



Vol. VIII. No. 49

CHICAGO, ILLINOIS, JULY 26, 1924

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## CITIZENSHIP AND CHURCHMANSHIP

BY BISHOP JOHNSON

## KEEPING EDUCATION GOING IN GERMANY

BY REV. C. B. HEDRICK

— NEXT WEEK —

## WHAT SHALL WE DO ABOUT IT?

BY DEAN CHALMERS



## Cheerful Confidences

By George Parkin Atwater

### AN INFORMAL CONFERENCE

For the first time in history, four contributing editors of the Witness chanced to get together and have an informal meeting. It was at the Summer Conference at Gambier. We all happened to be the guests of Bishop Leonard at luncheon.

Bishop Johnson was there. He admitted that he wrote his editorials while on trains. He said he never knew how he kept it up for so many years. But he has the habit now, and I suspect many of his editorials crop out as sermons here and there over the country.

Dean White was there. For three years he kept a column white hot with his enthusiasm.

Rev. Robert Chalmers was there. He had come all the way from Dallas, Texas, to attend the Conference. He told us many interesting things about the late presiding bishop of the Church, Bishop Garrett.

We did only one bit of business at our meeting. We decided not to pay a dividend this year to the stockholders of the paper. This is in accord with our past custom, and it is a tradition which will probably never be broken. No stockholder or contributing editor gets any return for his work for the Witness except the satisfaction of helping the Church.

The Summer Conference at Gambier was a great success. It is growing better each year. Every person interested in the Church should endeavor to attend one of the many conferences held in the land. You will not only learn a great deal, but you will have a good time. It is a real vacation, and a profitable one. Vacations are a risk, under any circumstances. People are often lonely or disappointed unless conditions are exactly right. You may not meet any congenial people. You have to pay double for nearly everything, during the vacation period. You generally come home a few days early, so as to get a little rest before going to work again.

But at a Church conference you are sure to have a good time. You will meet many congenial people. The best leaders of the Church are gathered to instruct you. The recreation hours are full of joy.

The place of such conference is generally interesting in itself. Kenyon College is interesting. The spacious college grounds and the roomy buildings provide an attractive setting for the conference. Several hundred people took advantage of the Gambier conference this year. The numbers ought to grow.

Now is the time for you to begin to save your money for your attendance at a conference next year. They are not expensive, as a rule. Mark a little box "Conference" and save your money in it, so that when the time comes you will not have to pawn your watch, in order to get there.

P. S.—This being the summer season I may be permitted to indulge in something

## Witness Fund

Donations to this fund are used to pay for the subscriptions of those who want THE WITNESS but are unable to pay for it themselves. The management is very glad to bear half the burden and asks those of our readers who are able to do so to help make up the other half. The sum of \$500 a year would take care of the subscriptions of those whom we know will read the paper regularly if they can have it. Please help if possible. Many of the recipients are clergymen in rural districts.

We acknowledge the following donations to the Fund for 1924:

H. C. Hastings .....	\$ 2.00
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Mrs. W. Williams .....	1.00

Total for 1924.....\$119.00

less heavy than the usual contents of the columns of a Church paper. So here is a limerick which I heard at Gambier.

A cautious young fellow named Beebe  
Loved a maiden named Beatrice Phoebe;  
But he said, Let me see  
What the clerical fee be  
Before Phoebe be B. Phoebe Beebe.

Don't stop your paper. This will not happen often.

## AMERICAN DENIES STORY OF GERMAN WEALTH

"Germany played a straight game in taking care of her starving children. The need was understated.

"In spite of the financial wreckage of their country, the Germans rallied to the support of their children. Nearly all made sacrifices to save them. Not less than 90 per cent of all relief was given by the Germans themselves.

"Most of the help for feeding the children of Germany has come from German sources. In Essen almost 95 per cent of the help came from the Germans. The balance, 5.1 per cent, came from foreign countries."

This is the statement made by James H. Causey, a business man of Denver, Colorado, to the Committee on Mercy and Relief of the Federal Council of Churches, which carried on an extensive campaign for the relief of the suffering in Germany last winter and spring. Mr. Causey has just returned from Europe, where he succeeded in floating a loan of a half million dollars for the cities of the Ruhr relief work. He paid all of the expenses of the flotation.

Mr. Causey, who has made a detailed investigation into the need and relief work, sings the praises of the Germans for the help they gave. He flatly denies that any great number of Germans are callously living in plenty while millions starve.

## The Council's Work

By Alfred Newbery

### THE SECOND BIG WORD

Some one of our leading citizens<sup>o</sup> once gave his audience a lot of wisdom on the subject of getting things done, by using three big words: organization, deputization and supervision.

In other words, lay your plans carefully, get other people to take some of the load off your shoulders, and then see that they do what they said they would.

Some of the best people in the world have gone untimely gray, or have had a break-down because they would not or could not learn the value of the second big word,—deputization. Did you ever hear of an institution, a boys' school, a club, a society, that went to pieces after the head and founder died? Did you ever run into an office that was unable to say anything definite on anything as long as the "boss" was away? Of course you have. Everybody has. Because it is one of our common weaknesses, this liability or unwillingness so to arrange our work that if we are removed, somebody knows enough about it to carry on. Conversely the ability to deputize is one of the characteristics of a great executive.

All this is of peculiar significance, it seems to me, to the parish priest, and it ought to be of deep interest to his friends in the parish. The day must pass when the parish priest is spiritual guide, which means hours of meditation and personal work; prophet, which means hours of study and devotion; priest, which means many hours each week at the altar; charity worker, social caller, director of guilds, clubs, minstrels, and athletic teams, and editor, all in one, and at the same time, the one person you can always get hold of in illness or distress. Some of the activities enumerated above are his and his alone. Others have been dropped on to his shoulders and left there. Some he must keep and cultivate, others he must pass over to others and supervise.

For example, perhaps the outstanding lack of the Church as a whole today is ignorance of her task. Church people do not know what their Church is facing in the world, in the nation, in the diocese, or even in the community in which they live. Just the other day a man was speaking conversationally about the destruction of Saint Luke's Hospital in Tokyo, which was burned to the ground during the earthquake, and a parish officer standing by said "Oh, was Saint Luke's injured?" There is great need for the Church, no let's say Church people and make it personal, to lift their eyes to the field which is white to the harvest and see,—to see the staggering task to which we are divinely urged, the heathen world of spiritual darkness, the great problem of the religious nurture of our own children, the apathy of Christian citizens toward the use of the franchise, the vexing questions of industrial strife and unemployment, the crying of a war-ridden world for peace. If we could once recognize these responsibilities as ours, we should be praying



for another Pentecost that we might be fitted to discharge them.

Now there are spiritual principles beneath these and every other problem that vexes the heart of man. And we can rightly look to the pulpit for those spiritual principles, as we turn to the altar for strength to put them into practice. But if the pulpit is also to be an encyclopedia of information, what becomes of the sermons?

We need information but we are unfair and unwise if we look for everything from the same source. Information is one task which in large part the parish priest must deputize if he is to perform his own peculiar service. Discussion groups, conferences, addresses to guilds, study classes, renewed and increased subscriptions to Church periodicals, wider distribution of free literature,—these should be done for him not by him.

Ah! but by whom?

They should be done by intelligent persons who know their objective and the methods of obtaining it, who have the persistent enthusiasm to take and keep hold of the job until it is finished.

Where does one find such people?

