

# The Witness

Rev. Mr. Rutter Jr.  
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## Massachusetts Prepares For Active Campaign

Bishop Johnson, Bishop Reese and Prominent Rectors to Spend Week in the Diocese

Unusual preparations are being made throughout the Episcopal Diocese of Massachusetts for the week beginning Sunday, Oct. 21, when the Church's program for the ensuing year will be set forth in all its angles. The general theme covers the program as adopted at the General Convention of 1922 for three years including the obligations of Church people to know what the work of the Episcopal Church is, to become interested in it more intensely and to give toward the support of its many activities. The week of Oct. 21 will be a busy one. The whole Massachusetts diocese has been divided into districts and every parish and mission is included in one of these. There will be conferences of vestries, meetings of parish organizations and a number of services.

Five speakers are coming into the diocese to lead. These are Bishop Irving P. Johnson of the diocese of Colorado; Bishop Theodore Reese, coadjutor of Southern Ohio, who at one time was the rector of St. Michael's Church, Milton; Rev. Robert W. Woodroffe, rector of St. John's Church, Detroit, Mich.; Rev. Frank H. Nelson, rector of Christ Church, Cincinnati, O., and Rev. William E. Gardner, executive secretary of the department of religious education of the National Council.

Bishop Johnson will be at the Church of the Advent Sunday morning, Oct. 21, at Trinity Church in the afternoon and in the evening at the Church of Our Saviour, Longwood, when all of the three Brookline parishes will meet together. Bishop Reese will be at the Cathedral Church of St. Paul that same Sunday morning, and at All Saints Church, Ashmont, in the evening. Rev. Mr. Nelson will preach at Emmanuel Church, Back Bay, in the forenoon, will be in Newton in the afternoon, and at the Cathedral in the evening.

During the early part of the week there will be a series of luncheons for the vestries of Boston Churches. On Monday, Oct. 22, there will be a lunch at Hotel Bellevue and another at the Boston City Club. At one of these Bishop Babcock will preside and the speaker will be Bishop Johnson, at the other Bishop Slat-

## Bishop McKim Cables Details of the Disaster

Material Structures Destroyed But Spiritual Life of Japan Has Grown Stronger

A long cable received from Bishop McKim, October 1, has a number of the code words so badly mutilated that it has been impossible to translate the cable in full. Enough has been decoded, however, to make it possible to give this substantially accurate paraphrase:

The Japanese people have been greatly impressed by the sympathy of the American people as expressed through the prompt assistance rendered by the Red Cross. All our workers are confident and hopeful. They join with the bishop in praying that our Church at home may realize its opportunity and act promptly. Most of our missionaries are homeless and without household effects. They are in great need of temporary homes, furniture and bedding. These things cannot be purchased at present in Japan. Japanese pastors of self-supporting Churches, as well as Japanese teachers, doctors and nurses connected with schools and hospitals will need support from the Church in the United States for some time to come. The income of the schools has been reduced to almost nothing. Extra appropriations will be required to carry them on as soon as work can begin again. It is hoped to open St. Paul's Middle School in Tokyo in the near future, possibly in a borrowed building. Our Church buildings in Maebashi, Mito and Matsuyama have been seriously damaged though not destroyed. In order to effect immediate repairs \$5,000 gold has been guaranteed to each. In many places services are being held and will continue to be held in the homes of the Japanese clergy. The Christians of Kyoto and the other dioceses of the Church in Japan have responded generously to the need of their fellow Churchmen in Tokyo by sending clothing and supplies as well as money. The leper colony at Kusatsu Mission were among the first to extend financial aid. Arrange for the return of Rev. R. W. Andrews, Rev. H. C. Evans, Mrs. Alice St. John. The Church in Japan has been tried as by fire, but while our material structures are destroyed, the spiritual life of the diocese has grown stronger. A special synod of the new Japanese diocese of Tokyo has been called for October 1 to consider plans for reconstruction.



Rt. Rev. P. M. Rhinelander, D. D.

tery will preside and Bishop Reese will speak.

Later in the week a large mass meeting will be held at which all of the speakers from outside the diocese will speak.

### Church Slow In Helping Japanese

The Treasurer of the Council has received to date in the neighborhood of a hundred thousand dollars for the Japanese Emergency Relief Fund. The Church of the Incarnation, in response to an appeal of the rector, Dr. Percy Silver, has sent in close to seven thousand dollars.

### Bishop Page of Spokane Accepts Election

Bishop Page of Spokane was elected to succeed Bishop Williams as the diocesan for Michigan last week. It is announced that Bishop Page will accept the election.

### Bishop Johnson Leads Conferences in Erie

Bishop Johnson of Colorado was the leader last week of a two days' conference of the clergy held in Erie. The conference was in the interest of the Nation Wide Campaign, Bishop Johnson speaking under the auspices of the Council.

## Cheerful Confidences

By Rev. George Parkin Atwater, D. D.

### BISHOP JOHNSON AND CONTROVERSY

I am very glad that Bishop Johnson has taken the ground that controversy is not welcomed in *The Witness*, especially controversy on the old battlefields that are marked with many scars of conflict. Controversy in many fields of ecclesiastical interest are like sham battles, with umpires who decide on points. The real issues are never settled by controversy.

Now that is a high ground for Bishop Johnson to take, because he is a rather vigorous debater himself. His addresses at summer schools are mounted with fourteen inch guns. But he is a genial bishop, and the effect is modified by the jovial manner in which the shot is fired.

It was my good fortune to spend a day with him in Denver a few years ago. It was delightful. He took me over the great Cathedral and then to lunch at the Country Club. Dean Hart was then living, and he was one of the party. Dean Hart, by the way, was a nifty hitter in debate, and at the advanced age of eighty was vigorous and alert. After lunch Dean Hart drove me about Denver in his "F. O. R. Detroiter." One of the mysteries of Denver was how he drove a car at such speed and lived to be eighty.

From him I learned that Denver was a mile above the sea. Bishop Johnson from his lofty vantage point can overlook the land. He can see that on the plains men vary in height and breadth of opinion. He can realize, to use his own words, "that many people who live on the same square do not move in the same circle." And I am glad that he is able to see the futility of newspaper controversy.

Of all persons I am the least inclined to controversy. I have in my parish persons who refer to the "Mass" and persons who call the chancel "the pulpit." I have persons who cross themselves, and persons who would ask me to "preach a funeral." But I am quite happy about it, so long as they do not wish to argue. When they do argue they convince me thoroughly of the opposite.

