

THE CHURCH IN AMERICA—Bishop Johnson

The **WITNESS**

CHICAGO, AUGUST 11, 1927



REV. W. G. PENDLETON

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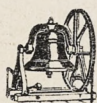
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THE DEVELOPMENT OF THE CHURCH

The Vine In America

BY BISHOP JOHNSON

IT SEEMS as though the New World was reserved in the Providence of God for the assembling of all the various religious convictions and institutions which had taken root in Europe, and transplanted them in new soil in order, possibly, that the fit might survive.

The necessities and hardships of settlers in a new country forced America to become the cradle of free speech, free thought and free action.

In the first place, every kind of religion came over here and in the second place, none of them had sufficient preeminence over the rest to dominate the others successfully.

In 1607 the Established Church settled in Virginia. In rapid succession the Puritans invaded New England, the Dutch Reformed, New York, the Roman Catholics, Maryland, the Quakers, Pennsylvania, and the Baptists, Rhode Island.

MELTING POT

The Colonies became a melting pot for all sorts and conditions of Christians. Into this medley the Church brought that which she had received—the faith, the sacraments, and a commissioned ministry.

This was the essence of the Vine, but there were certain things which hung on the branches of the vine, which were destined to cause the Church great embarrassment.

She was the established Church of England, having as her chief pastor, the Bishop of London.

She was destined to feel all of the odium and few of the blessings which went with this alliance. Moreover, her candidates in the United States must cross the ocean to be ordained and then must take an oath of allegiance to the King at ordination,—an oath which was to cause great searchings of conscience to many in the days of revolution.

She was also confined to the use

of the English Prayer Book, but without any prayer books in the pews. Small prayer books were very rare and exceedingly expensive.

The churches were practically without them, the clerk making the responses and the congregation relying upon memory for such responses as they made.

For a period of 170 years there were no confirmations, ordinations, or Episcopal ministrations of the Church in the Colonies.

Very few of the sixty clergy in the colonies in 1700 ever had surplices. Of these sixty clergy, forty lived in Maryland and Virginia.

The atmosphere in which the Church existed (except in the few cities) was almost identical to that found today in the mountains of Tennessee, where live the survivors of those days.

LOW MORALE

The first clergy who came over were consecrated men, but under the conditions, standards dropped and at the time of the Revolution the morale was not high.

During the 18th century and prior to the Revolution, the colonies were swept by a religious revival known as the Great Awakening, which started in Northampton, Massachusetts, by one Jonathan Edwards (1735); swept down the Atlantic Seaboard to Georgia, where it was taken up by a priest of the Church, George Whitefield, who carried it back to New England in a perfect conflagration of religious emotion without any corresponding accompaniment of high moral obligations.

It was crude and fiery and furnished the materials out of which Coke and Asbury built up the Methodist Church, drawing off large numbers of Englishmen trained in the Church of England, but neglected by her in the colonies.

Whitefield was the type of a reformer who villified everybody (especially his brother clergy of the Church) if they refused to accept his methods as the true way of life.

JOHN COODE

There was another priest of those days who reminds us of some of our modern prophets. He filled the pulpit of his church on Sunday, lectured on the absurdities of Christianity during the week and discredited the Church of which he was a minister by his own eccentricities. His name was John Coode and he held forth in Maryland.

In this pre-revolutionary period Edwards and Whitefield regarded religion as primarily a matter of personal experience manifesting itself in some external enthusiasm.

No one doubts the sincerity of these men; the results failed to justify their assurance.

They burnt over the field and left the residue charred and infertile. They affected men zealously but not well.

The aftermath of the Great Awakening was wide-spread infidelity, championed by Tom Paine and exemplified in the cynical attitude of men toward religion. The rather sordid maxims of Poor Richard's Almanac formed the chief spiritual inspiration of the period which ushered in the Revolution.

The Revolution split the clergy in two groups: those who regarded their ordination oath to the King as a moral obligation and those who disregarded it in the interests of freedom.

Samuel Seabury remained loyal to his ordination vow; White and Provoost felt justified in ignoring it. More than sixty clergy of the Anglican Church were banished or suffered indignities, because of their Tory affiliations.

It mattered not to the mob that

many of the most eminent Churchmen were leaders of the Revolution, and without them the inarticulate populace could have done nothing. The church bore the odium of its English attachment, especially from that large proportion of the population whose patriotism became active as soon as the war had been concluded.

The Revolution severed the Church from her patron, the Bishop of London, and from her almoner, the Society for the Propagation of the Gospel. The clergy were left without salaries, without any corporate assembly, and without any popularity.

HEAVY BAGGAGE

As Bishop John Williams expressed it, "The Church was regarded as a piece of heavy baggage which the British had left behind in her evacuation of the Colonies."

Moreover, there were few clergy who had espoused the side of the patriots and were therefore acceptable to their own congregations.

Something had to be done to conserve that which remained.

In Maryland, Dr. William Smith, irascible, able and not over pious, led the Maryland clergy to organize for the protection of their property and income.

He gave the name, Protestant Episcopal, to the corporation which he formed and thus unconsciously committed us to this title, which was a prudent name in those times, but rather bulky for posterity.

He also is responsible for a much more primitive and acceptable practice. He invited laymen to sit with the clergy in this initial convention.

For more than a century this Church was the only ecclesiastical assembly in the United States of America which gave to the laymen an equal voice and vote in ecclesiastical affairs. We can forgive him the nomenclature in view of this happy restoration of the laity to their rightful position in Church affairs.

SAMUEL SEABURY

In New England, under the leadership of Samuel Seabury, devout, resourceful and energetic, the Church assembled at Woodbury, Connecticut (1783) for a similar purpose but with a different emphasis. Since the days when Timothy Cutler, President of Yale College, and his associates had forsaken their Congregational affiliations for a ministry which had apostolic authority (1720), the Church in Connecticut had been devoted to the need of an Episcopate, and their concern was not for property but for valid orders. They elected Seabury as their Bishop and sent him to Great Britain for such consecration as he could get—if possible from England, if not from the Scotch Non-

Our Cover

WILLIAM G. PENDLETON is the headmaster of the Virginia Episcopal School at Lynchburg, Virginia, a school which he has brought to the front until today it is one of the finest of the Church schools. Dr. Pendleton was graduated from William and Mary College in 1903 and from the Virginia Seminary in 1907. He served as rector of two parishes in Virginia before taking up his present work.

jurors, who were in the same disfavor with the English Establishment as were the Colonial rebels.

In Pennsylvania the Reverend William White, versatile, diplomatic and of unquestioned patriotism assembled the clergy and laity to effect a merger of the Church in the various colonies.

MERGER

These three ideas, which originated separately, were to be subsequently merged, but they formed the questions for debate in the first convention of the Church, which met in Philadelphia (1784) and at which were representatives, clerical and lay, from New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, Connecticut was dubious and Massachusetts was cautious. The latter sent a letter and the former held aloof. This aloofness was justifiable in view of the fact that the Convention settled down, not only to secure the Episcopate, but to dilute the Prayer Book in its theology and to delete from the Prayer Book everything that might give offense. The brashness of this first convention may be attributed to the fact that they were new at the business and optimistic as to the reception of their crude suggestions.

The Revised Prayer Book found little favor in the Colonies, and no favor at all from the English Prelates when their proposed revision became known.