One does not find them usually. One makes them. It is perhaps discouraging work, but only because it has had to be done alone by the rector? There are persons in your parish today who could be fitted to do this work, and fitted to do more than this work, to guide and direct the efforts of those for whom the information has been a call to do something. They are able, of good personality, and have some time to give. A little moral support from the congregation, a call by the rector and all that would remain would be equipping them with the necessary knowledge of method and content.

And now I have reached my point. It is part of the work of your National Council to help, encourage and advertise the summer conference, which is at least one of the ways in which to equip the lay leader to whom work is to be deputized. On pages 415, 416 of the June number of the Spirit of Missions you will find listed forty-one summer conferences. They last anywhere from five days to two weeks. Courses are given on missions, religious education and social service. There are classes for leaders for vestrymen, classes for directors of young people. Devoted and able men and women prepare themselves carefully for conducting these courses. Bishops and parish priests come to give spiritual stimulus. Charming locations are secured and every effort made to effect an atmosphere of fellowship. The recreational features alone are of great value. The rest and the quiet and the study and the companionship and the "hikes" and the swims, make an ideal vacation.

Here then is a solution. Not the whole solution. But a solution. Look up the nearest conference. Go to it. Or pay somebody's way to it. Or urge somebody to go to it. Or do all three. There are many good conferences still to be held, and if it is too late to plan it this year, go or send some one next year, and resolve to do it now.

## In the Tornado's Path

By Rt. Rev. Hugh Latimer Burleson, D.D.,  
Bishop of South Dakota

A week or two ago The Witness was kind enough to publish an article on storm destruction wrought by the tornado of June 14th. At that time it was not possible to make an accurate statement of the loss. I am able to do so, and hope the paper may find space for a brief article. On the two reservations, Crow Creek and Lower Brule, out of the ten chapels, two remain standing and usable, two have been blown off their foundations and badly wrecked but probably can be replaced and repaired, six have been utterly demolished.

At my request an experienced man has visited the scene of the disaster in company with the superintending presbyters on the two reservations, and I append to this statement an estimate of the loss at the various points, which amounts to \$6,000 on each reservation, or a total of



Holy Comforter—Lower Brule

\$12,000 in all. This is based on the expectation of salvage, which may not be realized, and there should be added to it the necessary furnishings for the six destroyed buildings where practically nothing of value remains. The total will be more likely in the neighborhood of \$15,000.

All the chapels were moderately insured, but the receipts from this source will not exceed a third of the loss. At



All Saints—Crow Creek

least \$10,000 more will be needed to replace the property in its former condition.

This loss on ten chapels will seem small to most of our Churchpeople, but it should be remembered that in many cases the Indians have taken years in accumulating the small amount necessary to build a modest chapel. In the present emergency we cannot wait for this slow process, and must have help from the General Church. Already plans have been drawn and arrangements made for reconstruction in the confident hope that those who know of the work inaugurated by Bishop Hare in South Dakota will come to our aid as we labor to replace that which has been destroyed. All gifts should be sent to Mr.

J. M. Miller, Box 517, Sioux Falls, South Dakota.

### Estimate of Loss Crow Creek

Christ Church .....	\$ 500.00
St. John Baptist .....	300.00
All Saints (demolished) .....	1,500.00
St. Peter's (demolished) .....	2,000.00
Ascension (demolished) .....	1,700.00

\$6,000.00

### Lower Brule

Holy Faith .....	\$ 150.00
Messiah .....	50.00
Holy Name (demolished) .....	1,500.00
St. Albans (demolished) .....	1,300.00
Holy Comforter (demolished) ..	3,000.00

\$6,000.00

The total for both reservations is \$12,000. These figures presuppose a certain percentage of salvage. If this is not realized they must be increased. Also, there must be furnishings for six chapels. The actual loss may reach \$15,000.

### LEAVES MINNESOTA TO GO TO SOUTH DAKOTA.

The Rev. Russell L. Strang of Appleton, Minnesota, has accepted appointment as Missionary Canon at Calvary Cathedral, Sioux Falls, S. D., to assist in the work among the young people and to have charge of neighboring missionary work. It is hoped to make the Cathedral a real center for missionary endeavor and plans have been made to effectuate this purpose when Mr. Strang takes up the new work on Sept. 1st.

## The Witness

### An Experiment in Religious Journalism

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A weekly paper maintained by the subscriptions of its readers rather than the subsidy of prosperous friends.

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### RESULTS

From Nothing to Bad.

From Bad to Good.

On Our Way to Better

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## Let's Go Together



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## Citizenship and Churchmanship

By Bishop Johnson

When asked my family name, I am obliged to reply that 'I'm a Johnson.' This implies no forethought or intelligence on my part. So far as any act of mine is concerned, I was predestined to be a Johnson. Also 'I'm an American' because I was born one. I thank God that I was so born because knowing myself as I do, I would have an awful hard time trying to be an Englishman or a Russian or a Turk. I was born in a Christian family and so I'm not a Mahometan or a Mormon as I might otherwise have been, and I cannot imagine myself in any other role than that of a Christian.

But in all this I was rather helpless and can claim no personal credit for my good fortune in any of these particulars. It is the gift of God and I am duly grateful to Him for His kindness, which left me so little choice in these important events.

I cannot be accused of any particular arrogance or intelligence in claiming these distinctions.

But there is another group of appellatives for which I am more particularly responsible. When I say that 'I'm a Democrat,' or 'I'm an Episcopalian,' or 'I'm a High Churchman,' I ought to have some better reason than because I was born that way; or because in some moment of enthusiasm I so labelled myself and in order to be consistent must continue to wear that label as though my forehead had been branded with such a designation.

Brands are all right for cattle, but they do not look well on men.

There are certain things in life in which we have a choice and for which we are responsible.

In the savage world, a man belonged by birth not only to his race, but to his tribe and to his clan, but we civilized folk are supposed to have put away barbaric things

and to have free choice in matters of politics and religion. It is a part of the glorious liberty of the sons of God.

We ought to free ourselves from the fetters of arbitrary fate and give a reason to ourselves for the faith that is in us. Probably the chief bar to a more universal brotherhood lies in the substitution of mere clan prejudice and blind passion for intelligent thought and reasonable action.

When you find yourself in a community which is, we will say, composed exclusively of those who adhere tenaciously to some religious sect whose point of departure from historic Christianity is a pin-point, you will invariably find that mere assertion takes the place of reasoning and that where you look for an idea, you will find only a prejudice.

The same is true in the field of politics. If you can solidify a group of people on some petty prejudice, you can eliminate reason as a factor in human action.

In the recent New York Convention, one had an illustration of the value of prejudice in rallying partisans to the party standard and the hopelessness of trying to reason with a howling mob. It became an endurance test in which the best results were attained, not because they followed reason,—they did that most reluctantly,—but because they found it impossible to strike a common denominator of prejudice.

It is silly to say that this was so because the participants were Democrats; it is rather because they were average American citizens, who can be herded because they have permitted themselves to be branded.

And the man who refuses to be branded in either camp is regarded as a maverick, so bovine is our habit of thought.

Do not misunderstand. I believe in parties as necessary combinations of men to set forth certain principles.

But I do not believe in the infallibility of sects, nor do I believe in the arbitrary rule of a political or ecclesiastical hierarchy as the guide for human action.

The reality is citizenship or churchmanship, but the prominent thing in present action is partisanship, which so frequently throws the bigger thing into the discard in order to achieve the little thing.

It is the limitation of single track minds that they are incapable of seeing the other man's position because they are so vehemently espousing their own prejudices.

