

# *The* **WITNESS**

CHICAGO, SEPTEMBER 22, 1927

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BY

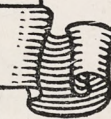
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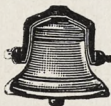
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## INFORMING THE PARISH MIND

### *The Evangelism of Printing*

By

ELWOOD LINDSAY HAINES

IN THIS age when a glib reference to the latest book is a sure-fire way of opening a conversation, and the number of current magazines suggestively displayed on the library table is generally accepted as a gauge of intelligence, one is painfully amazed at the complacent ignorance of Church people about matters of vital importance to their Church. The vestryman who had never heard of the Nation-Wide Campaign may be a rare find, but he is a fair representative of our Church membership, so far as a working knowledge of the Church's Program, and current events in the Church's life are concerned. Ask the average layman what he thinks of the Lausanne Conference and he will answer with a blank stare. Ask him for his opinion of the League of Nations, and he will surprise you.

There are published in the Church, in addition to the official publications of the National Council, four weekly, three monthly and two quarterly magazines of a more or less general nature, some eighty-five diocesan papers, and twenty-five or more periodicals devoted to special interests in the Church. In addition to these, the leading Anglican Church publications are available through our Church publishing houses. Yet, in many a parish of 100-500 communicants, the regular readers of any of these publications, with the exception of diocesan papers that are distributed *gratis*, may be counted on one's fingers, with a few digits to spare. What is wrong? Why must Church papers continue to operate at a loss, and send out frantic financial appeals? Surely it is not because people have no interest in the affairs of their Church, comparable, let us say, to their interest in making their homes attractive, or the raising of

their children. Rather, it is because they have never had it put up to them, and in a large measure do not know that such informational and inspirational agencies as THE WITNESS, etc. exist. If the informed mind naturally precedes the awakened conscience, it becomes the business of every parish priest to put before the eyes, and even into the hands of his people some one or more of the splendid publications of the Church.

There are several effective methods of securing recognition for current Church reading matter in the parish. Sample copies placed conspicuously on the parish-house table, occasional mention from the chancel of some helpful article in a Church magazine, frequent quotations therefrom in the parish paper, and the listing in the parish paper now and then of all Church publications, with the necessary subscriptional information, encouraging subscribers within the parish to pass on their copies to other parishioners when they are through with them—these are only a few of the means of arousing a general desire to take advantage of the provided ways of informing the mind with regard to the Church. Such an educational movement must of course be initiated by the Rector himself. He should "start the ball rolling," and leave it to his publicity committee, department of religious education, or a parochial representative for Church magazines to keep it in steady progress, aided and abetted by his unflagging encouragement.

But this alone may not be sufficient. In one parish, a retired clergyman of great charm and considerable wisdom was secured for a house-to-house canvass for WITNESS subscriptions, and succeeded in obtaining sixty-five with very little difficulty.

Doubtless there are numbers of men who would be glad to do this sort of thing, and rightly done, it represents a real ministry. It introduces a new clerical face and voice into the home, which in itself, may be extremely valuable. Enlisting boys to sell the weekly editions at the door following the Church services, or having copies on sale on the vestibule table, with a convenient receptacle there for the purchase money — either of these methods has proven effective. It has been found that the sale is vastly encouraged by reference being made by the Rector in his announcements to some helpful article in the current number, with the reminder that copies may be purchased after the service. A rare opportunity for the securing of subscriptions, with a profit allowed for organizations undertaking to do so, is afforded by parish suppers and bazaars.

Finally, those rectors who are prompt to recognize the importance of the printed word will be missionaries in behalf of the official publications of the Church. The *General Church Program* is fascinating reading, and should be purchased and read by every vestryman. The *Church at Work* should not be left dusty and desolate on the free literature table in the church, but should, somehow, be actually placed in every home. The *Spirit of Missions* is beyond question the finest missionary magazine published, and is the official voice of the National Council. As such, it has a message for everyone in the parish bounds.

Can we afford to be indifferently enduring toward ignorance, when solutions are in such easy reach? Must we not, of necessity, become "evangelists of the printed word," that the wills of our people may become enlisted in winning the world.