In order to secure the Episcopate they had to retract their mangling of the Prayer Book and in order to win the cooperation of Connecticut they had to compromise their proposal to make the Bishops, when obtained, a sort of annex to the Convention rather than an integral part thereof.

Bishops were coming to the federated colonies laboring under great suspicion, from which suspicion they have not yet entirely escaped. No Episcopate ever was given such restricted powers and to this day, the energy of Roman Catholics and Methodists as compared

with the inactivity of the Church is largely due, in my judgment, to the fact that those bodies are administered by a group of superintendents, while we have received our inspiration from a General Convention.

The final article in this series will appear next week.

Preacher, Pulpit and Pew

By E. P. Jots

The minister was taking to task one of the young members of his flock. "William," he said, "I hear that you have been raising false hopes in several maiden hearts. If rumor does not lie, you are engaged to one girl in this village, another in Little Mudford, and a third in Ditchley. How do you come to do such a thing?"

William grinned uneasily. "Why, you see, I've got a bicycle," he replied.

* * *

The boat was sinking. The skipper rushed up to a crowd of scared passengers.

"Who among you can pray?" he asked them.

"I can," answered the minister.

"Then pray, mister," ordered the skipper. "The rest of you put on life-preservers. We're one short."

* * *

"How did the Smith wedding go off?"

"Fine until the parson asked the bride if she'd obey her husband."

"What happened then?"

"She replied, 'Do you think I'm crazy?' and the groom, who was in a sort of daze, replied, 'I do.'"

* * *

Tombstone Dealer (after several futile suggestions)—How would just a simple "Gone Home" do for an inscription?

The Widow—I guess that will be all right. It was always the last place he ever thought of going.

* * *

Vicar to his Sexton "I find our garden fete is fixed for the same day as the eclipse. I think I must get it put off."

Sexton "You couldn't hardly do that, Sir, not a total eclipse you couldn't."

* * *

In a small village a new letter-box had been installed, causing much comment among the village children as to whom it belonged.

"It must be the minister's," said one little lad.

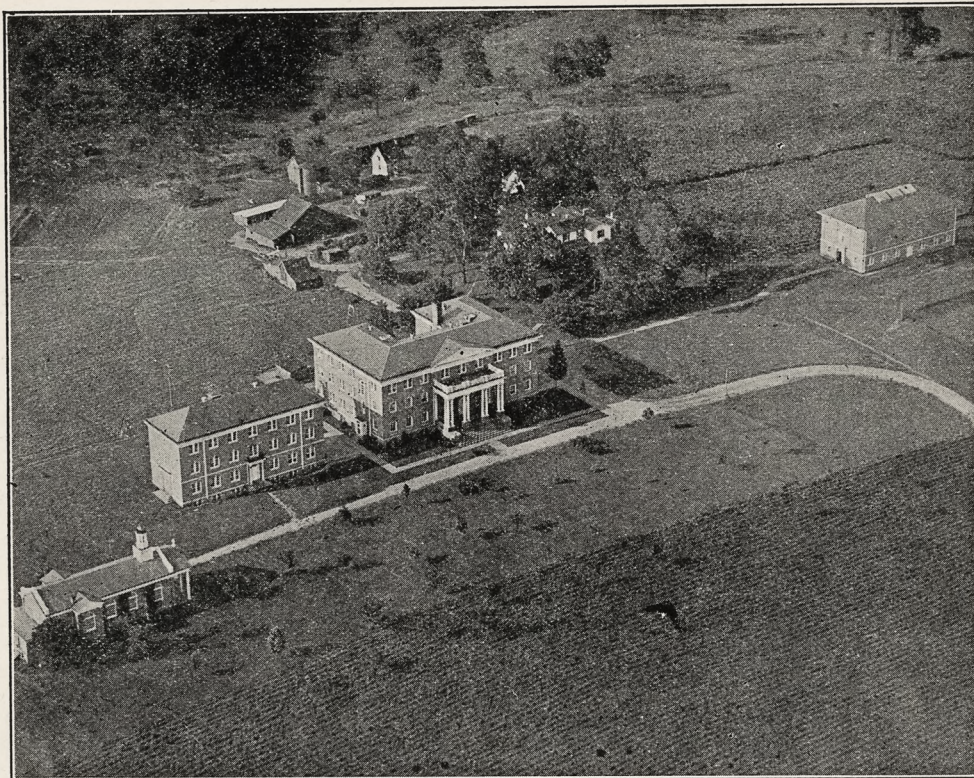
"It can't be," contradicted another, "don't you see what it says on it—'No collection on Sundays?'"

VIRGINIA EPISCOPAL SCHOOL

By

REV. THOS. M. BROWNE

*Rector, St. John's Church,
Lynchburg, Va.*



THE Church preparatory school stands as an answer to the challenge of an enlightened and informed demand for an adequately religious, moral and educational foundation.

I believe the Virginia Episcopal School has taken its place at the forefront of our preparatory schools. Its record in its short history attests better than words the reason for its high rank among Church schools. The history of the school is unique and very interesting. It is a real venture of faith which has borne beautiful results.

Some years ago a small group of men, under the leadership of Rev. Joseph B. Dunn, D. D., then Rector of St. Paul's Church, Lynchburg, Va., caught a vision of the great need and opportunity for a Church school for boys of limited means. After several efforts to induce the Diocese of Southern Virginia to launch such an undertaking, these men formed themselves into a Board of Trustees, and determined to found the school. A site of about one hundred and forty acres of land was obtained on the suburbs of Lynchburg, and a charter was obtained providing for the preservation of the property to the Church, and also that the school shall always be conducted at a minimum cost, so that boys of small means may perpetually enjoy its advantages. In order to keep the cost low, all equipment of course must be donated. At present the school has a plant conservatively valued at about \$300,000, all of which has been the gift of

friends of the movement. The Board showed its wisdom in selecting for the first Rector of the school Rev. Robert C. Jett, then Rector of Emmanuel Church, Staunton, Va. The school stands today as a perpetual monument to his work. He brought to the school a lovable personality, a true Christ-like character and an enthusiasm for the work which has been an inspiration to all with whom he has come in contact. He has stamped his own personality and character upon the institution in such a way that in the short time it has been in operation it has made an enviable reputation for its high moral and religious atmosphere. When Dr. Jett was elected as the first Bishop of the new Diocese of Southwestern Virginia, Rev. William G. Pendleton succeeded him as Rector of the School. He came to the school in 1920, and is successfully upholding the high standards set by his predecessor.

From the day the school opened its doors in 1916, it has been filled to capacity. At the present time it has accommodations for one hundred and fifty boarders.

Two aspects of her life stand out plainly, a vital religious atmosphere and an academic standing of the highest order, the latter maintained under difficulty on account of the low tuition charge.

Religious instruction is required in every form, giving the boy continuous contact with the ideals and impulses of Christian life. It cannot be emphasized too strongly in these days

that education must be undergirded by a fine and intelligent Christian foundation. Linked up with her religious instruction is the Chapel, a beautiful building and a fine contribution to the Church's work. This building was an outright gift from a friend of the school. It is the heart of the school, and she feels that the Christian life of her boys is much more vital because of her having her own Chapel on the grounds.

