtown, died suddenly while riding in his automobile to New York City. He had represented the diocese in several General Conventions and was an important member of diocesan organizations. On the 23rd occurred the death in Paris, France, of Dr. H. Beeckman Delatour, warden of St. Luke's, Brooklyn, and chief-in-staff of St. John's Hospital. He had played a large part in the extensive developments of the Church Charity Foundation work during recent years.

* * *

The Rev. C. W. Baxter of the Church of the Holy Communion, St. Peter, Minnesota, has a good idea. On the Sunday after All Saints each pew in the church is dedicated to some family resident in the parish. Each family is then urged to be hosts to others. It is a new idea so that one cannot report just how it will work out but it is hoped that it will develop a feeling of hospitality. If generally adopted it might do something to break up the caste system which is a characteristic of at least some Episcopal churches.

* * *

Laymen of the diocese of California met at San Rafael August 30 through Labor Day for fellowship, worship, education and recreation, with many vestrymen, layreaders and just plain laymen present.

* * *

Miss Ruth Loring Clark, newly appointed secretary to the girls at the University of Washington, began her work in Seattle on the first of September.

* * *

The Rev. Robert Bell of the Naza-

rene Society, Church healing organization, is holding healing missions on the Pacific Coast. He was at St. John's, Seattle, from the 7th to the 13th and is at present at Tacoma where he is to be until the 21st.

* * *

Dr. John Rathbone Oliver is to conduct a retreat for the clergy of the diocese of Chicago to be held at Libertyville from September 24th until the 27th. Both Bishop Griswold and Bishop Stewart are to be present.

* * *

The Church school of Grace Church, Jamaica, New York, has been reorganized and for this season is to be under the direction of Deaconess Edwards, secretary of the curriculum department of the National Council, assisted by Dr. Irene G. Woodcock. The school is to meet in two divi-

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sions, with the juniors and seniors at 9:30 and the kindergarten and primary departments during the hour of the 11 o'clock service.

* * *

Among the large Japanese population of Seattle, St. Peter's Mission does a good work under the devoted direction of the Rev. Gennosuki Shoji. The mission is terribly handicapped by lack of room, having only an old and small house in which to work. Another handicap is the lack of trained and competent workers; but this has been partly overcome by the kindness of Mrs. Margaret Peppers, the deaconess in charge of the rural work of the diocese of Olympia, who has spared time to help. Under her direction a vacation Church school was held in the mission for three weeks in August, she having the help of only five girls of her Girls' Friendly Society Japanese group, in addition to that of the priest in charge. Such is the industry and perseverance of the Japanese children, however, that nearly a hundred of them gave up vacation play time to attend and learn Church teaching and worship, Japanese stories and hand work. And the attendance was nearly one hundred per cent. Bishop Huston says: "This is one of the most outstanding pieces of service being extended in the diocese."

* * *

Did you read, some weeks ago, the article by Irwin Tucker on "The Lord Planted a Garden"? It told of the beautiful custom they have at St. Stephen's, a little Chicago mission, of planting flowers about their church as memorials. As a result they have today a remarkable garden which is a blessing to the neighborhood—more than that, it is attracting folks from distant points. It is a grand idea that might well be adopted by all churches, and is being adopted by a number so we are informed. Look up that article if you have back copies.

* * *

The Rev. W. J. Loring-Clark, who recently resigned as general missionary of the committee on evangelism, has accepted the rectorship of St. Luke's, Jackson, Tennessee.

* * *

The Rev. T. D. Martin, rector emeritus of St. Peter's, Hebron, Conn., was struck by a hit-and-run car while walking on the state highway near his home and died before reaching the hospital in Willimantic. He was seventy-three years of age. He was widely known not only as a faithful pastor but also as a musician and composer of skill.

* * *

The Rev. Hiram M. Rogers has ac-

cepted the offer of Bishop Davies of Western Massachusetts to be the missionary for the city of Worcester. He is also to have charge of St. Michael's.