The government of a nation or a Church is as intricate and delicate a piece of machinery as the assembled parts of a high priced automobile.

When there is a knock in the machinery and you draw up to a garage, you wonder what kind of a mechanic is going to offer himself to tinker your machine. That is similar to the problem of government which the nation faces today.

It is not reassuring to have a burly mechanic come with a sledge hammer and tell you that certain parts of the machine have not been having a fair show and that he proposes to smash the intrusive parts in order that the other parts may function properly.

The ultimate result will be disaster. Nor is it particularly inspiring to be told that the mechanician is a man of great personal rectitude who knows all about

automobiles himself but has a crew over which he has little or no control.

Nor are we particularly impressed with the statement that the chief mechanic is a prosperous gentleman with liberal views about how to treat automobiles. These arguments would not impress us if we happened to own the machine.

It seems to me that there are three questions which should determine the election of a President of the United States or the Presiding Bishop of this Church.

1st. Does he know his subject? Is he a leader?

2nd. Is he above and not beneath subjection to party interests in administering the whole?

3rd. Since government is a human machine and not merely a mechanical one, has he the sympathetic interest in all parts of the whole to give each part its proper attention?

This is the only way in which we can take the knock out of administrative machinery.

Parties in Church and State are useful merely as means to an end and that end is the greatest good to the whole machine and not merely an ability to fix certain blocs so that they can run more smoothly.

After all, we are Americans and Churchmen first, or we ought to be; partisans second. We cannot exercise our rights intelligently in either case, unless we face the problem of leadership calmly and largely free from partisan bias. We may come to different conclusions in estimating the various candidates for leadership, but surely capacity for administration is the chief thing to consider rather than the meticulous differentiation in these days of pernicious party anemia.

I presume in each specific act of government today every reputable candidate for the presidency would find the same problem confronting him. The solution of that problem would depend far more upon his knowledge, his experience and his sympathetic understanding of man, than it would depend upon any vital principles contained in the party platforms, which, as some wag has explained, resemble the platform of a railroad coach; made to help men get on and off, but not intended for them to stand on. In such a situation may the best man win, for none of the parties has much to contribute to his ultimate success.

At any rate, let us not be a nation of political parrots, pluming our bedraggled feathers as we look at our party records, and saying to ourselves in spite of the facts,—'Pretty Pol!' 'Pretty Pol!'

## Washington Cathedral

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## Keeping Education Going In Germany

By Rev. C. B. Hedrick, D.D.  
Professor of New Testament, Berkeley  
Divinity School

Putting the ship in friendship—pardon the pun, but the year's report of the Student Friendship Fund has just fallen into my hands and stirred some vivid memories. How many know of the good ship *Hansa* and the bountiful load she carried in friendship's name to the hungry students of Germany last Christmas? I didn't know of it myself until I began to "do" the German universities this past spring, but if I heard of it once on this trip I heard of it a dozen times—once at least for every university I visited. In every university larder—and without such larders there could be no universities there today—I was sure to see some part of this precious cargo. And in what strange and incongruous places it would sometimes turn up! In Marburg it was not enough that a richly bedecked and stately old hall should be used for the purpose, but portraits of kings must needs look down upon these neatly stacked cases of American bacon, cocoa, milk, lard and the like. In Tuebingen I had to be led up to the musician's gallery of what had once been the banquet hall of a lordly old inn. It was at Dresden, however, that I caught the really dramatic flavor of this incident. Dresden is the national headquarters of the German students' self-help movement—that movement which is so rapidly transforming German student life today. Equipped with helpful letters I was being shown through the many offices of this young but already well grown enterprise. A bold placard on the wall caught my wandering eye. "American Christmas Donation for German Students," it read. "On Christmas eve the Steamship *Hansa* arrived in Hamburg with 6,000 centner of food stuffs, the Christmas greeting from friends of our work in North America. . . ." "Yes," said my attentive guide, a recent Breslau graduate, "I must tell you about that. It was one of the finest things that have happened to us. We have a saying that when it is darkest then God intervenes. Last Christmas threatened to be our darkest hour, but just when we were reaching the very depths of despair the telegram arrived announcing this great gift from our student friends over in your land. The effect was electrical. Our spirits rose in a flash. I rushed to the student printing office (in the rear by Dresden Technical School), had that placard struck off, and in a few hours was despatching copies to the student committees in every university center." A copy of this placard hangs in my study. I like to think how for thousands of hungry German students it was the best of all Christmas cards.

The Student Friendship Fund is the American share in the European Student Relief, an international organization founded in 1920 to help the students of Europe finish their university courses and prepare themselves for the period of reconstruction. Forty-two nations have participated in this later undertaking. It

has helped 150,000 students in the past four years. American students alone have raised nearly \$500,000, of which \$140,000 have gone to Germany.

The European Student Relief always works through the local self-help organizations. In Germany there are nearly sixty such local bodies, practically one for every university center, besides the national organization at Dresden. The "E. S. R." was not only the main stay of these organizations in their infancy, but has actually done much to mold their present policy. For example it laid down the now universally accepted principle that no aid shall be given in the student's first year. I have spoken of relief, but what of the need? And what are the students doing to help themselves? This is the thrilling part of the story, but where is the space for the telling? It is not enough to write of student kitchens, of laundries and shoe shops, "darneries and manderies," banks and barber shops, gardens and wood yards, henneries and piggeries, binderies and print shops, books and clothing stores, all run by the students themselves, both to bring down costs and supply students with jobs. It is the dramatic human story behind these things that one longs to tell of, the gruelling hardship and privation that has brought them about, the spirit of brotherhood and cooperation that makes them possible. To dine with these students once is a memorable experience, whether it be in the primitive soup kitchen at Stuttgart, in the Hotel Studentheim Prinz Karl at Tuebingen (tourist hotel and Studentenheim in one) or in the truly glorious old Zeughaus at Heidelberg, but something far more memorable to be admitted into the secrets of the sick-relief and see the tender care with which this new type of student is struggling to feed, clothe and cure his weak, underfed, and often tubercular brother.

I have mentioned one placard. Why not conclude with another? I found this on the door of the students' relief office in Breslau:

### HALT! READ!

DO YOU KNOW THAT YOU ARE ONLY ONE OF 5,000 STUDENTS. YOUR COMRADES INSIDE ARE WORKING FOR ALL 5,000.

YOUR COMRADES ARE WORKING WITHOUT PAY, ANXIOUS LIKE YOU TO GAIN THEIR DEGREE. THEY ARE SACRIFICING THEIR TIME AND LABOR. ONLY HE HAS THE MORAL RIGHT TO ASK LABOR FROM OTHERS WHO HIMSELF IS ALREADY LABORING FOR OTHERS AND THE COMMON GOOD.

IF YOU ARE NOT DOING THAT THEN PLEASE SPARE US.

### OUR NARROW MINDED BISHOPS.

The Bishop of Quincy records in his diocesan paper that he recently declined "to marry a man who had a living wife. He thought me awfully narrow minded. He used my telephone to get a local minister to officiate."

## Preaching the Social Gospel

By A. C. Lichtenberger

In the field of industry there is an early effort worth considering. In the early Nineteenth Century the mining industry in England was in a terrific condition. Very young children worked long hours in the mine and accidents were frequent. At Jarrow where John Hodgson was vicar a horrible accident occurred in the mines (1821). Many people were killed and Hodgson preached the funeral sermon. Sometime later he published the sermon together with an appendix describing the accident. But the description of the accident was not vague. Hodgson had made a thorough investigation and had the actual facts. He was not speaking as a religious theorist, but as one who knew the conditions of the mines. Further efforts of Hodgson in founding a society to prevent accidents resulted in a definite improvement in the condition of the mines, and it was the beginning of a long series of such reforms.