WHERE CONFERENCE SESSIONS WERE HELD

# WORLD CONFERENCE ON FAITH AND ORDER

## *The Achievements at Lausanne*

By

REV. CHARLES L. STREET

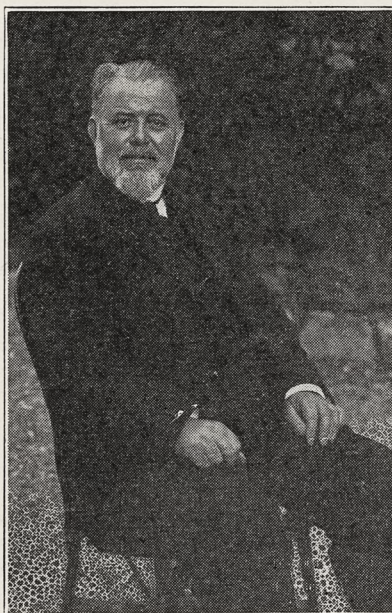
THE most important sessions of the world conference came on the closing days when the reports of the several sections were presented to the whole body of delegates for final approval. First the preamble, written largely by Bishop Brent, was adopted. This document, the platform of the conference, reads as follows:

We, the representatives of many Christian communions throughout the world, assembled to consider under the guidance of the Holy Spirit, the things wherein we agree and the things we differ, receive the following series of reports as containing subject matter for the consideration of our respective churches in their common search for unity.

"This is a conference summoned to consider matters of faith and order. It is emphatically not attempting to define the conditions of future reunion. Its object is to register the apparent level of fundamental agreements within the conference and the grave points of disagreement remaining; also to suggest certain lines of thought which may in the future tend to a fuller measure of agreement.

### CAREFUL PREPARATION

"Each subject on the agenda was first discussed in plenary session. It was then committed to one of the sections, of more than one hundred



BISHOP GERMANOS  
*Greek Bishop in England*

members each, into which the whole conference was divided. The report, after full discussion in subsections, was finally drawn up and adopted unanimously or by a large majority vote by the section to which it had

been committed. It was twice presented for further discussion to a plenary session of the conference when it was referred to the churches in its present form.

"Though we recognize the reports to be neither exhaustive nor in all details satisfactory to every member of the conference, we submit them to the churches for that deliberate consideration which could not be given in the brief period of our sessions.

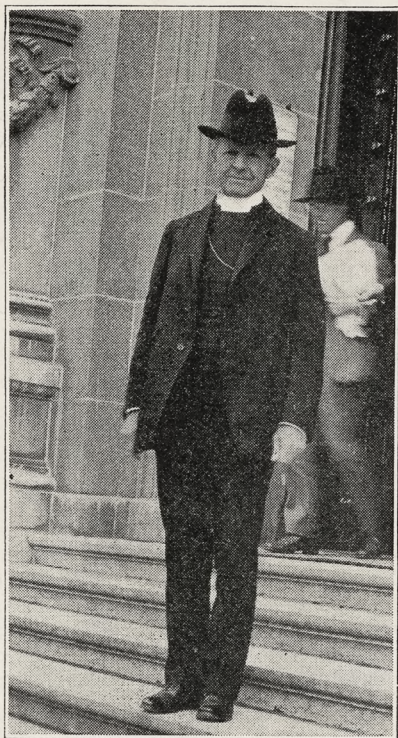
"We thank God and rejoice over agreements reached; upon our agreements we build. Where the reports record differences, we call upon the Christian world to an earnest reconsideration of the conflicting opinions now held, and a strenuous endeavor to reach the truth as it is in God's mind, which should be the foundation of the church's unity.

### WILLS UNITY

"God wills unity. Our presence in this conference bears testimony to our desire to bend our wills to His. However we may justify the beginnings of disunion, we lament its continuance and henceforth must labor, in penitence and faith, to build up our broken walls.

"God's Spirit has been in our midst. It was He who called us hither. His presence has been manifest in our worship, our deliberations and our





BISHOP PERRY  
of Rhode Island, at Lausanne

whole fellowship. He has discovered us to one another. He has enlarged our horizons, quickened our understanding, and enlivened our hope. We have dared and God has justified our daring. We can never be the same again. Our deep thankfulness must find expression in sustained endeavor to share the visions vouchsafed us here with those smaller home groups where our lot is cast.

#### TOWARD ONE GOAL

"More than half the world is waiting for the Gospel. At home and abroad sad multitudes are turning away in bewilderment from the church because of its corporate feebleness. Our missions count that as a necessity which we are inclined to look on as a luxury. Already the mission field is impatiently revolting from the divisions of the Western Church to make bold adventure for unity in its own right. We of the churches represented in this conference cannot allow our spiritual children to outpace us. We must gird ourselves to the task, the early beginnings of which God has so richly blessed and labor side by side with the Christians who are working for indigenous churches until our common goal is reached.

"Some of us, pioneers in this undertaking, have grown old in our search for unity. It is to youth that we look to take the torch of unity. We men have carried it too much alone through many years. The women henceforth should be accorded their

share of responsibility. And so the whole church will be enabled to do that which no section can hope to perform.

"It was God's clear call that gathered us. With faith stimulated by His guidance to us here, we move forward."

The value of the conference must be judged in terms of the conference's purpose as stated in this preamble. The purpose was "emphatically not" to "define the conditions of future reunion" but "to register the apparent level of fundamental agreements within the conference, and the grave points of disagreement remaining."