The little scrap of controversy into which we inadvertently slipped lately had one value at least. It enlightened us as to whether the chronic writers of letters to the other Church papers were reading *The Witness*. I had a little thrill each morning as I opened my mail, hoping that I might have a letter from some of those whose names are household words in the "Correspondence" column of "The Churchman" or "The Living Church." Finally one came. How it carried me back over the years in which I have read Church papers. It was almost like having Mr. Addison Simms of Seattle send up his card, or meeting Dr. Fletcher himself in the nursery. With a glowing pride and a warm comfort of my whole being, I read the words which tore me to pieces, figuratively speaking. But, alas, I cannot publish the letter, in *The Witness*. So both the writer and myself are deprived

## Our Bishops

Philip Mercer Rhinelander, the Bishop of Pennsylvania, was born in Newport, Rhode Island, in 1869. He graduated from Harvard, later getting a master's degree from Oxford. He was on the faculty at the Cambridge Seminary, and later at the Berkeley Divinity School before becoming the rector of parishes in Washington, D. C. He was consecrated a bishop in 1911. He has received honorary degrees from various institutions and is the author of several books. His resignation, due to ill health, will be acted upon by the House of Bishops meeting in Dallas next month.

of the joy of seeing it in print.

But Bishop Johnson is right. Controversy is out of place in *The Witness*. It is a paper for the whole Church. We have no fight on except against evil, intolerance, incompetence, gloom and ignorance.

## Let's Know

Rev. Frank E. Wilson, S.T.D.

### THE PRAYER BOOK

In 1913 General Convention appointed a commission on the "Revision and Enrichment of the Book of Common Prayer." In 1916 they made their first report which was discussed and some parts of which were tentatively adopted by the convention. For it must be remembered that it takes two General Conventions to accomplish any revision of the Prayer Book. Such changes must be approved by one convention and ratified by a subsequent convention at least three years later.

In 1919 a second report was made by the commission which was also carefully discussed. Some of those provisions which had been tentatively adopted three years before were finally approved and other changes were voted upon for the first time. More progress was made at the last General Convention, just a year ago, than at any of the others. A great many items were formally ratified and many others received their initial approval. The same process will have to be followed in 1925 and in 1928, when it is to be hoped the whole matter will be completed and a new Prayer Book may be printed embodying the changes adopted during these several years.

As the matter stands today, there are quite a number of changes which have been completed by action of two conventions and quite a number more which have been tentatively passed. Some bishops have authorized the experimental use in their dioceses of these tentative changes

as well as the others. Necessarily, then, the Prayer Book directions for public worship are for the time being in a state of confusion.

These considerations should be borne in mind as we take up a series of questions contained in a letter from one of our readers.

1. "Why in many churches is Morning Prayer not said on a Sunday when the Communion is celebrated?" I would refer the questioner to the paragraph at the top of page vii (Roman numerals) in the Prayer Book as it now stands: "The order for Morning Prayer, the Litany, and the order for the Administration of the Lord's Supper or Holy Communion, are distinct services, and may be used either separately or together: Provided, that no one of these services be habitually disused." In some parishes Morning Prayer is often said at an earlier hour when a late celebration is the main service of the morning. In some parishes it is used only on week-days. The rubric does not require its use at any specific time.

2. "Why is the Litany so rarely used?" I did not know it was rarely used. In parishes where it is not often used on Sundays, it is quite likely to be used more frequently on week-days.

3. "Why is the Exhortation to attend Communion on page 240 rarely used?" The rubric provides that this Exhortation shall be used "or so much thereof" as the minister may think convenient. The letter of this rubric is probably not often followed, but I think the spirit of it is. Its purpose is to insure regular announcement of the Holy Communion. The rubric seems to imply that the wording of the announcement is left to the discretion of the minister with this Exhortation as a guide.

4. A similar question about the Exhortation on page 229. General Convention of last year tentatively approved the removal of this Exhortation to a place at the end of the Communion Office directly preceding the Exhortation which is now on page 240. The new rubric makes its use optional except that it shall be said on the First Sunday in Advent, the First Sunday in Lent, and Trinity Sunday.

I would suggest to our correspondent that a little patience in these things is required from everybody at the present time. It is true that some of the clergy are fussy and some are individualistic and opinionated, being human. But most of them are trying to interpret the Prayer Book with a view to the maximum of reverence and spiritual edification. The Prayer Book sets the form of public worship. Too great rigidity of interpretation turns rubrics into fetters and changes form into formalism.

## Please Renew Promptly

Witness readers will be helping the management very much if they will renew their subscriptions promptly upon receipt of a notice. We do not like to discontinue a paper without being told to do so. Please help by either renewing or requesting us to discontinue the paper.

## The First Letters From Japan

Today brings the first letters from our friends in Japan. The Rev. P. A. Smith of the District of Kyoto, writing from Karuisawa on September 4, says:

"I sent off the wire for Bishop McKim this morning asking Miss McGrath to cable you about the loss to the mission. God be thanked. Our people are all safe, though it is almost a miracle that Miss Cannel and Miss Powell escaped. They are not used to Japan nor to the city of Tokyo and it is only by God's grace they found their way out. They had to spend one night in the hole made for the foundation of the new part of St. Luke's, where they found a little muddy water from a shower that had fallen in the morning and by spreading a blanket over their heads and keeping it wet and by pouring the water over their bodies they kept themselves cool enough to live through the night. They have said little of what they saw as they went along the streets, but one man who saw it the second night said that no man who wanted to keep his reason should go down there.

"Miss Ambler and Miss Boyd were down there, too, but they made their way out to Ikebukuro and are safe there, as are some others of the mission.

"The military have taken hold well and the work of caring for the people is going well. One man, who was in Tokyo at the time, said that it was scarcely ten minutes from the time of the first shock till the military were on their way out of the barracks and in fifteen more the police were increased, so there was as little confusion as one could possibly expect. Others, who walked through the fleeing crowds, said that there was little confusion and no looting to amount to anything.

"I might go on to give details, but no words can picture the horror and the suffering that has come nor the distress that is sure to follow as the first excitement passes. Then will come the economic distress due to the total destruction of so much of the center of the economic life of the country. For years to come there will be distress due to this last, for literally millions of people will have lost their all."

Dr. I. H. Correll, the Secretary of the Church Publishing Society of the Nippon Seikokwai, writing from Karuisawa on September 5, says:

"We have great reason to be grateful, that, as far as we know, all our missionaries and their families are safe, but in many cases their worldly possessions are all gone. I have not been able to learn definitely as to whether our personal possessions are all gone or not, but I do know that a number of the things I prized most highly are in ashes, but the Church Publishing Society has lost everything, not a vestige left. Our store on the Ginza, our stock in Tsukiji, office and all furniture are totally in ashes.

"So we must start out 'de novo.' There is no possibility of being able to do anything in Tokyo along this line of work for years to come and after careful considera-

tion I have concluded that the only thing we can do is to move our headquarters to Kyoto. After reaching this conclusion I went to Bishop McKim to consult with him concerning what he might advise as best, and before telling him the conclusion I had reached he said the only thing for you to do is to go to Kyoto and make your headquarters there.