A much more recent example of the influence of the preacher in the sphere of industry was told by the Rev. Mr. Twombly. The industrial conditions in the factories of Lancaster had never been competently investigated, and they were bad. A woman friend of Mr. Twombly, educated and competent, found employment in the large factories of Lancaster for a period sufficient to collect data on the working conditions. She did it thoroughly and scientifically. Mr. Twombly then incorporated this material into three sermons and preached them on successive Sunday evenings. Every statement was accurate and true. He had even consulted a lawyer previous to preaching the sermons to be assured he was within the bounds of legal speech. And it is distinctly worth noticing that Mr. Twombly did not thunder at the social abuses of absentees: the employers whom he was attacking and the employees interested were there. Mr. Twombly assures us that within a short while wages

### OUR MISTAKE

A feature news article in The Witness for July 12th appeared to have been written by Dr. Bell, president of St. Stephen's College. People in reading it, were doubtless disturbed by it, for the article was a report of a stimulating address that Dr. Bell made at the Wellesley Conference. The story was NOT written by him of course—in fact it was a compilation of newspaper clippings from a Boston daily that gave a column each day to the conference. Dr. Bell's name at the head of the story was due to an error in make-up for which the management desires to apologize.



had been raised, working conditions vastly improved, and hours shortened. He had measured the industrial conditions in Lancaster scientifically with Jesus' principles of brotherhood and publicly not before the innocent but before the guilty, he had shown them to be lacking.

It is evident from these two examples of the successful preaching of the social gospel in the field of industry that the very first element that made for the success of the sermons was that they were made up of facts and not guesses. It is most unwise for a preacher to play with economic facts of which he knows nothing. As Mr. Twombly says "the goblins will get you if you don't know your facts." Sound economics then, the first requisite of one who would preach on industry. And not only sound economics but sound facts, whenever conditions are criticized, as in the case of the mine accident at Jarow. But there are two more noteworthy points in Mr. Twombly's sermons. He was very cautious to say nothing which he was not allowed to say under the law. One misstatement by a clergyman is worth ninety and nine laymen errors to the daily press. It is always more prudent to leave a doubtful point unsaid than to make a fatal error. And secondly, Mr. Twombly did not bore his hearers with the social faults of those who were absent. We will gain little by denouncing the capitalists before a congregation of laborers, or denouncing laborers before a group of capitalists. If we have a real message that should be heard we should endeavor to preach it before those who should hear it.

In preaching on political questions all of these principles apply: Scientific knowledge, cautious speech, and timely sermons. A good example of a sermon embodying these principles is a discourse by Maude Royden, preached before a group of people interested in political questions. Following are a few excerpts from "The Cry of Russia": "My people, we in this country are spending between nine and ten millions on each of four new battleships. Dr. Nansen asks from the entire world five millions to keep Russia alive. We could do it, he says, if we would save the cost of half a battalion of troops. You will say that that again is the government's business. Well, in one sense I suppose it is. But the money is there and the food is there, and it is simply a question of our giving enough, or bringing enough pressure on the government to act for us."

This is simply the application of Jesus' principles to the field of politics. But, as Miss Royden says, as long as you talk about principles without applying them everyone is satisfied but as soon as you apply them to a definite political question the cry goes up of "party politics." The demand is: "Prophecy unto us smooth things"—not "right things." Nevertheless the preacher must beware of overstepping his rightful bounds in political preaching. To actually preach partisan politics is unworthy of a Christian minister and it is in view of this danger that Harry Ward says it is not the duty of the preacher to marshal voters. Ordinarily it

is not. Purely political sermons with no religious justification are sad examples of pulpit oratory as one can readily see in examining certain of the old fast days discourses—particularly those of the Rev. Mr. Gardner of Boston. But there are certain moral issues which arise in the political field and at such times it is the duty of the Christian preacher to speak on the side of right and marshal all the votes he can, honestly, for that side. Notice the strong appeal in these words from a sermon of Mr. Twombly's, preached at the opening of a campaign to break the bossism of his city.

"In every attempt to better the city's moral conditions which I have seen made during the last thirteen years, those who have made the attempt have come straight up against this insidious, corrupting, hostile influence, which is known as bossism—bossism which blights the Christian and the civic and the municipal life of Lancaster more than any other form of wickedness in existence today. Here is our Lancaster 'Armageddon' where the most critical fight between the forces of good and evil must be fought out and won, if Lancaster is ever to be free!"

Undoubtedly the party attacked cried party politics but it is quite evident, I believe, that the politics Mr. Twombly was preaching here were Christian politics.

There is another type of political sermon which it is often the duty of the minister to preach and which is so admirably given in Canon S. Holland's sermon on "National Penitence," that I quote in part:

"What sort of citizen are you? What kind of neighbors have you been? Do you rob? Do you lie? Do you remove your neighbor's landmark?" etc., etc. . . . "We can find no such wrong in ourselves. No; but we are members of a society which is thus at enmity with itself. Members of a nation which is embittered by these heartburnings; members of this Church which so fails to interpret and justify to the democracy the goodness of God the Father, the compassion and joy and strength of Christ our King."

Not all of us are called upon to lead the fight against a corrupt city government but all of us have opportunities to bring before our people a consciousness of their social obligation and of their share in the sins of the nation and the Church.

(Concluded next week.)

#### A FIELD SECRETARY FOR COLORED WORK.

A field secretary for colored work is to be employed by the Diocese of East Carolina.



**O**SCAR SEITZ is the Art Editor of THE WITNESS. He was well along in his career in art when he felt called to the ministry, and is at present a student in St. John's College, Greeley, Colorado. He is at present doing several works for an improved WITNESS, which will be announced in several weeks.





OUR HOME MISSIONS

## The Things We Read

By Dean Chalmers

It is the things we read about Christianity in the daily papers and in the mail that comes to us that make us feel a deep sympathy with that former Bishop of London who said once as he faced a fashionable audience, "I wonder what these people really believe."

Mr. Theodore D. Jervy of Charleston, S. C., writes a letter to that stalwart intellectual, radical paper, "The New Republic." It is a good humored cheerful letter and it begins thus:

"Sir: By the time you receive this, it must have become apparent to any one blessed with even rudimentary political intelligence, that the effort to eliminate or ex-communicate W. G. McAdoo has failed. The trouble with Brennan and Taggart and poor old Charlie Murphy was, that they never understood the American public. The vast majority of Americans are professing Christians. They are not necessarily 'hard-headed, practical men,' for they are easily moved. They would like not only to profess Christianity, but also to practice it, and whenever

they can make time they yield to its immense influence. But in all frankness we feel that we 'cannot afford' to practice Christianity to the exclusion of every other consideration on all occasions."

I wonder how many people there are who feel they cannot afford to practice Christianity to the exclusion of every other consideration on all occasions. I wonder what such people think Christianity is; I wonder what they think religion is, and I wish that Mr. Jervy would go on and enlighten us as to the occasions on which Christianity may be safely practiced and the circumstances which would justify a sincere Christian in declining to practice it to the exclusion of every other consideration.

Mr. Jarvey also says that Mr. McAdoo has behind him the "great host of honest sinners." Honest sinners honestly proud of their sins one supposes, and so proud of their sins that they dislike a type of religion which suggests that sin is not only selfishness but a crime against God and man. The difference between sin and crime in the sight of God and conscience is the fact that crime brings an earthly punishment and sin brings no punishment

at all, unless, of course, the Church's modern belief in the grandfatherly nature of God should be mistaken. So much for the "New Republic."