On the part of everyone at the conference there was manifested an eager desire for unity and yet it was seen by all that no permanent unity could be founded on any basis which disregarded important differences in belief. How great these fundamental differences are the conference showed very clearly. Yet it also showed that a clear statement of differences and a sincere desire on the part of everyone to understand the viewpoint of everyone else is the first step toward reconciliation.

#### FELLOWSHIP

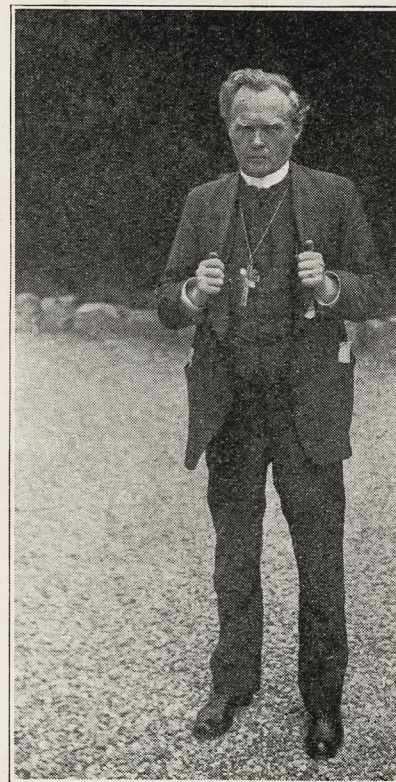
One of the important results was the fellowship and mutual understanding which developed out of the three weeks of living and working together. Many people have gone home from Lausanne with a new sense of the importance of a united Church and a new understanding, and regard for, Christians of other communions. The significance of the conference reports can only be appreciated when it is remembered that they represent the coming together to a common mind of individuals of vastly different beliefs.

#### THE CALL TO UNITY

The first topic, The Call to Unity, was not assigned to a special section for study but a statement covering it was incorporated in the preamble.

#### MESSAGE OF THE CHURCH

The report on the second topic states that "the message of the Church to the world is and always must remain in the Gospel of Jesus Christ." It goes on to say that the Gospel "is more than a philosophical theory; more than a theological system; more than a program for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death." It is "the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present, into the en-



BISHOP SOEDERBLOM  
of Upsala, at Lausanne

joyment of national well-being and international friendship and peace."

#### NATURE OF THE CHURCH

The report of the Nature of the Church, in the writing of which Bishop Temple of Manchester had a large part, states that the "Church of the Living God" is one and "is constituted by His will, not by the will or consent or beliefs of men." It enumerates among the marks of the Church on earth the acknowledgement of the word of God as given in Holy Scripture, the observance of the Sacraments, and a ministry for the pastoral office, the preaching of the Word, and the administration of the Sacraments. The report then points out how different churches differ in their interpretation of these points.

#### COMMON CONFESSION

The report on the Church's Common Confession of Faith accepts the Apostles' Creed and the Nicene Creed and expresses the conviction that the Holy Spirit may enable the Church to express the truths of revelation in other forms "as new problems may from time to time demand."

#### THE MINISTRY

The last three subjects turned out to be the most difficult and the ones which laid themselves open to the most misunderstanding and controversy. Section, five, whose



subject was the ministry, went exhaustively into the theories of the ministries represented at the conference. The report states the points of agreement and the points of difference at length. After speaking of the episcopal, the presbyteral and the congregational systems the report says: "We therefore recognize that these several elements must all, under conditions which require further study, have an appropriate place in the order of life of a reunited Church."

#### THE SACRAMENTS

In the sixth report the conference "testifies to the fact that the Christian world gives evidence of an increasing sense of the significance and value of the sacraments" and expresses the belief that "this movement should be fostered and guided as a means of deepening the life and experience of the churches." At the same time the fact is recognized "that in the gifts of His grace God is not limited by His own Sacraments." The importance of Baptism and the Holy Communion is stressed and the different views on these two sacraments are set forth.

#### UNITY

The last subject, The Unity of Christendom and the relation thereto of existing Churches, proved to

be the most difficult of all. It did not come up for final discussion until the last session, and as agreement on it did not seem likely it was received and referred to the Continuation Committee which later appointed a special committee to consider it.

#### RESULTS

Four significant things seem to be established for the Christian Church as a result of these reports. First, there was explicit recognition of the importance of agreement on central doctrines. There are many who say that the important thing about Christianity is its spirit and that it does not matter what you believe as long as your heart is in the right place. But clearly if Christians are to work together in a united Church the spirit of Christianity must be stated in terms which can be agreed upon and which can be preached.