From an academic standpoint her curriculum and teaching staff are of the very highest caliber. It is a real source of satisfaction to all interested that the graduates of V. E. S. hold first rank in scholastic standing at our University. At the close of the past session, three of her graduates were elected to Phi Beta Kappa at the Universities of the state.

The boy's physical welfare is also continued and developed by compulsory gymnasium work and athletics of all kinds. Thus spiritually, mentally and physically V. E. S. presents a balanced preparation for life.

The ideals of the founders of this institution demand recognition from the Church at large. She is determined that her religious life and her academic standards shall be maintained, but her policy of low tuition in order to open her doors to boys of moderate circumstances creates a serious problem. Comparison of the tuition of V. E. S. and schools of similar standing will be of interest. The school must depend for a measure of her support from persons who are

interested in Church school education and able to assist financially.

It was my privilege to be associated with V. E. S. several years ago in her religious instruction department. I experienced the fascination of her ideals and life, and I know of no more satisfying opportunity for doing great and still greater good than by interest in and gifts to the school. I heartily commend V. E. S. to the Church.

In her case the saying that "A prophet is not without honor save in his own country," does not hold true, as attested by the following editorial which recently appeared in the Lynchburg News, the daily paper owned and operated by Senator Carter Glass. This is even more striking when we learn that no one connected with the paper is a member of the Episcopal Church.

"One of the finest little preparatory schools in the State nestles in the hills a few miles from Lynchburg. Unheralded to the stranger, hard to find by the traveler or tourist, Virginia Episcopal School looms upon the horizon today as one of the best prep schools in the South.

"A member of the Southern Association of Accredited Secondary Schools, V. E. S. has adhered strictly to the requirements of this conference. Her faculty members are graduates of standard colleges; no more than five periods a day are taught by any teacher, thereby assuring the maximum efficiency of teaching effort;

equipment of a literary and laboratory nature are at par or better. All of the standards of a modern school which insure for success are at hand. Yet it is the spirit of the school which makes it outstanding in the State. One is impressed with the feeling that he is among young gentlemen when he puts his foot on the campus. A spirit of real friendship and cordiality greets you. Kindness and courtesy are evidenced at every turn. And when you enter the institution you are amazed at other things. You find that the students' councils are in control of the school. They enjoy the utmost confidence of the president and the faculty. You can even find the student correcting his own examination papers. Sounds good, you say, but impracticable? But sit down and experience the thing and you will find that it is good.

"And when teams visit this little school for 'battle to the death,' you will find them treated as if they were at home. Nothing is left undone to make the 'invaders' feel as if they were within the walls of their own school.

"Recently a visiting team defeated V. E. S. at baseball by a very one-sided score. Not one minute, from the beginning of the game, when the home team was on even terms, until the last man was called out, did the V. E. S. student body cease their cheering for their favorites. And after the game, many, many times the writer heard the losers congratulating the members of the successful team.

It was truly a delightful occasion. It made an old-timer feel that the world was good after all, and that humanity was at as high a state of genuineness as ever. It made our heart warmer that V. E. S. existed and reconvinced us that our faith in fair competition, loyalty and red blood of our young American manhood was not in vain."

One Priest a Decade

By Rev. Samuel S. Drury

WHEN people ask whether there will be a Boy Conference on the Ministry this spring, and the answer is No, an explanation should accompany that important negative. It may be remembered that at St. Paul's School, among other places, conferences of boys on the Ministry have been held. The wide support of these conferences, their numerical significance, and the general spirit of wholesome comradeship therein developed, naturally prompt the question: When will there be another? The answer is: "We are ready to have another whenever the time seems ripe. The equipment is offered, the considerable financial backing required could probably be obtained, and to secure thirty clerics and laymen to act as leaders would not be difficult." Why then not have another?

I am told that the theological semi-

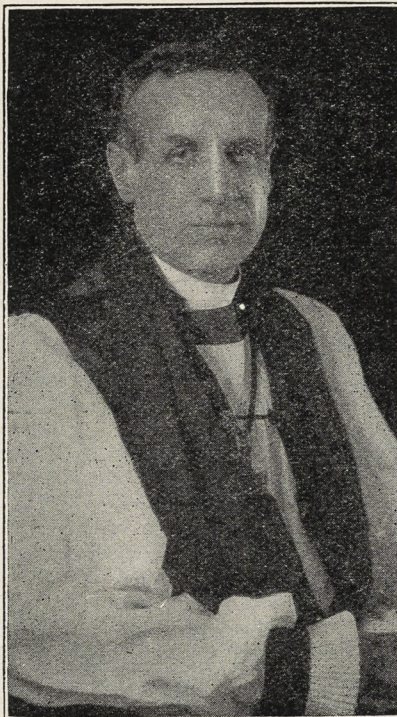


A VIEW OF VIRGINIA EPISCOPAL SCHOOL

naries of the church are filling up. It is pointed out that perhaps through normal channels, without undue stressing, the Church is training enough officers for her army. For clerical statistics our most reliable supply would seem to be the office of the Church Pension Fund. Through that we learn that there are connected with parishes or missions 4,525 clergy. The Church Almanack informs us that there are about one million communicants in the Church. That would mean for one minister, 217 people. It is fairer to base calculations on baptized persons. Here the figures are less easily obtainable, and must be conjectural. If we hazard the guess that there are 3,000,000 persons connected with, or looking to, the Episcopal Church, we find that the shepherding must be more widely spread. Is one shepherd sufficient for a flock of 650 souls?

Wise heads must ponder and temperate tongues must say whether we have, at this time, enough ministers in the Episcopal Church. Clearly our zeal for members should never lead to an ineffective ministry, an ignorant or backgroundless ministry; and as clearly it should not involve a ministry meanly recompensed. The cause of religion is not served by the shallowly prepared, though it has often been advanced by the meagerly paid. The latter is a reproach to the laity; the former is the burden of the Bishops. We need fearless and friendly investigation, resulting in publication. There is an economic factor which must be faced. Can a group of 217 confirmed people meet a budget which must include suitable maintenance for the pastor? Are the laymen of the Church willing to face that issue, here and now? Again, should a group of 217 confirmed persons, which we declare may rightly mean a flock of 650, be entrusted to an ill-educated or second-rate pastor? Must we conclude that a church like ours, which prides itself on a cultured clientele is, after all, unable to produce from itself enough clergymen for its future needs?

What interests me most is the church a decade, two decades hence. Supposing we have just enough parsons today, shall there be sufficient officers, apt and meet, learned, alert, cultured and sacrificing in 1937? Somehow I doubt it. When I realize, for example, that just in this province three effective and godly pastors of fifty have died within the month, carried off in their prime, I sadly ask: "Who shall rise up to take their places?" Perhaps some fledgling will be found; which will be as bad for the place as for him. Nothing is worse for the church than to push callow inexperience into posts requiring mellowed consideration. I am always regretful when I hear that young Mr. So-and-



BISHOP BOOTH
Leader at Albany Conference

So, under thirty, has been offered the rectorship of the big church on the corner. He belongs, for a half decade of tutelage, off on the moors, where so many sages and saints of the English Church have spent their clerical youth; or in country lanes, where he might direct his leisure toward that deepening which our seminaries somehow do not induce. The last of life for which the first was made is the important part. The first twenty years of a man's ministry should be spent in obscurity.