Next comes Harper & Bros., and this is what they have to say:

"As a Minister of the Gospel you are one of an all too limited group in this country who are qualified by education and training to distinguish between thinking and writing that is sound and worthwhile and that which is tawdry and meretricious.

"But beyond this, you have the enviable opportunity of exerting an influence on the thought of thousands of your fellow men."

It is certainly enjoyable to know that the editor of Harper's Magazine thinks about us in such a nice way and I hope he will continue to think about us in that way even though some of us fear that we cannot see our way clear to subscribe in terms of the introductory offer special to the Ministry.

And then comes a good lady in the city who tells us that we are the pilots who have our hands on "the rudders of life's ship," and her idea is that she would like to share some of the piloting job. In other words she wants to get her hands on the steering wheel long enough to see that one particular ecclesiastical ship exerts its influence in favor of Dan Harston for sheriff.

All on one hot summer's day!

Next morning's mail will have the Nation Wide Campaign, and I shall find that I am "selected." The morning after that an affluent gentleman will come in to tell me I am "selected." This time to receive a set of books.

And in the end I shall go off to the mountains on my vacation where my two boys and my daughter will give me a welcome relief from this continuous flattery. It is true that I will still be "selected" but they will not appoint me to be a pilot of their respective ships. They have selected me as a good subject for practical jokes. They are not impressed with my intellectual qualifications by education and training. These things they spare me. They are prepared to go their own way and are a tonic to my soul inasmuch as they laugh at any pretension on my part to dignity or authority.

## COURSE FOR VESTRYMEN AT SEWANEE.

A course for vestrymen has been added to the curriculum this year of the Summer School for Church Workers at Sewanee, Tenn., and will be conducted by Mr. Richard Green, of Mississippi. This is probably the first time a Church Summer School has offered a special course for vestrymen, and it should prove very acceptable to members of vestries who are anxious to keep abreast of the new methods in the Church's work.

Special publicity is being given in the Province of Sewanee through diocesan executive secretaries of field departments who have been asked to interest members of vestries in their diocese. The course, however, is open to others besides those resident in the Fourth Province.



## Episcopalians the Largest Delegation to Rural Conference

Rev. S. S. Hepburn, Now in His Eightieth Year, Gives Inspiration to the Young Men Working in Rural Fields

By Rev. J. W. Jones

The Second Annual Rural Church Conference of the Episcopal Church, which began here on June 30, and closed on July 11, will almost certainly be followed by results of far-reaching importance. More men than last year are attending; in fact, ours is by far the largest delegation of clergy at the school which is open to the members of all religious denominations. The truth is the Church is afraid that the conference will grow so rapidly that no university will be able to take care of us. Danger of this sort is to the rural worker altogether unexpected. A little over a year ago he was convinced that the Church knew nothing about rural work and cared only enough about it to reserve it for those considered unprepared or unfit for urban service. To his way of thinking, the master minds controlling ecclesiastical polity looked upon the open country as a sort of Siberia to which to banish all undesirable clergy.

This sudden change is having about the same effect upon the rural pastors that a government edict from Washington cancelling all farm mortgages would have upon the farmers of the wheat belt. It has put heart into the men here to such an extent that they verily believe that when they return to their fields they will have to double their plants to meet the new demands of their work.

It is, in fact, quite impossible to describe the enthusiasm of this Conference for the vocation of rural service. On the one hand, it is very close to elation; on the other, it is the calm product of instruction by some of the ablest teachers of agricultural subjects in America. And with this enthusiasm goes the reassuring thought that it is all practical. Some of their fellows, men they are living with night and day, have told them of thrilling spiritual adventures in the foot-hills of California, on the wide prairies of South Dakota and Kansas, among the mountains of Appalachia, and along the shores of the Chesapeake Bay. This great convention has no doubt that it can carry the Gospel of Jesus Christ into the nation's great open spaces. Its morale any American Church might well treasure.

The problem immediately ahead of this conference is how to spread the flame, how to set the communicants of our urban minded Church on fire with zeal for the new found task of extending the kingdom of God beyond the city limits.

It is not unlikely that young men preparing for the ministry will from now on find in rural service just the form of high emprise they seek. The great difficulties in the way stimulate courage. The extreme necessity of farming folk, already the chief concern of statesmen, arouses the sympathy. The possibilities of soul-

satisfying life in the country, grip the imagination. The current of population, social engineers tell us, is soon to flow back from the city to the open spaces. Mr. S. J. Brown, an undergraduate of the Cambridge Seminary, located in the most congested part of the country, attended the conference at the expense of his fellow students. They wanted to learn more of the new gospel of God's Wide Out-of-Doors, and so they sent young Brown to sit in and listen for them.

One of the most useful members of the conference was a clergyman now in his eightieth year, the Rev. S. S. Hepburn of Morton, Md. He lives on and conducts his own farm in the midst of his parish. Here, at the school he drew out with shrewd questions and observations, the great agricultural experts in the classroom and among the members of his own group, many years his junior. He was continually dropping helpful remarks charged with the flavor and charm of country life both as a planter and pastor.

Mr. Hepburn may be called the father of the new rural church in our communion. At the Portland convention, he introduced a resolution in which he called attention to the supreme importance of rural work, showed how it had been all but forgotten, and asked for help. The originality and unexpectedness of the idea caught the fancy of the convention. Without question it was adopted and many loyal churchmen congratulated Mr. Hepburn upon the notable ecclesiastical achievement of re-discovering the open country. An appropriation was made to provide for an annual national convention of rural workers, of which this one now closing at Madison with notable contributions to the cause is the second.

Night before last at a gathering of all the denominational groups now at the school, Mr. Hepburn, when the regular speakers had finished their assigned topics, asked for the privilege of the floor. What he then had to say—upon sudden impulse—better tells the story of what has happened to the Church since the Great Re-discovery, than anything that anyone else has said at this conference or the one preceeding it. Here is something of the spirit of it:

"Brethren, many years ago, in fact, as far back as 1867, I entered the rural ministry to make it my life work. All these years I have been working among the farmers of the countryside, alone and forgotten by the Church. No outside help came to me. The difficulties, the trials and the bitter disappointments of the neglected ministry I faced without sympathy, encouragement or council. Of course, I dearly loved rural work and the farming folk, and that love together with the amusing experiences of the day's work carried me through.

"Brethren, I can scarcely tell you what

my feelings are tonight and I speak to you companions in the great lonely cause I fought for all my life. The Church I deeply love has finally come to our rescue. It is aroused and will, I believe, put all its heart into this service of rural life. My dreams have come true."

Everybody was deeply stirred by the old pioneer's words and upon a motion of Rev. E. Tetreau, one of the most active and successful Methodist clergy in the rural field, the whole gathering arose for a chautauqua salute.

The Rev. Charles N. Lathrop, secretary of the Social Service Department, visited the conference for a day, Sunday, July 6. In his sermon at Grace Church, he gave the conference the heart of the great problem confronting the Church. He said that there are three needs: first, men with a vocation for rural service; second, fields in which they can express their personalities through notable achievement, and third, a decent livelihood.