Second, there was explicit recognition of Jesus Christ, not simply as a great ethical teacher, but as Lord and Saviour. The interpretation of Christianity as a vague humanitarianism has been much in fashion of late. This corporate acknowledgement of the divinity of Christ may serve to reawaken the popular mind to the importance of this fundamental doctrine of the Christian religion. Third, there was the accept-

ance on the part of the conference of the Apostles' Creed and the Nicene Creed. Fourth, there was the acceptance of the conception of the Church as *One* and as a divine institution, and the acknowledgement of the importance of a ministry and sacraments. As to just what is meant by ministry and sacraments there is vast difference of opinion, but to have them explicitly recognized as essential parts of the Church is a distinct gain.

#### THE OFFICIAL POSITION

In the official words of the conference the reports of these several committees were not "accepted" or "approved," but were "received" to be passed on to the churches for further study and consideration. The work that is to come will be the most important part of the work of the Lausanne Conference. We will be able to call it a success only insofar as its spirit works its way through the churches and its accomplishments and its statements are made the subject of study and the object of prayer by the rank and file of our church people. If this is done, by the time the next conference meets there will have been laid a strong foundation for further understanding, and another onward step toward the realization of a united Christianity.

## A SMOKE SCREEN

### *The Sacco-Vanzetti Case*

By

BISHOP JOHNSON

AS A PEOPLE we seem to have reduced religion to a sentimental flirtation with divine love and politics to an emotional hysteria over things that are of no consequence.

We love to sing hymns that we do not really mean and to support causes that do not really reflect our convictions.

Nicholas Murray Butler is delivering a series of articles on the "Lost Art of Thinking" and one hopes that he will succeed in recalling this departed muse.

Now that the Boston anarchists have been tried and executed there should be time for a little honest reflection. There are two separate questions before the American people in this case. The first is whether the two men were guilty or not guilty.

We have great respect for Professor Frankfurter's sincerity and ability and we are inclined to believe that certain legal technicalities of the law may have been violated. We are not sure of this because we have not

read the record, and even if we had we doubt whether the judge, the governor and the three able and disinterested gentlemen were really guilty of judicial murder. It is almost unbelievable.

It is fair to assume that they all wanted to be just and that they were sincere in their findings. At any rate my sympathies were with Governor Fuller. I do not believe that any governor should be placed in such a trying position. The executive pardoning power is a relic descending from the divine rights of rulers, which divine right unfortunately does not bestow upon them expert judicial ability.

The pressure upon Governor Fuller was extremely unfair, and he met the situation in a courageous and fair minded way.

Having appointed his commission he was justified in abiding by their findings. It is always a grievous thing if any man is executed without a fair and impartial trial but it is

one of the limitations of human conduct that such things may happen.

Except for the possibility of a bias in Judge Thayer's charge, which has usually been assumed, and has not been demonstrated, I believe that the men were probably guilty, although it is not capable of mathematical proof.

At the same time I sympathize with the protest of those who felt that justice had not been done.

But the Sacco-Vanzetti case was something more than the execution of two men for a crime which they may or may not have committed. It was the occasion for a smoke screen on the part of certain lawless elements against the courts and against legal procedure.

It seems strange that a group which has never hesitated to put innocent people to death without the form of judicial action should yell their heads off when some of their own number are executed.

Their interest in the lives of Sacco



and Vanzetti was subordinate to their interest in discrediting lawful government. In a way it was hypocritical.

In the first place the effort to terrorize American courts by threats and riots were not only futile; they were injurious to the cause of those very men in whose interest they were attempted.

To blow up the house of the mayor of Baltimore because a judge in Massachusetts has rendered a questionable verdict is of course a far more outrageous crime than the execution of these two men, and makes one wonder whether a mad dog is not more dangerous to society than a merely vicious one, and whether these two men were not far more dangerous to society because they were anarchists than they could possibly have been if they were guilty of murder. I have long since felt that the average anarchist is the kind of a bigot who claims the right to injure his fellow men with impunity and then sets himself up as a martyr when society treats him with the same dose.

I sincerely believe in free speech and have no sympathy with those misguided patriots who would suppress it; but I believe that a riotous crowd of anarchists is about as deserv-ing of severity as any other group of ravenous beasts; not because one would suppress their opinions but because law exists to protect society from their violence.

Whatever sympathy one may feel for the two prisoners as to their guilt there is no question but that they were representatives of the most dangerous enemy of American institutions; viz, the kind of people who believe in killing their fellow men if they disagree with them.

I hold no brief for the privileged classes. They are, and always have been, unreasonable enough, God knows. But they are not dangerous lunatics and they do permit some twenty million people in the United States to own automobiles; whereas the other group would not permit the intelligentsia to walk on two legs, so intolerant is their venom.