Where are the men of ripened experience, men between forty and fifty, who can fill these sudden and sad vacancies? Can you, brother cleric, count twenty men of ripe middle-age whom you would confidently call to the parish where you might as laymen thoughtfully worship? No, the supply is scanty and the outlook is slim.

The real solution lies not in summer conferences however bright they be. It lies at home. Responsibility, like all the other virtues, begins at home. The increase of the ministry starts at home literally, of course, by the fireside, and almost as emphatically at the parish altar. The parish is that arable land whence candidates for the priesthood should spring; and therefore, although it were easy and pleasant to have another conference on the ministry for boys from all over the church, such as we are quite ready to have any June, this won't solve the problem. The parish must be the unit of supply. Priest and laymen should scrutinize the situation at

home. They should blazon the question, from pulpit and from pew: Is our parish self-supporting? Even if plethoric with money, our parish may be running up a big deficit in man supply. We should ask where our present minister was produced; and where in the church are the priests who spent their boyhood with us? Is our parish, so far as candidates for the ministry goes, a parasite parish? To be explicit, decade by decade in the last fifty years, how many priests has our parish supplied to the church at large? Have we produced none and lived on other supplies? Are we parasites? It would make a not-too-local historical sermon if the rector were to recount the acts of our parish since 1827, with an especial study of the number of priests produced,—who they were, what they did, where they are.

A constant supply of able men for the ministry is about the most important of our present defects. Let us study it all together, and fearlessly print even our half-baked opinions? Why can't we be franker in fixing salaries, firmer in refusing, more zealous in recruiting? Will not every parish consider adopting as a sort of slogan: *One priest a decade?*, so that the causes of the Spirit, as the years pass, will be met by a steady supply of faithful and fit pastors?

Books

The Life of Prayer in a World of Science—William Adams Brown, Ph. D., D. D. Charles Scribner's Sons, N. Y. \$2.25.

One of the most useful books on prayer, its significance and its difficulties, which has appeared in recent years.

Thoroughly scholarly and modern, it is at the same time devout and reverent, and, like everything of Dr. Brown's, is beautifully and interestingly written. This book ought to help anyone who finds prayer, not only why but how and when, a problem. There is a very full bibliography.

As Man to Man—Conde B. Pallen. The MacMillan Co., N. Y. \$2.50.

The Editor of the Catholic Encyclopedia discusses Roman Catholic faith and practice in a series of imaginary conversations in commuter's smoker. Mr. Pallen is very skillful in erecting men of straw and then throwing them down and completely destroying them. It is hard to imagine however, even Protestants quite so stupid and ill-informed as some he encounters. With due allowance for special pleading the book ought to be a useful piece of painless propaganda. It is interestingly written and packed with information,—most of it accurate.

Frank R. Myers.

THE PEOPLE OF THE PARISH

Their Relationship to the Priest

GEORGE PARKIN ATWATER

THE people! God bless them. What an assortment they are. When you have them on your heart, and likewise on your hands, they become the most important group of people in the world, for, humanly speaking, your career in your Parish lies in their hands. The Parson first dreams of moulding them into the forces they should be, and then he learns by experience to accept them as they are. If you ever have left a Parish, you know how quickly some of the people fade from memory, but you remember others with a grip that does not relax. Note when you go back for the first time how the people receive you, and note the doorsteps toward which your steps naturally turn. As a young Priest I went back to my first Parish. I had an idea that my return would cause a mild sensation. The first man I met was one that in my youthful enthusiasm I had endowed with an eternal interest in me and my work, although he had not gone to Church in my time. He took my hand, gave his intellectual make-up a shake to dislodge my name, looked into my beaming face, and said, "How do you do? Did you come in on '17'?" (Every villager has a familiar acquaintance with trains, and calls them all by their first names.) He then gave an uneasy shift and continued, "I guess it's going to rain." I felt that it had rained, and that I was shivering in it. It was a rude shock. So complacently does youth count on age's interest in youth's existence.

When the people are about you, however, they assume in your eyes an importance which no one but you seems to recognize. That is right. To the Priest, every soul is the child of God, with a life to live to its end, and a heart capable of suffering. It may not seem interesting, but there it is, pulsating with its own hopes, ambitions, in its own way, bearing its own burdens. No life is commonplace. The faded, tired face is marked with tragic experience, and the gingham apron or worn overalls are badges of service in an army neither picturesque nor spectacular in heroism. But they are often heroic men and women, in whose hearts are the real worth of the true gold of character. So the Priest sees in them his treasures.

How astounded the Parish would be if it really knew how, in the mind of the Priest, the people were huddled together in groups. It would be shocking. Really they would decline to be

so associated. Such close contact with undesirable persons would be unendurable. Yet there you are in the group. Walk into the next room, if you so desire, ladies and gentlemen, but you must give the password. How scandalized would be the fur-covered society woman, riding in her automobile and attending to her pleasure, if she thought she was the same kind of a soul as that horrid man idling on a street corner, his hands in his pockets and his face marked with the fear that he might have to do useful work. To the Priest they present the same problem, as souls. And how astonished would be the simple seamstress, honestly earning her bread, and doing her duty, could she learn that she was in the same niche with the prosperous banker, doing his duty, living honestly in the sight of God and man, and giving his tenth. To God's work, however, they give the same kind of support, material and moral. "By their works ye shall know them."

How interesting are those people in the Parish who totally miss the point. One woman in some distress said to her Priest, "The Church believes that the world will come to an end in the year 2013 does it not?" The Priest was puzzled, and gently replied that he thought not. "But it is in the Prayer Book." The Priest would like to see the place. She turned to the table given to find Easter Day. The date for Easter Day was given for every year up to 2013. There was no more room on the page. "There," she said, "there is no Easter Day after 2013." Quite right, from her point of view. It took some time to explain the value of that table. The Priest refrained from stating that according to her scheme the Church thought the world began in 1786.

Then there are people who make a fetish of Sunday, believing that it is a day of gloom founded on the sanction of the Jewish law. Good women there are who would not for worlds take a stitch on Sunday, and good men who would not venture near a ball game. Such Godlessness! Yet they never darken the door of God's house nor approach the Altar. No, indeed! You know the excuses, do you not? They are as familiar to the Parson as the days of the week. He smiles as he hears the excuses run glibly off the tongue, as if they had the force of the moral law. He longs occasionally to hear one good original excuse. But why do people excuse themselves to him at all? I always

feel embarrassed when people excuse themselves to me for not doing their duty. It was as if I had been trying to please myself when I urged their duty upon them.

But we have wandered from the half-enlightened ones who think that Sunday is a day for hushed discomfort. When men worked all day in the fields, with the few beasts of burden for companions, what was more natural than that they should like to spend Sunday indoors with their books and papers and the family album? or that they should enjoy discussing the crops with their distant neighbors on the church porch? They wanted on Sunday what they did not get on week days. No doubt intelligent people in the torrid zone think of heaven as having a snowstorm occasionally. But what of our city workers, who spend the daylight hours in the heat and dust of busy shops, part of a great machine? They want to be out of doors on Sundays. Because such a one makes a garden on Sunday, it is his solemn affirmation that it is Sunday, a day different from the rest.