"As it is thus necessary for us to begin our work anew, will you not do all in your power to get help to meet the heavy obligations which are imposed upon us by this calamity? We must reprint our prayer book, hymn book, and all our Church literature. I have only a very few copies here and a few more in my Kobe branch, but these will very soon be exhausted. Our Church and Christian literature have been blotted out. It is a time for most active efforts to be put forth along this line. Help! Help! Help! is our cry.

"The reports of the terrible catastrophe can not be exaggerated."

Miss Helen R. Lade, secretary for Dr. Teusler at St. Luke's Hospital, Toyko, writing in a letter dated September 3rd, which reached New York after Dr. Teusler had sailed for Tokyo, says:

"I feel sure before this reaches America, you will have started back—but I'll send it anyway.

"Much to my regret now, I got out of Tokyo Saturday at 7:30 a. m., just four hours ahead of the earthquake—the first one. Nellie and Bessie McKim also left to Karuizawa just three-quarters of an hour ahead of the earthquake. When it came—we were in the tunnels—came to a violent stop several times—and went back until the brakes worked. That is all it did to us on the train. The McKims took fourteen hours to reach here.

Mr. Sutley was up here, and, of course, at first every one thought it was a purely local thing, probably from Asama. Several houses went down here—it was hard work standing—but that was about the extent of the damage. Early Sunday a. m. word began to seep through that Tokyo was badly damaged. Dr. Reifsnider went to Tokyo on the ten o'clock train. At our place we knew nothing of this until about ten-thirty, then Mr. Sutley went down on the twelve o'clock.

"At eight, Mr. Andrews of Andrews & George, got back to Karuizawa. We couldn't believe the awful tales he told us. All he could tell us about Tsukiji was he had stood on Shimbashi and seen the bay, and that he saw St. Luke's burning. We didn't have any idea whether any one was saved, but he had heard that while badly damaged by the quakes, it had still been standing at five p. m. Saturday, and that the fire didn't get there until midnight.

"Tonight at seven Tsutsunii San arrived, sent by Mr. Sutley. He left Tokyo at eight this morning, walked to Akabans, then caught the train there.

"After the first earthquake they moved every patient to the new hospital grounds, they got out drugs and some food and supplies, but during the evening they saw fire coming; it reached there about midnight. They put patients on that little hill back of my house, on the grass, held wet futons

over them; nurses took patients on their backs into the Sumida; they had put all the supplies, etc., in the concrete boxes formed by the foundations of the new hospital, but they finally burned there. In all Tsukiji, just half of your little house stands. All the brick buildings went with the earthquake, but the frame buildings waited for the fire.

"Then they heard a tidal wave was coming. Uchiyama San had saved the Ford, and drove back and forth through the flames, taking patients and nurses to the Palace grounds near Maruonouchi. Then later moved them again to Aoyama-gakuin, where they are now. Every patient and nurse was saved—he says the nurses and doctors were wonderful—everybody was. They only had food for one meal. Dr. Kuho operated on a patient after eight Saturday a. m., and that patient was saved. The nurses, etc., saved only the clothes they had on.

"Just as soon as the police will give me a permit, I'm going down to see what I can do. Just now they won't let a woman enter Tokyo, but we think they will soon—nurses at least.

"Tsutsumi San says St. Luke's is the only hospital which saved every patient—it makes us proud of our staff, doesn't it?

"If only you could watch Tsutsumi—cross-legged on the lawn in front of the bishops, where he dropped as soon as he saw a face he knew—just talking Japanese like a streak—words tumbling all over each other—his face black as a Negro's with grime, his clothes, the remnants he'd been able to grab and in which he has lived since Saturday noon. He told incident after incident—I can't begin to remember them all, and, of course, my limited Japanese was a miserable handicap. Finally he just dropped asleep, in the middle of a sentence some one was asking him, and we hadn't the heart to make him talk more.

"The fire did such weird things—leaped from Mrs. St. John's house to mine, then back again, then to the Training School, etc.—that may not be the order, but it was as eccentric as that. St. Margaret's went first, then Dr. Teusler's house, No. 27 and No. 56, and then the hospital. He doesn't think the flames touched the ruins of the bishop's house, so maybe they'll salvage something.

"Bessie and Nellie brought out a suitcase—neither of them, Miss Burnside nor I brought a coat of any kind—so we will have to scout for material and a tailor here and hope for the best. I have my wardrobe trunk, so have plenty of summer clothes, a steamer rug and a pillow I'd been using at Gotemba. I certainly am rich, compared with Miss Curtis and the nurses who have only what they have on. It is lucky I am large. They can wear my things. They couldn't if I were smaller than they. But, oh, the heavenly difference in the state of our mind last night and tonight. Then we thought perhaps they were all gone. Now we know they are at least safe, but it seems wicked to be here safe and well fed and in absolute luxury compared to those poor people in Tokyo, starving, no water, no shelter for most of them."

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## The Editorial

By Bishop Johnson

### THE BROTHERHOOD OF ST ANDREW

It was stimulating for the editor to have the privilege of addressing a body of churchmen who were vitally interested in the work of the Church.

The convention of the Brotherhood which recently met in Chicago was such a body and the questions which were discussed were, I believe, the most vital questions which confront state and Church today.

It is so characteristic of folks that they spend most of their thought upon the trivial and give so little heed to the vital in life. How much of our time is spent in thinking of and laboring for what we shall eat, and wherewithal shall we be clothed and how we shall be housed and how little thought and time in considering what we are and what we are for and how we shall do our share?

The subjects considered by the Brotherhood were the most vital subjects in the building up of our morale as a Church and as a nation.

Such questions as the duties of a Christian citizen, the building up of juvenile character, the giving of a square deal to youth, the supplying of fit men for the ministry are really far more important than revising the Prayer Book, tinkering the canons and fixing the budget of the Church; yet the type of men who are thrilled at the thought of going to the General Convention are too seldom interested in considering the fundamental problems which affect the life and future influence of the Church. The Brotherhood of St. Andrew may have the limitations which appertain to all organizations.

There is something about human organizations that limit their usefulness.

There is a tendency for all human institutions to "worship their net and fall down before their drag;" and the Brotherhood has been accused of just such defects.

And yet I am inclined to think that the charge springs from the desire of men to seek an alibi from doing their duty rather than because the Brotherhood is guilty of the charge.

I do not approve of the National Council subsidizing the agencies of this Church. I believe it is a mistake to substitute a kind of spiritual community chest in which

individual initiative is lost in the comfort of becoming a permanent dependent upon impersonal benevolence.

I welcome the mission of the Order of the Holy Cross in Liberia just because it is independent of organized benevolence and gives us a touch of that venture of faith which has always been behind the best missionary efforts in the past.

I believe that the Brotherhood is a more valuable asset to the Church today in those sections in which it has taken permanent hold than it was thirty years ago when its quantity was greater but its quality not so good.

I do wish that the Brotherhood could be an independent order of godly laymen, small in the personnel of each chapter, but entirely free from any other sustenance than that which its own momentum produces.