These three thoughts were constantly brought up in the class room and conference during the ten days' session. For many, perhaps most, of the men who came to the conference, the meaning of the pilgrimage was altogether hazy. They gathered with an intense love of their work but with little sense of its technique and a widewonder about the sort of instruction to be given them. This is all very different now, though. They have so much technique in their notebooks and perhaps in their heads that they fear they can't apply one-half of it in a life time. Glance through this schedule and find out why:

The first class began at 8 o'clock in the morning. Think of breaking into the top of a clergyman's morning with an alarm clock. At that rustic hour, Professor Roy J. Colbert lectured on Sociology of Community Life. No lecturer at the university gave his hearers anything more entertaining or useful. He puts country life and the countryman on an operating table and shows you what is the matter. Best of all, he can usually suggest the practical remedy.

At 9 o'clock, Ralph S. Adams showed the ministers how to survey their fields for the purpose of social and religious organization. This subject is a new one and knowledge of it is needed before any important and lasting religious work can be done in the country.

At 10 o'clock, Professors Hibbard and Macklin revealed the mysteries of marketing. They also explained how the farmer got into the present plight. They say that he is prone to try all kinds of patent medicines in the hope of a speedy cure of his ills. What they prescribed is a longer and more effective course of treatment. It is greatly to the advantage of clergymen who have influence with agricultural workers to learn sound principles of the Economics of Farming. Through knowledge of this kind, the farmers should be better protected against the demagogue and the loose thinker.

At 11 o'clock the groups met in conference. The Episcopal group gathered at St. Francis Club House. There some of the most important work of the school was done. Nearly every day some men who performed some constructive work in



rural service had an opportunity to explain what he had done. In this way, inspiration for better service and more intelligent methods was aroused throughout the group.

At 12:30, dinner was served at the Y. M. C. A.

At 2:15, the entire school gathered at Music Hall to be instructed in community and religious music by Professor E. B. Gordon, and religious drama by the Rev. William P. McDermott.

At 3:30, the ministers relaxed and played games which Professor Fred Schlatter taught them, and which they will hand on to their youthful communicants at home.

At 3:30, considerable part of the group studied auto mechanics under Professor F. W. Duffee. He showed them how to repair their own automobiles without great expense. As every clergyman needs to save all he can in this expensive department of his operations, the course was very popular.

In addition to all this, there were seminars, movies, concerts, receptions, picnics and exhibitions of various sorts.

In the opinion of the members, one of the greatest achievements of the conference was the organization of the rural Church workers. This body, which is made up of all the clergy of the Church, who came to Madison, will undertake to arouse the Church to the necessity of rural work. They will attempt to enlist in the fellowship every worker serving in rural communities. Dr. J. L. Prevost, Glen Loch, Penn., was elected president, and the Rev. Oscar Meyer of Oxford, N. Y., secretary and treasurer. The executive committee is composed of the Rev. H. J. Edwards of Redding Ridge, Conn., first province; the Rev. E. S. Ford, Sparta, N. J., second province; the Rev. William McClelland of East New Market, Md., third province; the Rev. Val. H. Sessions, Bolton, Miss., fourth province; the Rev. William J. Vincent, La Peer, Mich., fifth province; the Venerable E. W. Couper, Minneapolis, Minn., sixth province; the Venerable H. H. Marsden, St. Louis, Mo., seventh province; and the Venerable M. M. Goldie, Cove, Ore., eighth province.

Our group was quartered for the most part at the University Club. Getting up early and staying up late at night gave them all a vast amount of learning and recreation, but a scant amount of sleep. They will return to their fields with the need of a few extra hours of rest, but with a determination to put on a program of rural work that will revolutionize their diocese. If the Bishops don't stop them, they will carry the Gospel of the open country into the very heart of the chief cities in their several states.

#### NEW PARISH AT FREEHOLD, N. J.

On St. Peter's Day, the Bishop of New Jersey, the Rt. Rev. Paul Matthews, D.D., dedicated the newly erected Parish House of St. Peter's Parish, Freehold, N. J.

The erection of the building was made possible by the legacy of the late Mary E. Walker, who left her residence on Main Street, Freehold to the parish. This the vestry sold and the fund thus established was made the basis for the erection of the parish house.

## Summer Schools Report Large Attendances and Great Enthusiasm

### Racine, Princeton, Albany and South Dakota Conferences all Break Previous Records as to Attendance

When the members of the Racine Conference for Church Workers arrived at Racine College on June 30, there were many exclamations over the changes that have taken place since last year. The buildings are now occupied by the Racine College School and show many additions and improvements. The executive officers of the conference were transferred to Taylor Hall which is now being used by the National Council as a Center of Devotion and Conference. Taylor Hall has been thoroughly renovated and is most attractive and comfortable. It is in charge of Mrs. George Biller, whose gracious hospitality made it a real home for every one.

The devotional life of the Conference centered in the chapel services. The Study of the Lord, a prayer conducted by Bishop Webb, and the series of addresses by Fr. Harrison at the Sunset Services will long be remembered. It was a pleasure to find the organ in perfect repair.

The program gave an interesting selection of courses and the chief difficulty of most members of the Conference was to choose among so many attractions. Perhaps the most outstanding courses were those on the Faith of the Church by the Rev. M. B. Stewart and on Personal Religion by Fr. Harrison and a course on The Book of the Acts, by the Rev. F. D. Tyner. The National Council was represented by Dean Lathrop's courses on Social Service and by the Rev. John Gass' course on The Church in American Life. There was an unusually large and enthusiastic group of young people and their courses under the leadership of the Rev. W. A. Jonnard, the Rev. Frank Wilson, Fr. Harrison and Mrs. Biller were full of spirit and suggestion. The course in Pageantry which culminated in the Shadow Play of the Christian Year and the music course under the leadership of Mr. Henry Overley contributed a large share toward the enjoyment of every member of the Conference.

Many interesting conferences and meetings were arranged for afternoons and evenings. Notable among these were conferences on Church Unity led by the Rev. Floyd Tomkins, Jr., an address by Fr. Harrison on the Holy Cross Liberian Mission and an address by Mar-Timotheus, Patriarch of Malabar.

An innovation was the School for the Clergy under the direction of the Rev. J. A. Schaad. The school held its session in the library of Taylor Hall and about 25 clergymen were in attendance.

When we come to statistics is it interesting to note that 252 members and visitors were registered with 160 as regular attendants at the classes. The offerings at the chapel services were unusually large amounting to over \$400. This was divided among several different objects, the Order of the Holy Cross, Bishop Burleson's

Tornado Relief Fund, the Oneida Mission, The Holy Cross Librarian Mission and the Vestment Fund of Taylor Hall.

The members of the Conference were most enthusiastic in voting it the best conference we have ever had and went home promising to come again next year.

#### THE PRINCETON SUMMER SCHOOL

It was with sincere regret that the 11th of July was greeted by the 300 people attending the Princeton Summer School. All agreed that there had never been such a successful session, and the enthusiasm was the deep, true type which bespeaks future expression rather than the shallow noisiness which wears itself out before the good-byes are finished. There was a very even balance of juniors and seniors, as Bishop Ferris explained it, "a true cross-section of a parish," giving opportunity for practical working out of the questions, difficulties, and problems which arise in every-day parochial life, instead of a theoretical treatment which may give the answer and which may not. And it was found, not to one's surprise, but to one's delight, that the juniors and the seniors alike felt the decided need of each other, and agreed that to separate into two schools would defeat the object for which the Summer School of Province II. has been established—to train leaders in every phase of the Church's work.