As I have said I prefer a vicious dog to a mad one, because as a rule the former will let you alone if you let him alone; whereas a mad dog will bite anybody, perfectly indifferent to the misery that they cause.

The unfortunate phase of this case is the fatuous credulity of the intelligentsia who believe that the smoke screen rolled up in this particular case had any mercy toward human life hidden behind its ominous gloom.

One wonders which is the greater danger to our country; that our courts will execute prisoners unfair-

ly in any great numbers, or that some day America, like France and Russia, will learn that people who hate venomously can never govern wisely whether they are partisans of the privilege classes or the third international.

One wishes that Christians could realize that the Church has ceased to be universal, but that atheistic anarchy realizes the value of unity as the basis of destroying that which they are utterly incapable of building. You cannot build a fraternity among men on a vacuum or a negation.

## Let's Know

### ON FISHING

*By Rev. Frank E. Wilson*

**I** RETURN to my column in THE WITNESS after a summer dedicated chiefly to fishing. Some people smile down good-humoredly on fishing as a lazy-man's recreation. They picture him under a hot sun dozing in the back of a boat, with a long bamboo pole projected over slimy water, while a few large-eyed fish casually eat away at his worms. Such poor, misguided urbanites have learned all their fishing from the newspaper comics. They have never known the exhilaration of wading against the current of a swift-flowing stream, whipping the pools with a spangled fly in eager anticipation of the quick splash, the sharp strike, the taut line, the curved rod, and the skillful play to bring to net the gamiest little swimmer in the watery kingdom. The lazy man had better let it alone.

Doubtless it was more than coincidence that our Lord drew his leading apostles from the ranks of fishermen in the Sea of Galilee. They were quite sure to be men of patience, perseverance, and dependability. The old fiction which identifies lies with fish stories is a wicked libel. A real fisherman is a sportsman and he plays the game. If you want to know what a man is made of, spend a few days with him on a fishing trip.

It's time we revised our patronizing attitude toward the apostles which paints them as simple-minded, ignorant fishermen. Two thousand years ago the fishing industry in the Sea of Galilee offered an occupation of no small importance. Its waters were famous all over the Roman Empire for the fine quality of the fish produced. It was an organized business. The fish were shipped alive to be served even at the emperor's table and there were also pickling factories on the shore of Galilee to preserve them for sale

on a slower market. Some twenty-four different species were found in that lake alone. They were taken with a drag-net, a hand-net, or a hook and line. The fishermen worked in groups—a kind of primitive corporation. They had business dealings in all probability with every part of the Roman world. Josephus speaks of 330 fishing boats in this lake which measured in its greatest dimensions thirteen by eight miles. To be a successful fisherman under such circumstances meant that a man had to be enterprising, industrious, keen-witted, able not only to catch fish but to transact business with many kinds of men and, perhaps, in several dialects. Our Lord didn't pick fishermen because they were all He could get. He picked them because they were the kind of men He wanted. It was out of a large number of disciples that the Twelve were selected and five of them came from the one city of Bethsaida, which is a Hebrew name meaning the "House of Fish."

All this is written, not in defense of my summer vacation, for I enjoyed it and that suffices. Neither is it written in the hope that everyone who reads it will promptly turn fisherman, for our good waters are already being fished too hard. But it is written in honor of the Apostles who were far more competent men than most people seem to realize. We have been so anxious to disconnect the Gospel from the high-brows that we have reduced the Apostles to rather uninspiring proportions. I think if they were here today, the Church would have reason to be proud of them.

## CUSHIONED PEWS

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# DEAN INGE DELIVERS A LECTURE

## *On Spiritual Religion*

*Edited by*

A. MANBY LLOYD

THIS page is intended to be impartial so if one week you read about Anglo-Catholics or the Biretta Brigade, do not be surprised to read the next of Breezy Bishops and Gloomy Deans, who seem on the surface to be nothing more than Quakers in leggings.

Last week the Dean of St. Paul's published in one of our secular papers what appears to be his views on the priesthood. He left the ordinary secular reader in no sort of doubt as to what he understood a "priest" to be—namely, a person for whom the Lord Christ has no use. He tells us that no "intermediaries" are needed between God and His people; that Christ "founded no new religion, no organized Church, no priest."

\* \* \*

Again Dean Inge had things to say at the annual conference of Modern Churchmen which recently met at Birmingham. Speaking on "The Spiritual Nature of the Christian Religion" he said that we were living at the end of perhaps the most extraordinary epoch in human history, a period of social, political, economic, and intellectual change to which, he thought, there was no parallel. It had been marked especially by two characteristics—the advance of applied science and a vast increase of wealth and population. These developments had given the age a somewhat materialistic tone, for there had been no corresponding advance either in art or in spiritual life. Western society had been considerably dislocated; "déraciné" explained the Dean, for the convenience of those who spoke a broader language than the people of these isles. As might be expected, they heard some crying out that they wanted a new religion. Others said they wanted the old religion; while yet a third party said they wanted no religion at all. The Dean gave his answers to the first and second propositions, and said revivals were shallow things. They were strong only when they disguised a new inspiration as antiquarianism, and strove to restore something that never existed. "He who really looks back," said the Dean, in a remarkable passage, "is like Lot's wife. The deserts of theology are strewn with these melancholy monuments."