It has some splendid leaders and a mighty fine ideal which ought to grip the heart and mind of those men who were not called to Holy Orders, but who crave an opportunity to serve the Master in the lay ministry to which the Church is committed.

This meeting was the 40th anniversary of the Brotherhood, which was founded in 1883 by Mr. James Houghteling in St. James, Chicago, as an instrument for bringing a contact between the elder brother in his father's house and the other brother in a far country who might long to come home.

What a splendid vision of a layman's privilege. And how many faithful men have been helped and inspired by the sense of comradeship in such a service!

How many real Saints of God who have done their work in that obscurity which Jesus intimates is the real way of doing the Father's will.

How many real acts of brotherly kindness, of affectionate interest in the lonely; of gracious solicitation to the timid, have been done in the name of St. Andrew by the fact that the Brotherhood exists!

How much hope might there be for the real fraternity of the Church if half a dozen men might congregate in each parish to take the vows of prayer and service in His name!

One could not go away from this meeting of the Brotherhood without realizing that there were laymen here and there throughout the Church who really cared for the things that are really vital in human life.

It was most interesting to hear the dis-

tinguished layman from Pittsburgh relate his own personal experience as a Brotherhood man, covering a period of thirty years, which began in a Boys' Club and a Bible Class, at which some two thousand have been instructed during that time and which ended as a member of the Board of Charities and Corrections in the state of Pennsylvania with an interest in those other young men who did not attend his Bible Class but who are in Christ related to us all.

Pity it is that some of our influential laymen cannot see how they might use the prestige that God has given them in such service and for such ends, rather than proving themselves such expensive stewards to God, for so many of them cost so much and do so little.

It was interesting to speculate upon the work done by Mr. Houghteling and Mr. English and to estimate the value to the Church if a third man would arise, with prophetic instincts who would give a new impetus to the work of the Brotherhood, but using his influence to relate the large number of influential laymen which the Church possesses, through such an agency as the Brotherhood, in ministering to the rising generation by supplying ideals, methods and inspiration for the extending of this work in the Church and in the nation.

God uses men as His instruments and the challenge of the convention seemed to be that very thing:

God has given me much; He has called me to His service. Here is an instrument by which I can give back to Him something that He wants me to give as an expression of my love and gratitude. We need a larger proportion of laymen who are vitally interested in just the kind of work which the Brotherhood is pledged to do.

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## Fundamentalism and Liberalism

By Rev. DuBose Murphy

It is interesting to note that our Church is far less affected by the controversy of "Liberals" and "Fundamentalists" than any of the Protestant communions. This is due to the fact that we have always tried to hold up the Church as the authoritative, teaching institution. We have never insisted upon the literal infallibility of the Bible as an essential doctrine. We have regarded the whole Church as a living Body, which by its existence and life bears witness to certain fundamental facts. We have believed that the Holy Spirit dwells in the Church, leading us into a deeper knowledge of the truth. And this gives us the sane balance: on one side, recognition of the essential historical facts on which Christianity is built; on the other, reverent and fearless study of new facts which God reveals to us through every kind of scientific investigation.

This does not mean that we belittle or depreciate the Bible. We regard it as indeed a record of God's revelation of Himself to mankind, through the history and religion of Israel, the record of Christ's earthly life, and the Apostolic writings. We use it in public worship, both directly and indirectly. We say that it contains all doctrine necessary to salvation, and that nothing is to be taught as essential which cannot be found in the Bible or shown to be in harmony with Scripture. The Bible is a religious book, and we look to it for guidance in spiritual and moral affairs—not for scientific or historical information. The men who wrote the books of the Bible were indeed moved by the Spirit of God; but they naturally had to express themselves in a way that men of their own time would understand. They used Hebrew, for example, where we use English. They used the physics and biology of their own day, where we use that of the present. But the religious truth is the same, no matter what the language of the terms in which it is expressed.

Now, when I say that the Church is our authority, I mean "the whole company of faithful people"—not just the bishops or clergy. And in saying that we believe in the Bible on the authority of the Church, I am only saying what everyone really does. We believe in the Bible because of Christianity, not in Christianity because of the Bible; for the

Bible did not make Christianity, it was made by Christian people in the Christian Church. As young children, we are under the influence of the Church (i. e., Christian people) long before we can read—before we have even heard of the Bible. And we turn to the Bible in reverent interest because of these people who themselves demonstrate the power and beauty of the Christian life. We take the Bible on their authority to begin with. If we were not living in the midst of a Christian society, we should approach the Bible as we approach the Koran or the teachings of Confucius. If there were not a Church, a body of Christian people there would be nothing to commend the Bible to us until we grew up and came to study it as literature or history. This is the experience of practically everybody; first, Christianity as a living force demonstrated in human beings; then the Christian Book on the authority and recommendation of these same Christian lives, whom—collectively—we call the Church.

Not only is this true in a personal sense. The Church preceded the Bible in history as it does in our own lives. Thousands of Christians, including many martyrs, lived and died before a word of the New Testament was written. The Church actually created the Bible. Her members first wrote the books of the New Testament, and many other books. Then the consensus of Christian opinion sifted out from the whole number those books which were to be regarded as "canonical." The Bible did not compose itself; the Church selected those books which were to compose "the Book." It is on the authority of the Church that "Revelation" is in the Bible, and the "Shepherd of Hermas" (for example) is not. The Bible, therefore, does not come to us by itself; the Church brings it to us now, just as in the beginning the Church brought it into existence.

For these reasons, we have never been much disturbed by "Higher Criticism," or by scientific theories (like that of evolution) which seem to affect the Bible. Our faith is a personal matter, founded upon the testimony of living people in a living institution which has had a contin-

uous history from the day of Pentecost. And we find in the institution with its worship and liturgy our bond of fellowship, just as we find in the Christ, manifest in the lives of men, the real ground for belief in Him.

But you will see that there are certain facts to which the Church does bear witness, chief among them the actual resurrection of Christ. The Church from the beginning regarded its work as proclaiming these facts. It did not say: "We have thought of a new argument for the immortality of the soul"; but "Have you heard the news?" The Church is not a debating society or a school of philosophy, but an institution founded upon certain historical facts, by its very life bearing witness to those facts, and proclaiming a new way of life on the basis of those facts. "If Christ be not raised, your faith is vain"; that is, if these events did not really happen there is no point, no sense, in living by faith in Christ. And if Christ had not risen, there would have been no Church and no Christianity. The earthly ministry and teaching were not enough; they ended in the apparent disaster of Calvary which left only a disorganized, bewildered, down-hearted handful of

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disciples. It was the resurrection which transformed these into an energetic fellowship, a living Church. And so to this day, the existence of the Church bears witness to the fact of Christ's resurrection. Together with this fact, the Church's testimony includes a few other facts which bear upon the same subject. These facts, collectively, we call "the Creed." This is the message which the Church exists to proclaim. Of course, this message is not simple history. It appeals not only to the mind but also to the heart and will. As Canon Scott Holland put it, "What it asks for, as 'faith,' is the committal of self to these facts as to spiritual acts, in which the eternal love and will of God have entered upon the scene of our human story, and have taken definite action therein. To these acts God stands committed. And to these acts He asks man to commit himself—to commit himself in his entire being, so that he may pass under their power and pressure and accept all their consequences and yield himself to that which God, in them, sets moving. So surrendering, himself, he brings to bear upon himself the full force of those energies which the eternal love has evoked on his behalf."