It is a big problem. A Parson was once asked, in the midst of a group of men in the smoke room of an ocean liner, what he thought of Sunday baseball. It was a generous question. Men listened for the reply. To evade, was to suffer humiliation; to discuss and argue was to invite opposition. He said: "Every man must do the first things of life first. He must not give to the Salvation Army the dollar that he ought to give to his wife. If he has worked all day, he may have his evening's amusement. If he loafs all day, he is a miserable sinner. The first things first, and then the second things. The first duty of Sunday is to keep the channels open between God and life. Life must have the proper spiritual balance. When this is secured, he may, even on Sunday, take steps to secure the proper physical and mental balance. If a man does his duty to God on Sunday, it is permissible for him to do the second things also. Consequently the only ones who have earned the right to play baseball on Sunday are the real Christians who do likewise their full duty to God on Sunday. It is their next privilege, if they care to take it. All others are barred." The group was silent. It was a new idea to have Christians claiming exclusive right to Sunday baseball. But I believe that, in principle, the Parson was right. What do you think?

WHAT MAKES THE IDEAL PARSON?

News of the English Church

Reported by

A. MANBY LLOYD

WHAT sort of minister does the average Englishman really like deep down at the bottom of his secular heart?

Mr. Lloyd George has dogmatically stated these four essential qualifications for a good clergyman:

He must be a good fellow.

He must have a message.

He must believe in it.

Lastly, he must know how to deliver it.

"When there is a man with a message and he can give life and fire to it he can always fill his church," adds Mr. Lloyd George. "Americans call such men 'live wires'."

One is tempted to doubt whether those four excellent qualifications are essential. What makes the parson "perfect," so to speak—understanding by "perfection" a certain fullness of character?

One can arrive at a conclusion best by the process of elimination. Parson Trulliber wouldn't stand a chance in these days. He was a parson on Sundays, but was much more interested in hogs than in "sheep" and tended them lovingly throughout the week except when eating, drinking, and sleeping. "I caal'd vurst" was his cry, as he snatched the ale-jug out of the hands of his guest.

Gone are the Trullibers with the eighteenth century, and yet a lot of them were "good fellows," hospitable and homely.

Parson Woodforde, the third volume of whose diary has just been issued, was one of the better sort, and no doubt liked by his people. He tells us of the prosecution of the village blacksmith for having a "tub of gin found in his house that was smuggled." An honest man, this very parson, in most things, he was not above buying this very gin.

Gone are the Woodfordes. They failed to convert their countrymen because they shared their vices and had few virtues to mark them as consecrated men. Is it not possible that "good fellowship" is an accidental but not an essential qualification?

Gone, too, is Mr. Chadband, "the man with a message," who, after a heavy meal of ham would wax most eloquent on the subject of "Tewrewth," and exhort his listeners to be joyful. And he probably believed in it.

It is more important for a parson

to be quietly in touch with Heaven than to be restlessly consumed by a "message," lest he fail to interpret the patience of God, and preach an empty and fretful Gospel.

The average man has no use for the unctuous Obadiah Slope, the highly dignified Archdeacon Grantly, or the henpecked Bishop Proudie. He respects, but fails to understand, the agnoising Robert Elsmere and the ascetic Mr. Newcome.

The parson most likely to get his flock to heaven would be, rather, Father Luce, of "The End of the House of Alard," because he made his church the best parlour of the parish, to the horror of lovers of art. The gewgaws with which he decorated the walls were of a kind beloved by his people, and, finding them in the church, they found a home.

The danger of "live wires" and "popular preachers" is that they tend to obscure in people's eyes the more important functions of the ministry, and their work is often ephemeral. They come to a church and fill it, but it empties when they go.

The real craftsmen are the patient builders; the self-effacing, kindly, humorous, not painfully learned ministers, who, in our country villages and crowded cities, pursue their task of bringing God to man and man to God. To them (if anybody) the man-in-the-street will go when he wants help.

A "good clergyman" must be whole-hearted and devoted; "himself first training for the skies he best shall raise his people there;" he must be keenly interested in the small issues of life as well as the big ones; he must be an evangelical preacher of the Gospel in his life as in his pulpit.

There is one thing further which binds the life of the humdrum parson in golden fetters. It is the Cross.

* * *

After the serious business of the Anglo-Catholic Congress and the Evangelical fireworks sent up at the Kingston Conference, (when Dr. Knox, formerly Bishop of Manchester, made the announcement that "if the Prayer Book is accepted by Parliament, we shall have to ask ourselves whether we can continue membership or ministry in the Church of England"), it is a relief to turn to Mr. Eugene Corris' Reminiscences of the Prize Ring and famous Pugilists.

"Gene," as Mr. Corri is affection-

ately called, knows how to tell a story. One of the best is associated with the grim and unromantic Joe Beckett. A company of American tourists were being conducted over Canterbury Cathedral and were shown all the historic memorials.

"This," said the guide, "is Becket's grave," meaning, of course, Thomas a Becket. A young member of the party, with unconscious or conscious humour, replied, "Then he did meet Jack Dempsey after all."

Then there is the story told by Ernie Izzard, who was seconding a Welshman at the Ring. When Taffy came back to his corner he complained that his opponent was biting him. "Why don't you bite him, too?" Izzard said.

"I can't," replied the Welshman, "my teeth are in the dressing-room."

* * *

York Minster is commemorating its "thirteen hundred years of Christian life," and yesterday, at the midday service, at which 4,000 representatives of lodges and friendly societies were present, Dr. Henson, Bishop of Durham, and Past Grand Chaplain of the Freemasons of England, claimed that "Freemasonry was incomparably the greatest factor for good citizenship which human experience had known."

In England, he added, the disastrous breach between the Church and Freemasonry, which Latin countries had witnessed, had never come about. Every competent student would see in Masonic and Friendly Society Churchmen a bulwark against the onset of Anarchic principles.

At the evening service York Minster choir was reinforced by the cathedral choirs of Wakefield, Sheffield, and Bradford, and by the choir of Leeds Parish Church.

* * *

His mission church, inadequate for parish needs and unable to raise money by more usual methods for a larger building, the Rev. Percival Gay, of Valtley's End, Winterbourne, near Bristol, adopted the role of a wayside mendicant.

For 12 hours he sat behind a table receiving voluntary tribute from all who passed. Many made a special journey to contribute.

When night fell he had amassed a wonderful collection, including farm and dairy produce, china, confectionery, jewelry, artificial teeth, a live rabbit, second-hand clothes, books, pictures and a stove.

CLASSIFIED NEWS PARAGRAPHS

Of the Episcopal Church

Edited by

WILLIAM B. SPOFFORD

PREACHERS SAY—

"It is necessary to speak out and to speak out strongly" Bishop Manning told an interviewer of a London daily. "The attitude of the average man and woman toward the marriage tie in the United States today is such that the country stands on the verge of a great gulf, a gulf that may swallow up all that is most precious in our family life, and indeed, in our civilization, if the public conscience is not aroused to the imminence of the peril. I am afraid the churches are not as united on this question as they ought to be. There are among us so-called leaders and pastors who shirk from rebuking the evil because they fear that their outspokenness may drive out of the churches men and women who see no harm in the loosening of the marriage tie.