\* \* \*

As for the fool who said in his heart, "There is no God," let him go



DEAN INGE

to Moscow; it would prepare him for the worst that might befall him in another life. The Kingdom of Heaven was like a householder, who brought out of his treasure things new and old; not so much some things that were new and other things that were old as new things that were old before the world was, and old things that still bore new fruits and flowers. There was no Scripture against pouring the old wine into new bottles.

What did they mean by Christianity? asked the Dean. They must try to be clear about the answer to this question. Nor could they hope to answer it without a very broad view of the course of history during the last 2,000 years. It was not easy to disentangle the essential from the accidental, because religion, like some chemical substances, was never found pure, and no great Church presented or could present the pure gold without much alloy. The subjective convictions of the individual must affect his judgment as to what the religion of Christ was meant and ought to be.

There might be a few present who doubted whether a universal and spiritual religion could be found in the teaching of the earthly Christ. He could not argue the question there, but he was convinced that we knew a great deal about Jesus of Nazareth; that the main character of His revelation stood out strong and clear, and that it was in broad outline very much what they had all been taught to believe. The Gospel was a religion of moral redemption, not of social reform. Social legislation lay simply outside the range of Christ's teaching. Those

things were left by Him to the law of love.

\* \* \*

Persecution, continued the Dean, seldom destroyed a religion, but it narrowed and hardened it. He had no wish to deliver an anti-Roman polemic. For the political philosopher the Roman Church was perhaps the most interesting phenomenon in history. Its worst side was the political, its best was its wonderful traditional system of mind-cure developed empirically through the gathered experience of the confessional. Catholicism apart from its imperialism, was best understood as an art. Protestantism was a revolt against a Church stifled by formalism and unethical legalism. It proclaimed the freedom of the individual conscience and the right of immediate access to God. It was thus in part a return to the original Gospel. The shifting of the center of gravity in religion from authority to experience ushered in a new period in which both Protestantism and Mysticism must play a prominent part. The chief seat of authority in religion would be no longer the Church nor the Bible, but the testimony of the Holy Spirit, the Inner Light, interpreting the teaching of the New Testament. The Church of the future would have its center in Jesus Christ but in a living and self-revealing Christ, with a fresh message for each generation. Such was the faith of all "Modern Churchmen." But they had to remember that spiritual religion was the most difficult, as it was the highest kind of religion to live by. The spiritual Christian needed to be a very earnest and good man living under strict self-discipline, and testing all his thoughts, words and actions by the obedience of Christ. If he failed to do that he would be a dilettante and the Kingdom of God was not brought any nearer by dilettantes.

\* \* \*

The Bishop of Birmingham, in welcoming the conference to the city referred to the succession of great leaders and their activities in Birmingham in the past. For the greater part of the time, he said, the Church of England was dull, lethargic, and often retrograde, but he thought that in modern times a change had come about. He looked forward to a future in which the Church

(Continued on page 15)



# NEWS OF THE EPISCOPAL CHURCH

## In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

A CONFERENCE of bishops interested in the development of the Church's rural work is being held at Columbus, Ohio, (September 20-23 inclusive). The conference, unique in the annals of the Episcopal Church is being organized under the leadership of Bishop George W. Davenport and the secretary of the division for rural work of the National Council.

The program of the conference includes the following subjects and leaders—The Importance of Rural America, Dr. Vivian; The Episcopal Church and Rural America, Rev. Dr. M. A. Dawber; Conference by Dr. Dawber; Educating and Arousing the Church to the Value of Rural Work, Bishop Rogers; Enlisting and Training Men for the Rural Ministry, Bishop McDowell; Increasing the Efficiency of the Clergy Now in Village and Country, Bishop Green; The Use of Laity in Country Work, Bishop Darst; Methods of Carrying on Rural Work in Diocese, County and Parish, Bishop Ferris; The Church and Country Life Movements, Mr. C. J. Galpin; Social Service in Village and Country, Bishop Gray; Religious Education in Village and Country, Bishop Strider.