On these matters, our Church is properly "fundamentalist." And I believe that we have a right to expect our clergy to give their loyal assent to the truth of the message which they are ordained to proclaim. Certainly, this is my position, and on this point I am "orthodox" and "fundamentalist."

My chief disagreement with the so-called "Fundamentalist School," which has very few adherents in our communion, is over the definition of the word "fundamental." It seems to me that they would bring under that term many things which deal with "doctrine" and "theory" rather than "fact." For example, we say that "For us men and for our salvation He came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate." These are simple facts, to which we are committed. The human mind has not yet succeeded in fully interpreting what is called "the Atonement," and our Church has no official doctrine concerning it. I do not believe that it is within the Church's authority to insist, as the fundamentalists do, upon "the substitutionary doctrine of the atonement" as one of the essential tests of a Christian. So also, we say that "He shall come again with glory to judge both the quick and the dead." That is the fact; as to the time, place, and manner of our Lord's second

coming, we know nothing; in fact, He Himself expressly forbade His disciples to waste time on questions or speculations concerning it. Therefore, I say that there is no reasonable ground for insisting upon belief in an "immediate, visible, bodily return of Christ to this earth."

Here, then, you have the position of our Church: clear-cut loyalty to the essential facts of the Christian message, with charitable liberty on matters of theory and interpretation. I realize that to many this looks like a timid "straddling" position. We think not; most of us are proud of the real breadth and comprehensiveness of our own Church, believing that this is the way our Lord Himself would have it.

We rejoice in the fact that our Church is big enough to include men who differ. Frequently we see our clergy stretching their liberty, and we are sorry. There are others who insist upon more than can rightly be considered essential. But even these two classes are learning more and more to differ charitably, if they must differ.

#### Berkeley Divinity School Has Large Enrollment

The Berkeley Divinity School at Middletown, Connecticut, has twenty-one students this fall, the largest enrollment since pre-war times.

#### Collection of Bishops' Photographs Nearly Complete

The collection of portraits and autograph letters of the entire body of American bishops, from the first to the present, which was begun about eleven years ago for the Episcopal Cathedral at Washington by Dr. Marcus Benjamin, cathedral lecturer, is almost complete. It lacks only autograph letters of Bishops Seabury and Jarvis of Connecticut. There are 295 portraits, the last being of Bishop Harris, and the writings include many interesting manuscripts besides letters. There is a

certificate signed in 1798 by Samuel Provoost, first bishop of New York, authorizing Deacon Philander Chase, as missionary, to preach and solemnize baptisms, weddings and funerals. Bishop Provoost was chaplain of the Congress convening in New York in Washington's first administration, and Deacon Chase later became the first bishop of Ohio, founding Kenyon College and Gambier Theological Seminary. Bishop Bass, Massachusetts' first bishop, wrote an autograph sermon which also is included in the collection.

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## The Christianity of The Fool

By Rev. W. B. Spofford

Channing Pollock says that each of the five companies playing "The Fool" is drawing a record-breaking crowd. Here is a play that has jammed a New York theater every night for nearly a year. In Chicago one has to secure tickets a week in advance—at least I did, and I tried three times. Besides these two companies, three are on the road playing to full houses at each performance.

What is the play about?

It is very simple. A young clergyman read the Gospels and believed them. Believing them, there was but one way to live. By living that way in our modern world, he got himself laughed at as a dreamer by those who liked him; as a "sucker" by the depraved "bums," who used him; as a revolutionist by the capitalists, who feared him; and as a fool by everybody. Yet the audience, I am very confident, left the theater feeling sure that the pure unadulterated gospel was the one and only cure for our mounting evils and that they would like to find, in the world outside, some one with the courage to tackle the problems of poverty, disease, capital and labor and divorce with the weapon used by the evening's hero—the weapon of the Sermon on the Mount.

Thousands of people are elbowing each other for the right to pay good dollars to see this religious play. Our parsons, meanwhile, are ringing doorbells six days a week in order to drum up a respectable congregation on Sunday morning. Why?

Here's what I think: Channing Pollock, in this play, takes the Christian religion and applies it to the problems of present-day society. The Church does not. Our Christianity is not a religion; it's a convention, and people know it. And people want the real, genuine article. They, therefore, flock to the playhouse and lay down their money willingly to get it. Here's the idea: Gilchrist, the hero of this play, reads the Sermon on the Mount. "Love your enemies," "overcome evil with good," "give to him that asks," "you can not serve God and mammon." All that is true. All right; let's do it. And he does, and the audience says: "There's Christianity. Kind of dangerous; knocks the pins out from under most of us, but it's true, that I'll admit. So let's have it."

And he goes to his rector—as I went to one last week—and asks him for his opinion of "The Fool":

"Very cheap, you know. And entirely misleading. Puts the Church in the most horrible light—quite unfairly. And the candles in that scene with the altar—surely some one should tell the producer that they are not correctly placed. Quite spoiled the entire performance for me—written by a Jew, you know."

There you have it. That's why crowds fight to pay to see the play, while this rector fights to get twenty-five people out

on Sunday morning. And my advice is, if you haven't got time to do both, to scrape together a bit of money and join the crowd that is fighting for tickets for "The Fool." It is a Christian sermon with a wallop that will make your blood tingle. Don't miss it.

## A Service League In Action

After a month of preparatory activity in which all organizations of Grace Church, Grand Rapids, started the year's work, the Parish Unit of the Church Service League on October 1st held a meeting of all its members.

The Men's Club prepared and served the dinner. Over three hundred sat down to eat. Every department of Parish activities was represented by a speaker, and the speakers sat on the stage. Special songs were written for use at this meeting, and these songs were sung as the various speakers made their short addresses.

The president of the Men's Club presided over the meeting and introduced the toastmaster, who explained the Parish Program of the League for the coming year, which had been printed and a copy of which lay at each person's plate. The speakers' thought was to outline the year's work ahead in a very general way from the special point of view of each one's department.

The Men's Club forecast was given, then the Senior Warden spoke for the Vestry and introduced the financial secretary, who assists the treasurer. Next the Canvass for Service and the Every-Member-Canvass was stressed, and it was shown that intelligent preparation was needed, and would be given during the next few weeks.