* * *

It is said that a large number of the bishops who attended the Lambeth Conference have taken advantage of the opportunity given them and have purchased as a memento of the occasion the roomy, rush-bottomed chairs to which they were assigned during the sessions.

* * *

The Rev. Harold W. Dunne, Newport, R. I., has accepted the rectorship of St. Luke's, Metuchen, N. J.

* * *

The Rev. T. W. Harris, retired rector of Trinity, Tilton, N. H., closed his ministry last Sunday by preaching at a union service of the local Congregational, Methodist and Episcopal congregations.

* * *

The clergy conference of the diocese of Long Island is to be held at Easthampton, September 22-24.

* * *

The Rev. George Burgess, son of the late bishop of Long Island, has just taken up his work as the rector of St. Paul's, Newburgh, N. Y.

* * *

The Rev. George D. Viets, Fort Hamilton, Brooklyn, and the Rev. Sidney Dixon, rector of St. Andrew's, Brooklyn, each absent from their parishes for several months because of serious illnesses, are back on their jobs, both fit as a fiddle, or a couple of fiddles.

* * *

Men of St. Peter's, Rosedale, Long Island, got busy this summer and installed a new heating plant. Not only that, but they painted the church both inside and out. They had the help of several non-Episcopal neighbors who pitched in their help, proving apparently that one way of interesting men in the Church is to give them a job to do.

* * *

As is perhaps natural, there has been more discussion, favorable and unfavorable, of the Lambeth Confer-

ence resolutions in England than on this side of the Atlantic. The secular press has turned its direction chiefly on the resolution dealing with birth control and also has given much space to the South India scheme. Roman Catholic papers have condemned the birth control resolution and a Jesuit priest, Father Woodlock, who is well known in England, has accused our bishops of being disloyal to Christian standards. On the other hand other writers have condemned the resolution on the grounds of its obscurity. Many writers, however, have praised the bishops for their courage.

* * *

Appropriately enough, in view of his name, the chief hobby of Canon C. E. Raven, who has just been visiting America, is birds. Few Englishmen know more of bird life than he. His brother, Canon E. E. Raven, who

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has been appointed a Canon Theologian at Liverpool, has also a hobby, but his is ships. It is said he can tell you at once where any ship of any line of any country is at any moment!

* * *

Children belonging to the Episcopal Church who are committed by the Juvenile Court have been taken under the care of the Pennsylvania diocesan social service department. An experiment this first year; it is hoped that this may be a regular diocesan responsibility hereafter. The diocese contributed \$600, interested people have given \$675, and the rest of the cost was to be made up by voluntary gifts. In about five months the court worker had sixty-two cases referred. Twenty-one of these children have been placed in private homes under the department's supervision and are under the care of our clergy in Church schools.

* * *

Negroes in the United States operated 1,000,000 farms and conducted 70,000 business enterprises, according to the figures of 1926. In the sixty-five years since their emancipation, when it was against the law for Negroes to know or be taught anything, illiteracy among them has dropped from 96 to 23 per cent. High schools for Negroes in the whole country numbered 44 in 1916. Ten years later there were over 800 in fourteen southern states. There are still 281 counties in these fourteen states without any Negro high schools, public or private.

* * *

The General Theological Seminary is planning to include among its regular elective courses next year a series of lectures on rural sociology, to be given by Edmund deS. Brunner, of the Institute of Social and Religious Research and Columbia University. The Rev. H. W. Foreman, former National Council secretary for rural work, naturally much interested in this, emphasizes the fact that whether the young Seminary graduate intends to work in the city or the country, a knowledge of the basic principles of rural life is of value.

* * *

Presiding Bishop Perry is in the midst of a series of engagements in England and on the Continent as a part of a visitation of all of our European churches. He dedicated the new parish church at Geneva on August 31 and attended the convocation of the clergy of the churches in Europe at Geneva on September 3rd. He expects to arrive in New York on October 5th.

* * *

Mrs. John D. LaMothe, wife of the late Bishop of Honolulu, died in

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Washington on August 1st of a cerebral hemorrhage. Although she faced courageously the sorrow that the Bishop's death in October, 1929, brought to her and her children, she never fully recovered from the shock of her loss.