The subjects for discussion cover some of the most important phases and problems of rural church work. The bishops chosen to lead the discussions represent practically every section of the United States east of the Mississippi and are particularly interested in the subjects assigned them. Dr. Vivian is head of the College of Agriculture of Ohio State University, a Churchman, a pleasing speaker, and vitally concerned with American rural life. The Rev. M. A. Dawber is head of the Department for Rural Work of the Methodist Church and a regular and welcome lecturer at the summer schools for rural clergy. Mr. C. J. Galpin is a member of the United States Department of Agriculture, a Churchman, and lecturer at the school for rural clergy. Mr. Galpin will discuss the Church and rural America from a national standpoint.

The conference is housed and the discussions held in the Athletic Club of Columbus, one of the finest clubs for men in the Middle West.

\* \* \*

Twins were born to a mother in a town near Sagada a few weeks ago and the mother died. It is a custom



BISHOP OF HONDURAS  
*A Delegate at Lausanne*

to put to death a baby whose mother dies, and twins are looked upon as omens of misfortune. Among the Igorots generally, one is sacrificed, the stronger, since it is the "anito" or spirit child. In this case, since the mother died, both babies were to go too. But along came a Christian Igorot who knew this was wrong and also knew a way to save them. He put the babies into a milk-box and brought them to Sagada, to the Sisters at the Girls' School. They were taken to the Dispensary and cared for and baptized. One of them later fell ill and died but the other lives.

\* \* \*

The 1927 session of the Sewanee Summer Training School closed with a bit of ceremonial, which gave symbolic expression to the aim of the school. On the stage of the hall in which the closing meeting was held stood a white cross, a replica of the memorial cross on the brow of the mountain at Sewanee. Before the cross was set a lighted candle. Bishop Green of Mississippi, director of

the adult division, wearing his Episcopal vestments, lit his candle from the light before the cross, and in turn the deans of the school's departments kindled their light from his. The members of the school, coming forward, lit their candles from those of the deans, and passed silently out of the hall. Before the kindling of the lights, the Bishop had given this charge to the members of the school:

"Dearly beloved, who have sojournd here on this mountain, take with you hence that which you have received here. Teach those who are led by you the song of faith which you have learned here. Kindle in their hearts the light that has shined upon you here. And may the God of Peace who brought again from the dead our Lord Jesus Christ, the great shepherd of the sheep, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight; through Jesus Christ, to whom be glory for ever and ever. Amen."

The closing ceremonial rang true to the spirit which manifested itself throughout the whole of the Sewanee Summer Training School this year. In earnestness of purpose, in faithfulness of work, in responsiveness to the call to service, in numbers, in the ability of the teaching staff, the school reached this year its highwater mark. This has come as the result of eighteen years of development, of careful planning, and of hard work on the part of the leaders of the school.

The official statistics are as follows:

The school continued in session for four weeks, from July 26th to August 24th. The Young People's Division opened July 26th and closed August 9th. The Adult Division and the School of the Prophets, meeting simultaneously, opened on August 10th

### The Witness

All items for the news columns of the paper should be sent to

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and closed on August 24th. The total number of students, faculty, and staff registered in the Young People's Division was 194; in the Adult Division and School of the Prophets was 283; a total of 477. In addition there were seventy-five visitors making a grand total of about 552.

One of the important gatherings of the Summer School is always the annual Rally of the "Grand Confederated Fellowship of the Contributory Tribes of the Southland," of which the constituent units are composed of the people from the several Southern States, and each bears an equally grandiloquent title. That of South Carolina, for instance, is "The Grand Uncontaminated, Unconciliated, and Unreconstructed Society of Secessionists of South Carolina." When the Tribes assemble, each answers the roll call with its own song, yell, and high sign, and offers its own special gift. Underneath the surface of burlesque there is always a more serious purpose, and the humor of the roll-call modulates into a more serious note as the program develops, until finally the climax is reached with the recitation of pledge to the Flag of America and to the Cross of Christ, with benediction from the senior Bishop present.

This year, the gifts offered by the Tribes were largely gifts of life. Louisiana offered a girl about to enter the mountain mission field, and a boy about to enter the theological seminary. Tennessee offered two of its girls who have given themselves to educational service. South Carolina offered a son and a daughter of

that state, both of them missionaries on furlough from China. Three members of the faculty of the School of the Prophets—a Bishop, a Doctor of Divinity and a Doctor of Philosophy, enacted a pageant prophesying the reconciliation and the co-operation of Science and Religion.

\* \* \*

Rev. Cuthbert O. S. Kearton, rector of Grace Church, Waterford, New York, died on September 6th following an illness of six weeks. He had been the rector of Holy Innocents, Albany; Trinity, Geneva, New York; Trinity, Marshall, Michigan and Grace, Cherry Valley, New York.

\* \* \*

Requests come from rectors in college towns for us to print their

names and addresses so that parents and pastors may notify them of young people entering colleges in their neighborhood. It is obviously impossible for us to print them all. We do, however, urge both parents and rectors to notify student pastors of these young folks entering their folds. Pages 182-187 in the Living Church Annual has the names and addresses of all the student pastors.