The Church School in its many departments, especially the weekday and Sunday divisions, was outlined by the Supervisor of the school work. The new plan, whereby all the Churches in the city doing weekday work in co-operation with the public schools now have their children excused by the schools on the same day of the week, was thoroughly explained.

Next came the person who had charge of the Automobile Corps. She explained her plan, which was to have automobiles at the public schools to transport the younger children to and from the parish house for their weekday religious instruction on Wednesdays.

During the 11:00 o'clock Sunday morn-

ing service hour a room in which to care for babies and a kindergarten for children are maintained in the parish house to care for the little children of parents who wish to attend service.

The president of the Woman's Auxiliary outlined the work of Church Extension and called attention to the Woman's Auxiliary program, printed in the parish program, and spoke of the parish box to be sent to South Dakota.

The Social Service Department of the parish was also explained. The Guild of St. Barnabas reported that 140 city nurses of every denomination of religion were enrolled in the guild.

The Boy Scout Troop marched into the auditorium to the sound of bugles with colors flying, and gave a practical demonstration of their work. The work of the Girl Scouts and Girls' Friendly Society was reported upon and explained.

The Young People's Fellowship told of its plan for the year and explained its program.

The Department of Music, with its Church and Church School Choir, was presented.

The new parish visitor was introduced and explained her work as the rector's representative in visiting the sick, new families, and those who needed attention.

The general work which falls to the part of the women of the parish was briefly outlined by the chairmen of the C. S. L.

The summary was given by the rector. The meeting closed with the doxology and benediction.

What was the particular value of this meeting?

It was of educational value, giving all the families and organizations of the parish a bird's-eye view of the whole work and the work of other organizations beside each particular one. This helps to create a harmonious understanding and avoids duplication of effort. All felt a thrill of inspiration that could never come to individual groups.

The serving of the dinner and the entire program lasted only two hours. No speaker took over five minutes of time. This is one reason why everybody took such a keen interest in the affair. The unity of the parish, the greatness of the task ahead and the need of deepened devotional life in which all draw nearer to the Source of all Life and Power—these were the direct results of our Church Service League Rally.

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# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Pastoral Staff Presented to Bishop Manning

A ceremony of unusual interest took place in the Cathedral of St. John the Divine at the eleven o'clock service Sunday, October 7. A pastoral staff of great historic interest was presented to Bishop Manning for use at the Cathedral.

This pastoral staff comes as a gift from the Bishop, Clergy and laity of the Diocese of London "as a symbol of the love which subsists between the two great branches of the Anglican Communion, of the cordial friendship of the two great sections of the Anglo-Saxon peoples and of the profound respect which is felt for Dr. Manning's character, pastoral labors and zeal in the cause of religious unity."

By appointment of the Bishop of London, the pastoral staff was presented by the Rev. Canon W. H. Carnegie, Sub-Dean of Westminster Abbey, Rector of St. Margaret's, Westminster, and Chaplain to the House of Commons. Canon Carnegie also preached at this service.

This beautiful pastoral staff is of silver gilt, enriched in enamel, and is modeled on the famous pastoral staff of Bishop Foxe, who was Bishop of Exeter, and, later on, of Winchester, made in 1490, and presented to Corpus Christi College, Oxford, where it now is. It was made by Crichton & Co., of London and New York, and Mr. Edard R. du Parcq, President of Crichton & Co., Fifth Avenue, was present at the service and represent the makers.

The staff is to be used in the Cathedral at all appropriate services and on special occasions.

## Community House In Diocese of Pennsylvania

The Rt. Rev. Thomas J. Garland, Bishop Suffragan of the Diocese of Pennsylvania, laid the corner stone of the Church Community House at Morrisville, Bucks county, Pa., on Sunday afternoon, October 7.

The Church Community House is a contribution of the Church and of individual contributors, in the Diocese of Pennsylvania, to community service on a broader scale than, perhaps, has ever been undertaken by any diocese. It is a dream come true; the fruitage of the prayers and strong faith of two Churchmen, the Rev. Seaver M. Holden, rector of the Church of the Incarnation, Morrisville, and Mr. Thomas B. Stockham, Rector's Warden of the Incarnation and Burgess of Morrisville.

Morrisville is a rapidly growing town on the banks of the Delaware river, directly across from Trenton, N. J. Its population has more than doubled in ten years, and now numbers 4,500. It is without any community center. Mr. Holden and Mr. Stockham believed opportunity was afforded the Church to lead in meeting a Christian Social Service need by providing a community center that would make for the spiritual and moral betterment of a whole community.

They told their plans to Bishop Rhineland and Bishop Garland. The plans

received their strong approbation. The Diocesan Department of Christian Social Service, of which Mr. Clinton Rogers Woodruff is chairman, gave its approval. Finally, after the whole subject had been given an exhaustive study and investigation from all angles, the Diocesan Executive Council gave its official endorsement and pledged support in helping establish the work.

Quarters will be provided for the Welfare Association, the Babies' Clinic, Public Library Association, Chamber of Commerce, Red Cross, American Legion, Boy Scouts, and other community organizations. Title to the property will be vested in the Trustees of the Diocese of Pennsylvania. The House will be administered by a Board of Managers of twelve persons. Five are communicants of the Episcopal Church in the Diocese; five are to be selected from citizens of Morrisville representing community organizations. The Bishop of Pennsylvania is President of the Board ex-officio, and the Rector of the Church of the Incarnation is chairman. It is to be a self-supporting institution.

## Consecration Marked by Simplicity

Washington, Sept. 29.—With all the solemnity and splendor befitting the occasion, Rev. James Edward Freeman, D.D., rector of the Church of the Epiphany, Washington, was consecrated as third bishop of Washington. The ceremony took place at the historic church of the Epiphany where Dr. Freeman has served as rector since the death of Rev. Randolph H. H. McKim, and was attended by ecclesiastical dignitaries of the Church from every part of the Union, with seven bishops officiating in the ceremonial and officials high in both Church and state assisting in the order of service.

In attendance were Bishops Thomas F. Gailor of Tennessee; William Lawrence of Massachusetts; John Gardner Murray of Maryland, (these three being consecrators); William T. Manning of New York, preacher of the day; Philip Cook of Delaware, reader of the litany; Arthur S. Lloyd, Bishop Suffragan of New York, and Nathaniel S. Thomas of Wyoming, who were the two preceptors.

The attending presbyters were Rev. Henry R. Freeman, D. D., of Troy, N. Y., brother of Bishop Freeman and Rev. Herbert Scott Smith, D. D., rector of St. Margaret's Church, Washington. The registrar was Rev. Charles L. Pardee,

D. D., and the master of ceremonies Rev. George F. Dudley, D. D., rector of St. Stephens Church, Washington, assisted by Rev. George W. Atkins, D. D.