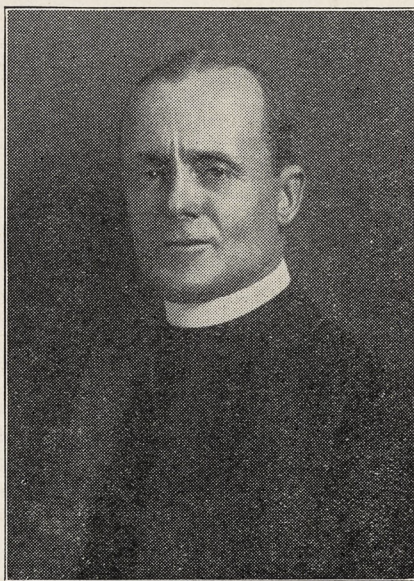
"The evil takes many forms, but the commonest and the one most glibly apologised for by pseudo-scientists and religious leaders false to their trust is called 'companionable marriage.' It consists of a couple joining their lives together for a term of years or months—just as the fancy takes them—so that they may give marriage a trial run, and if for any reason they tire of each other during that time they are free to go their own way.

"I know the many fine-sounding phrases that are employed to make this practice seem less wicked than it is, but I can see through all these devices of the devil. In plain English, what it amounts to is that marriage is reduced to the level of some of the great departmental stores, where you are allowed to take an article away, and if you do not like it you return it without any liability being incurred whatsoever.

"You cannot reduce the Kingdom of Heaven to the level of a departmental store. Marriage is a sacred contract in the eyes of God between two beings, and there can be no 'trial run.' To attempt anything of the kind is an affront to God Himself.

"No man can pick out a woman from among his acquaintances and say that he will take her to his home 'on approval,' as he would a piece of merchandise, on the understanding that if he is not pleased with his 'bargain' the woman can be returned whence she came, and the man can be free to roam around other 'stores' seeking someone more to his liking.

"There is no more sacred tie than



BISHOP MANNING
Talks on Modern Marriage

that which binds a man to the woman who is to be the partner of his life and the mother of his children. There is no more sacred duty cast on men and women than to reproduce their kind within the bounds of a union sanctified at God's Altar.

"To say that men and women are to be free to trifle with such sacred things because a few neurotic people try to justify it by an appeal to 'science' is monstrous; and it is time that the Church awoke to its duty.

"I cannot bind my fellows, but all the influence I can exert in the church with which I am associated will be on the side of those who mean to stop this affront to the Most High. I would go to the length of refusing to give the blessing of the Church to those who have been parties to one of these marriages on approval, even when their object was to legalise the union."

* * *

In an article in Liberty Mr. George Bernard Shaw says:

"This much I know, looking at life at seventy: men without religion are moral cowards, and mostly physical cowards too when sober.

"Civilization cannot survive without religion. It matters not what name we bestow upon our divinity—Life Force, World Spirit, Elan Vital, Creative Evolution—without religion life becomes a meaningless concatenation of accidents. I can conceive of

salvation without a god, but I cannot conceive of salvation without a religion.

"... The cause of Europe's miseries was its lack of religion."

LETTERS

In a recent issue the Young People's Column ran a letter by a person called by Mr. Jonnard, the editor, as a "higher-up in the department of Christian Social Service" in which the writer stated that he could see no harm in young ladies smoking or wearing short skirts. The Rev. Franklin H. Miller, observing curate of St. Mark's, San Antonio, Texas, writes, "It seems strange that one high up in the department of social service should be advocating habits of social deterioration. Young ladies smoke cigarettes not only to their own destruction but also to the destruction of the human race. (Mr. Miller here quotes his authorities, among them Mr. McFadden of "Graphic" fame.) "As to short skirts," goes on Mr. Miller, "your correspondent does not seem to know that below the knee is in the realm of art and hygiene; above the knee is in the realm of morals. The knee itself is a hinge, and like the elbow it is never beautiful, and therefor should be concealed as much as convenience and comfort will allow. The beauty of the leg lies in the double curve between the ankle and the knee; whoever possesses this line of beauty in its perfection may well let an observing world share in the joy of a glimpse of God's most beautiful endowment to the human race; and whoever does not possess it,—but I refrain from further advice or opinion." I fear that other subscribers will write in that Observer Miller refrained too late.

CONFERENCES AND CONVENTIONS

Synod of New York and New Jersey will meet in Rochester, New York, November 15-17.

* * *

"Gratifying success" is the correspondents' comment on the first summer conference in the diocese of Olympia, held at Annie Wright Seminary, Tacoma, July 9-16. Organized by Bishop Huston, who acted as dean. Attendance, 100 regulars and many transients. Able faculty with Bishop Barnwell, Idaho; Mable Lee Cooper, story-teller, and Miss Emily Tillotson, Woman's Auxiliary, who lectured

on "The Church Awake." Bishop Huston, with a sprained leg which necessitated the carrying of a cane, won the tennis match.

* * *

Bishop Oldham, Albany, has arranged for a clergy conference for three days in September. They are going to discuss matters that cannot be brought forward at diocesan convention as well as for spiritual fellowship. Several leaders from outside the diocese including the Rev. H. W. Foreman, secretary of rural work; Rev. G. Warfield Hobbs, editor of the Spirit of Missions; Rev. B. H. Reinheimer, executive secretary of Southern Ohio, and Bishop Booth of Vermont who is to lead a conference on "A Priest in the Church of God."

* * *

A special conference for parish secretaries is to be held this month in connection with the Sewanee Conference. Most of the time is to be given to discussion with secretaries doing their own talking. However, there are to be a few leaders including the Rev. Oliver Hart of St. Paul's, Chattanooga; the Rev. R. A. Kirchhoffer of Christ Church, Mobile, and the Rev. Loring Clark, national missionary.

* * *

Catholic Congress is to meet in Albany, New York, October 25th-27th. On the program: Loyalty to the Church by Rev. C. J. Harriman of Philadelphia; Nature of the Church by Rev. Julian D. Hamlin of Newport, Rhode Island; The Faithful Departed by Bishop Gray of Northern Indiana; Our Lady and the Saints by Fr. Burton of Boston; The Church and Society by Mr. Lawson Purdy of New York (Single Taxer); The Missionary Charter of the Church by the Rev. Robert F. Lau of the department of Foreign-Born Americans.

* * *

The Faribault Summer Conference is to be held at Shattuck School, August 28th to September 3rd. Leaders; Rev. Robert N. Spencer, Grace-Holy Trinity, Kansas City, Mo.; Rev. E. Croft Gear, St. John's, Minneapolis; Rev. Frank E. Wilson, editor of Let's Know, and rector of Christ

Church, Eau Clair, Wisconsin; Rev. F. D. Tyner, St. Luke's, Minneapolis; Dr. Roy J. Colbert, professor at Wisconsin; Rev. C. B. Scovil, student chaplain at Minnesota; and the Bishop of Minnesota, the Rt. Rev. F. A. McElwain.

BUILDING

Chapel, tower and cloister, to be built at a cost of \$100,000 is to be built at Rice Institute, Houston, Texas. Mrs. Edwin L. Neville has given the chapel as a memorial to her husband. The Rev. Francis Osborne is in charge of the work there with students.

* * *

The commission on architecture which they have in the diocese of Alabama met the other day with the congregation of St. Mark's, Troy, Alabama, to discuss the possibilities of a new plant, including church, parish house and rectory. The Rev. Thomas G. Mundy is the new rector of this

parish—rather will be, the first of September.

* * *

The corner stone of the new building for the House of Bethany at Cape Mount, Liberia, was laid recently. The Rev. Josselyn Reed, acting rector of St. George's Church and acting superintendent of the Cape Mount District, officiated.