* * *

The Bridgeport clericus, diocese of Connecticut, are sponsoring a school of religion for the people of all the parishes in the city and surrounding towns. There are to be two terms of eight weeks each, with classes each Tuesday evening at the parish house of centrally-located Trinity Church. The courses are to be given by the various rectors. It is expected that the enrollment of the school will be over a hundred. The Rev. Delmar S. Markle of Fairfield is the dean.

* * *

Domestic missionary bishops and the bishops of dioceses aided by the general Church would normally have a meeting this fall, but because of the two extra meetings of the whole House of Bishops the past year, the meeting of the domestic bishops has been postponed, and is now scheduled for April 21 to 23, 1931, in Christ Church Cathedral, Saint Louis.

* * *

When the Inter University Jewish Federation met at Harrogate, Yorkshire, England, to hold its summer school, the Bishop of Ripon was invited to attend. He was unable to do so, but he sent the Jewish students a friendly letter, in the course of which he said:

"Though as a Christian I cannot find the Old Testament to be complete without the New, yet I clearly recognize that the splendid Monotheism of the Hebrew prophets represents at least the necessary starting-point for any world-wide revival of religion, and it would be a great thing if Jews and Christians could together proclaim to the world what is the center of your creed as well as the first article of mine—I believe in one God, the Father Almighty, Maker of Heaven and Earth."

* * *

A great campaign of evangelism, called the Kingdom of God Campaign, is being inaugurated in Japan.

Dr. William Axling, related in the closest way to this movement, writes regarding its program:

"The Kingdom of God Campaign is an intensive, extensive evangelistic crusade. It is not, however, simply a preaching campaign. Preaching is an outstanding part of its program but it is only a part. The goal of this movement is to establish the Kingdom of God ideals and spirit and the Kingdom of God way of life in every relationship and every sphere of the nation's life.

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"This movement has a passion and a purpose to reach the hitherto neglected classes with the Gospel of a fuller, freer and finer life. Seventy years have passed since Christianity was introduced into Japan but the 5,278,000 industrial and factory workers, the 597,000 fishing folk, the 459,000 miners, the 1,033,000 employees in transportation services and the 1,158,000 toilers engaged on public works are still unreached by the Christian evangel. It is hoped that it will be possible to organize evangelistic missions to these different untouched classes and incarnate the Gospel in sacrificial service in their behalf.

"This Campaign also has on its heart the far-reaching un-occupied rural field with a total population of 30,000,000 people. Among these farming folk are 1,500,000 tenant farmers who are fighting a losing fight with poverty.

"Forty per cent of the smaller towns of Japan are still unevangelized and in the 13,000 villages there are less than 13 Christian chapels.

"The Kingdom of God Campaign yearns to push out the frontiers of Christian evangelism and helpfulness into this virgin rural field. Through evangelistic campaigns it plans to broadcast the Good-News among the rural peoples. It aims to gather picked young men and women from the farms into short term Farmers' Gospel Schools and train them for Christian and community leadership in their respective centers. It purposes, under God, to become a renewing, revitalizing force which will lift the whole life of rural Japan to a higher and better plane.

"The task which the Campaign has undertaken is too vast to be accomplished by the present limited number of pastors and evangelists. A host of volunteer witnesses must be raised up and released into the nation's whitening harvest-field. 5,000 lay-preachers, dedicating their time and talent freely to giving the Gospel to the communities in which they live and the circles in which they move, are needed in order to realize the Campaign's goal of one million Christians for Japan.

"Through the holding of Training Conferences for Christians throughout the Empire, it is hoped to enlist an ever-increasing number of lay evangelists who will put their lives into this evangelistic crusade."

* * *

Bishop Beecher of Western Nebraska, veteran camper, sponsored a diocesan camp for boys this summer from August 6th through the 18th, assisted by a number of the clergy of the diocese. It was held at the government Wood Reserve near Ft. Robinson, Nebr.

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