Of course, the greatest inspiration came from the daily celebration of the Holy Communion, held in Trinity Church, to whose rector and parishioners the school is again indebted for their hospitality. Nature was good in holding back the rhododendrons and so making the walk to the dining hall a pathway lined with beautiful blooms. Breakfast was followed by three lecture periods, and here the choice for "honorable mention" fails entirely. There was but one opinion to be heard; all declared that the subjects were handled in such a way that they learned the things they needed to know: that they got what they came for—(and the appearance of the campus made it quite evident that with very few exceptions all had come for three hours lectures every morning). And again it was heard on all sides that one got much more than one expected. Fifteen diplomas were awarded the closing night, standing for three years work, and many seals to be added to diplomas awarded in former years, were reported.

For the recreational side, too much cannot be said for the leadership of Miss Lansbright, the Rev. R. K. Smith and the Rev. A. R. Cummings with the young people. Here was a demonstration of wholesome, happy comradeship. Field day brought diocesan competition which resulted in the first cup being won by Long Island, and the second by Newark. Two dances in Trinity parish house and an Alphabet Play (under the direction of



Mrs. J. S. Littell—the delightful hostess) provided the very necessary “let-downs;” the play revealed hidden talent far beyond one’s wildest hopes! The tea given to the school by Bishop Matthews was one of the most delightful events, though the rain poured in torrents, everybody went, and nobody will forget our host’s gracious hospitality until he forgets Princeton altogether.

There remain two things without mention of which any report of the 1924 session would be a miserable failure. One, Bishop Ferris’ Sunset Service address; the beauty, the applicability, the gentleness and sweetness, the comfort and inspiration of the address by the Pastor were, next to the daily celebrations, the heart of the school.

Second, the pageant “Esther,” was not only a thing of rare beauty but a remarkable exhibition of how much even a little professional training will do for the interested amateur. The gorgeous costumes and accessories were all made by the class in Pageantry and Drama (under the teaching of Mrs. Rose) and how so much could be accomplished in so short a time must remain a matter of wonder to all who witnessed this most beautiful production.

There were many more events which we would like to tell of—for instance Bishop Ferrando’s visit, Mr. Ackley’s Holy Land lecture, the Glee Club, the afternoon Conference, the talk by the missionaries present, etc., but space fails. The School of 1924 is a thing of the past, but its results are of the future; the former will never be forgotten by many, and the latter will be known only by One.

#### ALBANY CATHEDRAL SUMMER SCHOOL

The nineteenth annual session of the Albany Cathedral Summer School was held in Albany, New York, June 23 to 28. The lectures and conferences were in the study hall of St. Agnes School, the dormitory of which was used as a residence for the members of the school. Holy Communion, morning prayer and evensong were held daily in the Cathedral of All Saints. Bishop Oldham was chaplain of the school and conducted a conference on “The Spiritual Life of the Clergy” in the Cathedral choir.

The Rev. Julius A. Schaad delivered four lectures on “The Preaching of Missions and Conferences.” A similar number were by the Rev. Ralph B. Pomeroy, of the General Theological Seminary, on “The Development of Christian Organization,” and by the Rev. Frederick Lynch, D.D., of the Church Peace Union, on “The Growth of International Good Will.”

A conference on Missions was conducted by the Rev. Edmund L. Souder, of China, and one on “Law Enforcement” by Major John A. Warner, superintendent, New York state police. Dr. Horace J. Howk, of the Metropolitan Life Insurance Sanatorium at Mt. McGregor, conducted a conference illustrated by pictures, “Conclusions From the Intelligence Tests of the United States Forces.” Mr. Edward F. Parker, of Bridgeport, Conn., conducted a course in Social Problems.

Mr. Elmer A. Tidmarsh, organist of the Cathedral, gave an organ recital on two evenings following Evensong.

Fifty-nine clergymen were registered,

representing the various dioceses and missionary districts.

#### FOURTH SOUTH DAKOTA SUMMER CONFERENCE

The four annual Conference for church workers at All Saint’s School, Sioux Falls, South Dakota, which ended June 26th, was rated by all who attended to have been the most effective and satisfactory yet held. This is not merely a statement for publicity purposes but it is the actual testimony of each delegate in attendance.

Starting with an enrollment of 144, notwithstanding it had been advertised that the capacity of the institution would make a limitation of 130 necessary, it may be truthfully be said that in attendance alone this year’s conference was a remarkable achievement. Thirteen different dioceses were represented, the number from South Dakota being 77. It was a difficult matter to accommodate comfortably the extra delegates but it was done to everybody’s satisfaction.

It was a striking fact that each group of students seemed to feel that the courses that they were taking were the finest and best in the conference. This was especially gratifying because the faculty was almost wholly composed of persons from within the conference territory, only three coming from any considerable distance—Dean Blodgett, from Erie, on the Old Testament; Dean Hoag, from Salina, Kansas, on Religious Education, and Mrs. Tabor, from the Church Mission House, New York, on the work of the Church Service League.

Bishop Bennett of the diocese of Duluth was chaplain, making his four year on the faculty of the Sioux Falls Conference. The Bishop was born in South Dakota and is the state’s only native son represented on the roll of the Episcopacy. Bishop Bennett gave a series of lectures on the New Testament and each evening gave a thirty minutes address at the Sunset



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Service. Bishop Burleson was in charge of the clergy round table.

An outstanding feature of the conference was a pageant presented by the class under the direction of the Rev. Morton C. Stone.

Membership from the various dioceses was as follows: Kansas, 2; Minnesota, 2; North Dakota, 2; Iowa, 17; Western Nebraska, 4; Nebraska, 25; and one each from Chicago, Duluth, Erie, Missouri, Salina and South Carolina, in addition to the 77 from South Dakota.

The South Dakota Conference has made a notable record in that it has paid its way for four successive years, and this in spite of the fact that the charges are lower than those of most other gatherings of the same duration.

#### A NATION WIDE PARISH BEING FORMED.

Churchmen of Virginia have taken steps to revive James City parish, and have formed for this purpose a Jamestown Church Association. Part of the plan is to secure a nation wide membership, without in any way changing the membership of such persons in their local parishes. Connected with this work of national memberships, and the rebuilding of the James City parish, is to be a work among Indians, since in very early times the Jamestown parish inaugurated such work.

This James City parish centers around the old church at Jamestown, now rebuilt after many years of neglect. On July 6, 1923, occurred the 317th anniversary of the first celebration of the Holy Communion by the Church of England in an American colony. The celebrant was Rev. Robert Hunt, and the place a hillock quite near to the water's edge, the rude altar protected from the weather by a tent covering made from the sail of a ship. The anniversary was celebrated the other day from an outdoor altar which has been set upon the spot. By 1619 a church had been built, and in its vestry on July 30 of that year, representative government was begun in America.

In charge of the campaign of the Jamestown Church Association and the enrollment of a national membership for the James City parish, will be the officers of Bruton Church, which is at Williamsburg, and which succeeded the island church on the mainland. This church has a Bible presented by King Edward VII, the late J. Pierpont Morgan of New York having

part in its installation on the Bruton Church lectern in 1907. Professors in Williams and Mary College, located at Williamsburg, are to assist in the association plans. Prominence will be given to the patriotic side of church work.

#### NEW CHURCH SCHOOL IS OPENED

In these days of strenuous living there seems no longer to be time for modern parents to develop in their children, through a period of quiet normal growth, sane, well balanced minds and healthy bodies. As a result we too often find in this country the high strung, nervous child. The lure of the 'movies' and the lack of proper facilities for outdoor exercise which confront, more especially the small girl of the city, are perhaps the major causes for this condition.