SOCIAL SERVICE

A milk fund for white and negro children in the district of Mississippi of which Greenville is the centre has been started by Bishop Bratton, and placed under the direction of the rector, the Rev. Philip Davidson. "The destruction of cattle, poultry

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The School has been to capacity for six years. Great care has been used in the selection of boys. The group enrolled has made it possible to have a full honor system under a council and an atmosphere of an ideal home.

CONFERENCES:

The Rector will be glad to make appointments at various centers during the summer. A visit to the school would be of value. The Chicago Office is Room 1411, Tower Building, Wednesdays, 10 a. m. to 1 p. m. Address the School for literature and information.

ENROLLMENT:

Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.

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and vegetables by the flood renders this relief necessary to prevent pellagra and child starvation. This work is not covered by the Red Cross," writes Mr. Davidson.

RURAL WORK

Conference on small town and rural work was held recently in Christ Church, Bowling Green, Kentucky. Speakers: Rev. H. W. Foreman, national secretary of rural work; Rev. Bradner Moore of Mississippi; Miss Adelbert Thomas of the state board of health; Professor M. C. Ford of the Western Kentucky Teachers' College, and the Rev. J. L. Martin, St. Paul's, Henderson, Kentucky.

FREE FOR ASKING

The Rev. Louis M. Hirshon, St. Paul's, Maumee, Ohio, writes: "The choir guild has turned over to me six worn but clean and serviceable boys' and men's black cassacks. Do you suppose you could find the space to let some mission know that these may be had for the asking?"

SERVICES

"We are going to give 'Bloody Williamson County' a sane religious service." So writes the Venerable Charles Knight Weller, archdeacon of Cairo, diocese of Springfield. "Bloody Williamson" in whose bounds is the town of Herrin, noted for bloodshed, is harboring a considerable number of one hundred per centers whose patriotism expresses itself thru the iron fist and the Klu-Klux-

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Klan. A permanent location has been purchased in Herrin for a church, and recently the minister in charge, the Rev. George L. Whitmeyer, presented thirteen for confirmation at a service attended by so many that folks stood in the yard after the pews were filled. Preparations are under way for the opening of a chapel at Marion, county seat, a town of 11,000 where hitherto services have been held occasionally in the homes of Church folks.

* * *

What was probably the largest class ever confirmed in the diocese of Central New York was presented in Emmanuel, Norwich, recently. The number was 113, and was the result of intensive evangelistic work carried on during the past winter by the rector (Rev. Lloyd S. Charters) with the help of the entire parish. Other results: 73 baptised; 155 added to the communicant list; 5 deserters regained; 39 lost ones discovered and letters of transfer secured.

* * *

Heber Williamson Weller, son of archdeacon of Cairo, diocese of Springfield, was ordained deacon, July 24th. He is a nephew of Bishop Weller and the sixth generation to enter the ministry.

AT THE FRONT

"The outstanding feature of last year's work in Cuba was the failure of the Church at home to furnish the

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workers needed to carry on the work properly," write Bishop Hulse. There are still inviting fields which the bishop cannot open up because he is undermanned.

* * *

Bishop Roots has cabled the Missions House that arrangements for carrying on primary schools next autumn are progressing satisfactorily in Hankow, but that high schools cannot be opened before February, 1928, at the earliest. He asks for the return of Deaconess Julia A. Clark of Ichang and Miss Regina Lustgarten of Shasi both of whom will work in Hankow until it is possible for them to go to their stations.

* * *

Bishop Carson in his report on the accomplishments in Haiti during the past year says that the Church is moving forward rapidly. Two attractive churches of stone and brick

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have been built during the past year, and another is now under construction. Work on the Cathedral at Port au Prince is moving slowly due to shortage of cash but it is hoped that it will be possible to carry it on. There are twenty Church Schools, all of which are doing excellent work. The Bishop then speaks of the poverty of the people and of the really splendid support that they are giving to Church work in spite of it. The natives are really slowly starving, with everything dependent on sugar which has been down of late.

* * *

In Southern Brazil the number confirmed in 1926 was 295. The number of communicants has now passed the 3000 mark.

* * *

The Atlantic Monthly for August, which contains a review of "Sun and Moon," the recent novel by the Rev. Vincent H. Gowen, has also a personal letter from him, written late in April, in which he says:

"Refugee conditions provide us with too much leisure and too little chance of using it profitably, so I have got the Bishop's permission to take a temporary position as supervisor of Chinese traffic on one of the British ships trading to Hankow. It was my only way of getting consular

sanction to a further voyage upriver where the recent break between the communist and more moderate wings of the Kuomintang may provide excitement. Incidentally it may allow me the chance to visit my house, which I had to abandon to the tender mercies of the soldiers. I wonder whether they have made inroads on my library—I had about eight hundred books—and broken up the furniture, which a Ningpo carpenter made to my designs, to keep their fires going. This has been their practice in other places.

* * *

Our newest recruit at Sagada, the Rev. Lee L. Rose, writes:

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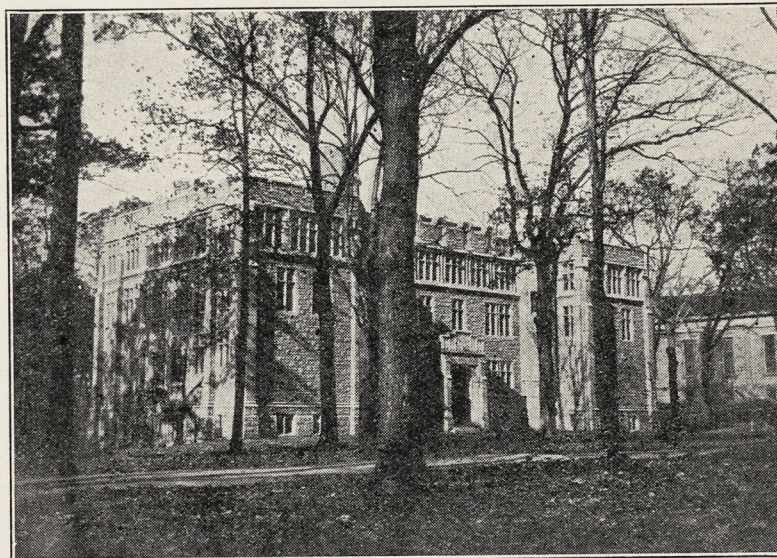
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Services

Trinity Cathedral, Cleveland.

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

Grace and St. Peter's, Baltimore.

Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month

Grace Church, Chicago.

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.

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

St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

St. Luke's, Evanston.

Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City.

Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12, 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

There is space here for two

NOTICES OF CHURCH SERVICES

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THE WITNESS
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CHICAGO

things that boys and girls learn in the States, in the grades. In addition, they are taught things that will be helpful in an economic way when they go back to their homes. The girls learn weaving, lace-making, and some simple household tasks. The boys are taught gardening. No effort is made to carry them too far or to wean them away from their environment. We do not wish to make school teachers or clerks out of all of them. The desire on the part of the missionaries is to send boys and girls back among their own people who will gradually raise the standard of living in the village, and to send them back Christians. The first fruits are already visible, even to an outsider, or a new comer, when he compares Sagada or Besao, where the Church has been established for more than twenty years, with the neighboring villages where the surface has just been scratched.