## Deaconess Knapp Found A Safe Place

Friends of Deaconess Knapp have been cheered by a card from her reading as follows:

"This is just a message to you and friends you can reach. I was under a table in a Tokyo Luncheon Room during the earthquake and then some Japanese friends brought me here in a motor. I will write in a day or two. This little home is one of the few standing and is a center for meetings of all sorts. Two bishops are here now and every day fresh groups of friends come and go. No words can describe what has happened, but the people are wonderful—kind, calm and resourceful. The relief has been very prompt and prices are kept normal.

"Almost all my clothes were burned in the R. R. Station."

"The Little Home" referred to in Deaconess Knapp's message is the new house recently built for her by the special gifts of friends in this country on the grounds of St. Paul's University.

## Mother Has One Excuse Eliminated. What of Father?

The Camp-fire girls of St. Barnabas', Denver, conduct a kindergarten on Sunday mornings, where mothers may leave their young children while they attend the service in the church. A similar kindergarten is held in the Church of the Ascension.

## Workers Among Colored Folks Hold Conference

The third annual conference of Church workers among colored people is being held at Atlantic City. Leaders from all over the East are in attendance.

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### Start the Group System in Sunbury

The Patronal Festival of St. Matthew's Parish, Sunbury, Pa., The Rev. B. Talbot Rogers, D. D., rector, was held on September 21st to the 26th. The Festival began with a celebration of the Holy Eucharist on St. Matthew's Day, at which Bishop Darlington was the special preacher. A large congregation was present at the opening service. In the afternoon, the Incorporated Trustees of the Diocese met to discuss business appertaining to the diocese. In conjunction with evensong on St. Matthew's Day, a historical sketch of the parish was given by General Charles M. Clement, who has been a member of the parish for sixty-seven years. General Clement spoke on the subjects, "Pastors" and "Personal Evangelism."

On Monday evening, a congregational meeting was held in the parish house to organize a parish council and the "group system." It was resolved to divide the parish into eighteen groups for cottage meetings and other purposes. According to this method, every member of the parish is assigned some definite work for which he is responsible. A meeting of the Parish Aid Society was held in the parish house on Tuesday evening. This Society occupies an important place in the life of the parish. On Wednesday afternoon, the Church School Service League of the Diocese held a meeting in the parish house, and the Department of Religious Education of the Diocese outlined its work for the ensuing year. In the evening a well-attended Parish Festival was held in the parish house. An interesting program of music and games was given, and refreshments were served. The Rev. Dr. Rogers is officially assisted in his parish work by Deaconess Anna L. Ranson, a former missionary in Japan.

### Famous European Clergymen Begin Speaking Tours

New York, Oct. 2.—Under the auspices of the World Alliance for International Friendship through the Churches, three of

the most distinguished clergymen of Europe set out this week on speaking tours which will cover almost the whole United States and last until December.

The most famous member of this trio is Dr. Nathan Soderblom, Archbishop of Upsala, Sweden, and titular head of the Lutheran Church. The others are the Rev. Thomas Nightingale, secretary of the National Free Church Council of Great Britain, and the Rev. T. G. Brierley Kay, rector of Christ Church, Marylebone, London.

### Bridgeport Church Is Reopened

After extensive and expensive remodeling, St. John's Episcopal Church, Bridgeport, Conn., was the scene, Sunday last, of impressive reopening services conducted by the rector, Rev. Stephen F. Sherman, Jr., who thanked the parishioners for their zeal in raising the funds for bringing about the marked improvements in the church and called attention to the new gifts which were in the form of memorials to Bishop Sylvester Tuttle, and three former parishioners, who had done much for the church. He also said: "St. John's Church is fast becoming the miniature Westminster Abbey of Bridgeport and in it may be found reminders of some of the prominent people of the past in this city." He cited tablets and other memorials erected in honor of thirteen persons. A magnificent figure of the Shepherd Christ stands over the altar and bears this inscription: "Greater love hath no man than this, that he lay down his life for his friend."

## CHURCH SERVICES

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Mr. Jackson is responsible. Above statement true.

### Service In Federal Prison, Atlanta

The Rev. Mr. Wilcox of St. Luke's Church, Atlanta, visited the Federal Prison on Sunday the 29th of September. The Witness has received a long letter from one of the inmates describing the service and asking us, through the paper, to express their gratitude to Mr. Wilcox, Miss Duck, the organist, and the entire choir that came for the service.

The prisoner's letter, in part, is as follows:

"Well, Father, on Sunday the 29th we had our first Episcopal service for a long time. Rev. Dr. Wilcox of St. Luke's Church came out with the full-vested choir and today everyone of the boys that went to the services is talking about it. I wish you would put a small piece in The Witness about it. We all thank the rector and the choir and we want them to come back again soon. We want you to thank everyone that had part in the service. We want the Episcopal people on the outside to know how much we appreciate their kindness in coming to the prison. Father, will you please do this for us. Thank Miss Duck, the organist and choir leader, too, for the way she made the choir sing under her direction."

### Anglican Feast of Dedication At Adrian, Michigan

The old Anglican Feast of Dedication was held the first Sunday in October in Christ Church, Adrian, Michigan, of which the Rev. B. Z. Stambaugh is rector. At an early celebration the officers and teachers of the Church School were installed with special prayers, all kneeling and receiving their commissions at the altar rail. Mr. Stambaugh is reaching the neglected country communities through teams of laymen, who visit these remote places for services on Sunday afternoons.

### Girls' Friendly Meets At Niagara Falls

The semi-annual meeting of the Western New York organization of the Girls' Friendly Society is to be held at the Church of the Epiphany, Niagara Falls, on October 13th. The speaker is Miss Harriet Dunn, who is doing work among the foreign born in Buffalo under the Social Service Department.

### Successful Vacation Bible School in Macon

Christ Church, Macon, Ga., ran a daily vacation Bible school this past summer which was very successful indeed and they are already planning for the one to

run next year. The rector and eleven members of this parish attended the Summer Training School at Sewanee and have come back with many new ideas which they intend to put immediately into effect.

### Muskagee Parish Launches Fall Program

St. Philip's Church, Muskogee, Oklahoma, launched a church program last week. The keynotes are, 1st, more worshippers; 2nd, more workers; 3rd, more givers. The rector of the parish is the Rev. A. C. Roker.

### Give All to Japanese Relief Work

The auxiliary of Trinity Church, Columbus, Ga., was so struck with the immediate need of the suffering Japanese that they at once forwarded all there was in their treasury for relief work. They have now started a gift shop which will continue daily for two months, half the proceeds of which will go for this cause.

### Final Report on Lenten Offerings

The report of the Lenten Offering from the Church schools is practically complete, all dioceses having sent returns. The treasurer has received \$390,853. This sum is \$100,000 over last year's receipts.

It is hoped that each school may be made to realize the improvement in work in various mission stations and the encouragement given to missionaries by this larger sum.

Much of the increase was due to the series of Lenten picture posters. A similar set will be offered next year.