To meet just this problem comes Resthaven, the school on a farm. Set in the midst of 100 acres of beautiful rolling country in the sleepy old New England town of Mendon, Mass., this institution reopens in October—doors closed six years ago on account of war conditions, with the fixed purpose of giving individual attention to the development in small girls of sturdy bodies, clear minds and over and above all else, Christian character. Moulded in a religious but thoroughly normal atmosphere, this school will enable little girls, though still in their 'teens' and even younger too, "to find themselves," as Miss Catharine Seabury, the charming director of Resthaven, has put it.

The importance of environment to the growing girl is recognized at this unique school and good taste in all the varied departments of life, from the gracious presiding of the hostess at the dinner table, to the development of high musical and literary tastes, is stressed by teaching and daily example.

It is now some twelve years since Rest-

haven School was originally launched under the leadership of its present head, who is the daughter of Rev. Samuel Seabury, editor from 1833 to 1851 of The Churchman, and the great granddaughter of Bishop Samuel Seabury of Connecticut, who was consecrated at Aberdeen in 1784 because the English of those post-Revolutionary days could not see their way clear to sending us bishops. The work was developed by a group of girls and teachers who had previously studied and played together at St. Agnes School in Albany, N. Y.; all of whom were imbued with the same noble idealism and were eager, alike to develop the school along modern educational lines.

#### FOUNDER'S DAY AT DE VEAUX SCHOOL

The closing exercises of DeVeaux School, Niagara Falls, N. Y., took place on Saturday, June 21st. DeVeaux devotes this day to honoring the memory of its illustrious founder, Samuel DeVeaux. Bishop Brent, President of the Board of Trustees, presided over the service in the chapel and the exercises in the gymnasium. The enthusiasm of the old DeVeaux boys, who were back in large numbers, the beauty of the unrivalled estate, the music of the chimes, the anthem sung by the large and excellent choir, the selections from H. M. S. Pinafore recently presented by the DeVeaux Cadets, the awarding of the ancient

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prizes and distinctions, the address of the Bishop, the exhibition drill, the luncheon under the great trees, the drill of the DeVeaux Old Boys Brigade and ideal weather united to make a day long to be remembered by DeVeauxnians.

The Rev. Wm. S. Barrows, Headmaster, announced that since last Founder's Day Mr. Albert H. Lewis had added \$1,000 to the Albert H. Lewis fund which now totals \$21,646 that additional sums had been received on account of the Mary Lewis Berry bequest, which now totals \$30,489, that the bequest of Roland White, DeVeaux 1862-64, \$500 had been paid over to the School, and that \$40,000 had been added to the endowment through the sale of lots on College Avenue, secured at a moderate price many years ago, and not a part of the original DeVeaux domain.

Mrs. Spalding Evans of Lockport on Founder's Day presented DeVeaux School with a set of the New History of Our Country, 50 volumes, in memory of her husband, the late Spalding Evans, a DeVeaux graduate and for many years a trustee.

#### HE IS MANAGING TO KEEP BUSY.

If anyone thinks that the life of a missionary in Liberia lacks variety, he might try to keep up with the Rev. H. A. Donovan of Cape Hunt. Although Mr. Donovan joined the Liberia staff only in October, 1923, his duties already include the following: trying to keep an academic school in good condition, pushing an infant industrial plan, superintending a farm two days away, getting the sawmill under way, watching over the other inter-

ests in the Vai district, caring for the souls of our community, editing the District Church magazine, and filling the office of business agent.

#### THE PROBLEM OF THE EVENING SERVICE.

Nearly every clergyman finds the evening service on Sundays and weekdays more or less of a problem to be solved, if at all, only be awakening of a sense of duty on the part of "the faithful few," by the use of a more powerful counter attraction for the masses. In many parishes the weeknight service has been dropped altogether, except in special seasons.

The substitution of an open discussion on some topic of live interest, for the conventional sermon, has been found of great help in providing an attraction more powerful than those which keep people away from church, in addition to making more intelligent churchmen.

The Rev. Edward M. Frear, Chaplain of the Church Students at Pennsylvania State College, has been using this method at State College for some time, and with marked success. After a hymn, and a collect or two, he reads a chapter from some

stimulating book—last year it was, "The Good News," by the Rev. Dr. Bernard Id-dinks Bell; this year, it is "The Rising Tide of Faith," by the Right Rev. Neville S. Talbot, Bishop of Pretoria. After the reading, the subject is open for discussion, during which outstanding points are clinched. Then, while a hymn is being sung, he vests, and closes with a short form of evening prayer.

The plan is worth serious consideration, and even trial, where present methods are not producing satisfactory results.

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## INDIANS WILL MEET NEXT MONTH.

Unique always and of never failing interest, the annual gathering of the Dakota Indian people at the Niobrara Convocation is one of the most attractive features related to the Church's work in the missionary district of South Dakota. This year the Convocation will open on the morning of Friday, Aug. 22nd, at Pine Ridge Agency, and will close on the evening of Sunday, the 4th.

Pine Ridge, known as the Oglala country, is the western most of the Indian reservations in South Dakota. The Dakotas who live there have been under the influence of religion and civilization for a shorter period than any of their brethren of the nine reservations of the state. So far as the primitive conditions of Dakota Indian life persist in this day they are to be found on the Pine Ridge. The home land of the Oglalas is a country of beautiful hills, pine trees and streams, lying immediately to the east of the famous Black Hills. The Convocation itself will be held at the Agency, which is a considerable settlement and where there are more conveniences than are usually found on the reservations. It is a most attractive spot and an ideal location for the gathering.

An outstanding feature of the Convocation will be the consecration of the new church of the Holy Cross. When finished this will be the finest church anywhere in the Indian country, built at a cost of \$10,000.00.

## GROWTH OF CHURCH'S WORK IN WACO, TEXAS

There has recently been consecrated to the glory of God and in memory of Mrs. Mary Bush, a handsomely carved quartered oak altar rail in St. Paul's Church,

Waco, Texas, Rev. W. P. Witsell, rector. This fitting memorial was presented by the children of the late Mrs. Bush, who was a daughter and widow of a clergyman and

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Church School 10 A. M.

Saint's Days, 10 A. M.

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On the 24th of June, St. John Baptist's Day, seven men were ordained to the Diaconate in Holy Trinity Church, Kyoto, Japan, by the Rt. Rev. John McKim, D.D. This is the largest group ever ordained at one time in the Diocese of Kyoto or by Bishop McKim in his more than thirty years episcopate. The men were also interesting as showing the varied types to be found in the ranks of the clergy in the Sei Ko Kai, or Holy Catholic Church in Japan. Two of them were veteran catechists, one of whom, the Rev. Y. Nagata, is over 70, but is still doing active service for the Master as well as bringing up a successor, as he is the father of the Rev. Paul Nagata, who finished work at the Virginia Theological School this year and goes back to his work in the fall. Another was a man of middle age, one of the steady workers of the diocese. One was a graduate of St. Paul's University, Tokyo and of the General Theological Seminary

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#### MISCELLANEOUS

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and has done graduate work in Columbia University. Two more are young men just beginning their real work. The last one is a graduate of the Government University of Kyoto and of the Cambridge Theological School and is now teaching in St. Paul's University, Tokyo. This man is the son of the Rev. T. Kan, chairman of the Standing Committee of the Diocese. It is encouraging to note that more of the sons of the clergy are taking up their fathers' work and also to note that these sons often make the finest and strongest workers.

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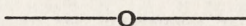


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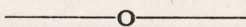
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