"Occasionally, of course, there are individuals who show extraordinary promise. These are given help to extend their education, to go away to fit themselves for teachers, nurses, etc., but always with the hope that they will come back to the mountains and use their advantages to benefit their own people. There have been too many instances in which primitive boys and girls have been educated out of their environment where they have lost all sympathy and understanding with their own people. Every effort is made here to avoid that, and surely the instilling of Christian charity into the hearts of boys and girls will be the supreme factor in accomplishing this desire.

"No one who has been out here even for three weeks can doubt that this is a worthwhile task, and is worthy of all the effort, time, labor and money that can be given to it. I am whole-heartedly glad that I came."

PEOPLE

Rev. Francisco Diaz-Volero, arch-deacon for Cuban work and president of the council of advice of the district, died on July 17th after more than twenty years of service in Cuba. From the bishop; "an outstanding clergyman with a sense of responsibility and initiative, an indefatigable writer in behalf of the Church's position."

* * *

Bishop Thomas of Wyoming, resigned, is preaching this month at Grace Cathedral, San Francisco.

* * *

Bishop Oldham of Albany sailed on July 30th for a two weeks' vacation in England.

* * *

Rev. John Gibson Gault has resigned as rector of St. Peter's, Soloman's Island, Maryland, after fifty years of service in the ministry.

Services

Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.

The Incarnation, New York.

Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D.
Sundays, 8 and 11 a. m.

Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12, and 4:45.

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

Grace Church, New York.

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

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, and 11 A. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursdays, 11 A. M.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell
Rev. Wallace Bristow
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
Knapp & Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee.

Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
Sheldon Foote, M.B., Choirmaster.
Magnificent new Austin organ.

St. James', Philadelphia.

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

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FOREIGN BORN

Writing of the million Mexicans in the United States, an editorial in the *Washington Post* says: "They are an undesirable element, and sooner or later the quota rule must be applied against Mexico in order to hold down this immigration."

To which the *Los Angeles Times*, writing from first-hand knowledge of the 175,000 persons of Mexican birth in Los Angeles County, replies that the Mexican element is distinctly desirable; that all aliens have among them some with whom we should willingly dispense but that the sweeping assertion of the *Post* not be justified. Mexicans have performed the bulk of the labor of "digging the foundations for our great buildings, laying our hundreds of miles of sewers and electric conduits, making and repairing our widely extended thoroughfares and highways.

"Recent statements have been made by Southern Pacific and Santa Fe officials that Mexican labor on their lines has been their salvation. They have owned quite frankly that had it not been for the industrious and dependable immigrants from Mexico they would not have known where to look for help in the construction of new rail lines and the maintenance of old ones. The same story is told by our Pacific Coast farmers, who in recent years have depended so largely upon Mexican help."

GIFTS AND MEMORIALS

Two gifts to the endowment of St. Paul's Cathedral, Buffalo, were printed here last week. Here is still another; \$10,000 bequest from the estate of Lucretia Stanley Grosvenor.

* * *

Five thousand dollars is left to Washington Cathedral by the will of Julia M. Stout, who remembers six other institutions.

* * *

Three historic stones were recent-

Clerical Changes

DRAKE, Rev. F. E. resigns as rector of Christ Church, Albert Lea, Minn., to accept the rectorship of All Saints', Minneapolis.

ELLIS, Rev. A. D., resigns as rector of Christ Church, Tuscaloosa, Alabama, to accept the rectorship of St. Anne's, Nashville, Tennessee.

GESNER, Rev. Conrad H., recently ordained has been appointed canon of Calvary Cathedral, Sioux Falls, South Dakota.

GIMSON, Rev. Rowland K., of the diocese of Harrisburg has accepted appointment as city missionary of Newark, New Jersey.

KIRK, Rev. John F. resigns as rector of Our Saviour, Jenkintown, Pa., to accept rectorship of St. Thomas', Glassboro, New Jersey.

POTTS, Rev. J. C., resigns as rector of Holy Cross, Jersey City, to accept Christ Church, Coxsackie, N. Y.

SMITH, Rev. C. F., rector of Christ Church, Big Stone Gap, Southwestern Virginia, accepts call to the Grace, Berryville, Va.

SMITH, Rev. Philip, resigns as rector of St. Stephen's, Florence, N. J., to accept St. Paul's, Tombstone, Arizona.

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ly placed on exhibition in the entrance to Bethlehem chapel at the Washington Cathedral. They are the Sinai stone from the Chapel of Moses at Mount Sinai, an ancient manna pot in the form of a huge stone bowl, and the Columbus stone from the Island of San Domingo. The Sina stone was presented by Colonel Robert M. Thompson of this city. It came from the traditional site which is considered sacred by the Jews as the spot where the Ten Commandments were handed down to Moses. Centuries ago the site fell into Christian hands and the little Chapel of Moses was built there. Through all the vicissitudes of the Crusades and the ravages of the Turks this chapel was considered inviolate until it was destroyed by Germans during the World War. Colonel Thompson was given the stone as a token of appreciation of the abbot for his help in restoring the chapel. The cathedral authorities plan to cut this stone into slabs and place the slabs in the pavement before the high altar of the cathedral so that the priest when reading the Ten Commandments will stand on stone from the site where Moses is believed to have received them thousands of years ago.

The Columbus stone was the gift of the late William E. Curtis, world traveler and author, who received it from an old priest in the partially ruined church at Santo Domingo which dates back to the time of Columbus and was the first Christian church erected on the American continent. It had been part of the church.

The Jewish manna pot was presented by the Rev. S. Harrington Littell, American missionary, who received it from the Rt. Rev. William C. White, Anglican Bishop of Honan, China. The manna pot was given Bishop White by a community of Chinese Jews in the western part of China, north of the Thibetan border. These Chinese Jews, who are Chinese in appearance, are believed to be descended from some of the Ten Lost Tribes of Israel, about whose fate there has been so much dispute in history.

* * *

CHURCH AND LABOR

Bishop Gailor of Tennessee, Bishop Moore of Dallas, Bishop Reese of Georgia and Bishop Tucker of Virginia are among the signers to a document recently sent to mill owners in the South calling upon them to place their industries on a more co-operative basis, with higher wages, shorter hours and labor representation. The document says:

"We bring before you the necessity for the improvement of certain social and economic conditions, especially in the textile industry, but existing also in other industries. These are, to

speak briefly: the isolation of population in the mill village; the long working week, extending in many industries even to fifty-five and sixty hours; a certain amount of the seven-day week which still exists in some industries; the employment of women and of children between fourteen and sixteen at overlong periods of labor; low wage standards in some industries; the general absence of strikes, with consequent depressed stand-labor representation in our factories."

ANNIVERSARIES

Rev. John W. Chapman, Anvik, Alaska, recently completed his fortieth year at this out post of civilization.

St. Peter's, Waterford, Pa., celebrated the 100th anniversary recently. Bishop Ward, diocesan, gave the speech.

NEGRO WORK

This is the thirtieth year of the Voorhees Normal and Industrial School, Denmark, S. C., one of the more recent to come under the auspices of the American Church Institute for Negroes.

* * *

Pullman porters in the Jacksonville district have an annual service in St. Philip's.

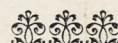
* * *

A mission for Negroes has been organized in Gary, Indiana.

THE FINANCIAL FACTOR

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