### Auto Accident Takes Prominent Layman

Sudden death has deprived the Board of Trustees of St. Paul's Cathedral, Cincinnati, of the last of the "Old Guard" in active service. On Friday, September 26th, as Mr. Harry L. Laws was crossing the street in front of the Queen City

Club, to which he was going for lunch, avoiding a heavy truck, he stopped in front of a touring car and was knocked down and his skull fractured. The owner of the car hurried him to the General Hospital, but efforts of the doctors were in vain and Mr. Laws passed away without regaining consciousness.

Mr. Laws' death and the continued illness of the Hon. Gideon C. Wilson, Chancellor of the Diocese, changes the entire personnel of the Cathedral Trustees from what it was fifteen years ago.

Mr. Laws was not only a very active business man, handling at one time one-fifth of the sugar supply of the United States, but was also a public-spirited citizen and a loyal Churchman. One of his greatest services to the public was as Chairman of the Commission which had charge of the erection and equipment of the Cincinnati General Hospital, one of the largest and most complete in this country. It was a remarkable turn of fate that he should die in the very institution which he had worked so faithfully to complete.

The funeral services were conducted by Bishop Vincent, assisted by the Rev. Dr. J. D. Herron, acting dean of the cathedral.

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**Bishop Johnson to Conduct Missions in Colorado**

Bishop Johnson, who has spent much of his time recently in conducting preaching missions in various parts of the country, expects to give next year to the same work in Colorado.

**Rev. F. B. Allen Resigns As City Missioner**

The Rev. Frederick Bayliss Allen retired from his official position in connection with the Boston City Mission on October first, after 35 years of service with the organization. Much of the work of the city mission staff is among the foreign born of the city, although it is not stressed to the exclusion of hospital, slum and prison work. Mr. Allen is in his eighty-third year.

**New Rector for Saint Mark's, Denver**

The Rev. Elmer N. Schmuck, rector of St. John's, Linden Hills, Minneapolis, has accepted a call to become rector of St. Mark's, Denver, taking effect on the first of November.

**Ordination of Former Brotherhood Worker**

On Tuesday, September 25th, at St. Paul's Memorial Church, San Antonio, Texas, the Reverend Claude Robert Parkerson was ordained to the sacred priesthood by the Rt. Reverend William T. Capers, D. D. The candidate was presented by the Ven. B. S. McKenzie, Archdeacon of the Diocese. The Rev. E. D. Williams acted as the Bishop's Chaplain, carrying the Pastoral Staff. A very helpful sermon was preached by Bishop Capers on "The Office and Work of the Priesthood."

This ordination is of more than usual interest to the Church, and especially to the members of the Brotherhood of St. Andrews, for Mr. Parkerson served the Church during the war as one of the Army and Navy Brotherhood Secretaries, with

great faithfulness and ability in the camps of Oklahoma and Texas.

Mr. Parkerson has served the Church for nearly twenty-two years as a Church-Army Evangelist in England, as a S. P. G. Catechist in the Diocese of Saskatchewan, Canada, and as a lay worker in Nebraska and Wyoming before coming to the Diocese of West Texas.

**Christmas Cards for the Blind in England**

Not in this country, as yet, but in England the Braille Department of the S. P. G. has Braille Christmas cards and book markers for sale which must appeal greatly to their blind recipients.

The appropriation available for our own Committee on Literature for the Blind, of which Mrs. Loaring Clark of Sewanee is secretary was made only for strictly Church Literature, Prayer Book Services, etc.

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**Dr. Lacey Addresses Peoria Churchmen**

Organization of the Men's Church club of Peoria, Illinois, for the purpose of promoting greater interest in services and other activities of the Church and all parochial movements in the city, was launched with the enrollment of 100 laymen at the dinner meeting in the guild hall of St. Paul's church. Members of the three Episcopal churches in the city were present.

Dr. Thomas J. Lacey, rector of the Church of the Redeemer, Brooklyn, N. Y., was the speaker of the evening, taking as his subject the power of the Church and the problems confronting the Church in the present day.

Mr. Morehouse, editor of the Living Church, Milwaukee, was announced as the speaker at the next meeting. Other speakers to be heard during the winter are Dr. Joshi, president of Bombay University, Bombay, India; Bishop Anderson and Rev. Mr. Fleming, both of Chicago.

Dr. Lacey, who wore the Greek war cross, presented by the king of Greece for his work among the foreign element of this country, prefaced his address with a series of humorous stories, drawn from over twenty years' experience among the races of the world in lower Brooklyn.

The three major problems before the Church today, as pointed out by Dr. Lacey, are: One, how to reach and hold the young men of today and fire their hearts with religious inspiration; two, how to reach the rapidly growing foreign-born element in the United States; three, to make capital and labor meet on common ground and see each other's point of view.

"Many men, for business reasons, enter their property in their wife's names. Well and good, but, so many of us adopt the same practice in our religion," the speaker remarked in speaking on the example the father should set for the son. "If, on Sunday mornings, your son sees you read the paper, smoke a cigar and then get your clubs and head for the golf course, the chances are he'll do the same.

"To solve this and other grave problems of the nation, we must mobilize our man power to the last man. Church boards and special committees are of little avail in influencing the young generation—personal example, however, is extremely contagious," he declared, "as Christianity is largely a power of personality."

"The problem of reaching and assimilating our foreign born will only be solved when churchmen take it in hand and give it the needed personal touch. It will never be solved through writing books and the distribution of American-

ization literature," the speaker declared. "The ills of the nation arising out of the differences between capital and labor can be cured through the Church by furnishing an open forum or common meeting ground imbued with the spirit of pleasant fellowship, coupled with a definite spiritual object—by such clubs as the one you have organized tonight," Dr. Lacey declared.

"Such clubs can dissipate much of the distrust born of ignorance," he said.

**Dr. Keller Addresses Berkeley Students**

Dr. William S. Keller, the social service editor of The Witness, was a guest at the Berkeley Divinity School last week. Dr. Keller spoke to the student body upon Christian Social Service.

**Deaf Presented for Confirmation**

When the Rev. James N. Cloud, D. D., missionary to the deaf, made his recent quarterly visit to Denver, making his

headquarters at St. Mark's church as usual, he baptized eight deaf-mutes, and presented eighteen for confirmation. Bishop Ingley preached, Dr. Cloud translating his sermon into the sign language. Dr. Cloud also visited the State Institute for the deaf at Colorado Springs.

A deaf-mute lay reader conducts services in St. Mark's chapel every Sunday evening. There are two priests in the diocese, but outside of Denver, who understand the sign language, and who give occasional ministrations. The Sunday evening services are attended by congregations of over seventy.

**Canterbury Cathedral Used for Movies**

The sacred precincts of Canterbury Cathedral were invaded by movie actors last month, where pictures were taken depicting scenes from the life of Thomas a Becket. The vice dean of the cathedral is being criticised for allowing the cathedral to be used for such purposes.

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