\* \* \*

Wouldn't you like to dig into a child's head and discover really why he admires and dislikes certain things. Why, for instance, does my son, six, enthuse so over Tom Mix and Buck Jones? I have a hunch that he really admires their horses rather than the men, but that is just

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a wild guess. Anyhow what started me off on that is the bit of news which has just arrived that Buck Jones, wild west movie actor, staged two performances in Hollywood, for the benefit of Christ Church, Sherman, California. They are building a new church, in fact have it all built. But there is considerable debt hanging over it which the rector, the Rev. A. H. Wurtele, says Mr. Buck Jones helped to remove.

\* \* \*

Miss Iyo Araki, famous throughout Japan as head nurse of St. Luke's International Hospital, Tokyo, a visitor in this country at the invitation of the Rockefeller Foundation, was formally welcomed by the staff of the Church Missions House, New York, on Tuesday last at a tea given by the department of missions. Araki San (San standing for Miss) is the nurse who during the earthquake of September 1st, 1923, when St. Luke's Hospital was damaged by the quake and destroyed by fire, carried patients into the nearby excavation, and when trapped by the flames, covered her charges with blankets, while with a dishpan, she kept these wet with accumulated rain water through the terrific ordeal of five hours. Not a patient was lost and Araki San's uniform, scorched and burned in a score of places, is one of the treasured keepsakes in St. Luke's museum.

\* \* \*

Rev. Charles F. Sweet, for 26 years one of the Church's missionaries in Japan, died in Peekskill, New York, September 10th, at the age of 72 years. Going to Japan in 1896, Dr. Sweet became a member of the staff of Trinity Catechetical School which later developed into the Central Theological College of the Church in Japan. He therefore had an opportunity for sharing in the training of several generations of theological students.

\* \* \*

The diocese of Springfield gave \$5 to the Birthday Thank Offering in New Orleans. Right now they have nearly \$150 salted away for the

offering to be presented next year in Washington, and there is a full year to go.

\* \* \*

Bishop White of Springfield has just finished the first vacation that he has had since he was consecrated in 1924. Been fishing for a month up in Minnesota. Good idea.

\* \* \*

Every parish in the diocese of Springfield has a rector, and all but two missions are under the pastoral care of a priest. This is the first time that such a happy state could be reported.

\* \* \*

Be interesting to know just how much praying was really done for the

success of the Conference on Faith and Order. In Ohio the diocesan Auxiliary sent prayer leaflets to all branches with the request that daily prayers be held.

\* \* \*

Fifth annual conference for church workers among colored people is to meet at St. James Church, Baltimore, October 4-6th. All sorts of interesting speakers on every conceivable subject.

\* \* \*

Calvary, Westerly, Rhode Island, is raising \$6,000 for a new organ.

\* \* \*

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American Bible Society by the Soviet government. They will be distributed in Russia by the Baptists.

\* \* \*

A memorial service for Mrs. William Lawrence, wife of the retired bishop of Massachusetts, was held at Bar Harbor, Maine, last Sunday at the same time as her funeral at St. Paul's Cathedral, Boston. The service was read by Bishop Manning of New York.

\* \* \*

Grace Church, Salem, Mass., has been left \$2,000 by the will of Charles R. Frye of that city.

\* \* \*

Mr. Sydney Webber, organist of St. Luke's Cathedral, Portland, Me., has accepted a similar position at All Saints, Worcester, Massachusetts.

\* \* \*

St. Paul's, Fairfield, Connecticut, is being enlarged and a parish house is being built, all due to the gift of Mr. and Mrs. O. B. Jennings.

\* \* \*

Rev. J. A. Williams, negro, has been on the job in St. Stephen's mission, Omaha, for thirty-six years. Not a mission now for it was admitted as a parish last year.

\* \* \*

The tenth annual Silver Bay conference on industry met September 1st-4th with over 600 people attending. Among the speakers were Dr. James A. Britton, chief medical examiner, International Harvester Co.; Dr. George B. Cullen, president, Colgate University; Haley Fiske, president, Metropolitan Life Insurance Co.; C. E. Lindquist, general secretary, Brotherhood of Locomotive Engineers; Professor Elton Mayo, Harvard University; Arthur T. Morey, general manager, Commonwealth Steel Co.; Dr. William C. Poole, minister to Christ Church, London; Dr. Peter A. Speck, head of Slavic division, Library of Congress.

Subjects discussed included "American Industry and the World," "The Scientific Approach to Industrial Re-

lations," "Ideals for Medical Service in Industry," "Improving Industrial Relationships on the Railroads," "Labor's View on Co-operation," "From Ellis Island to American Citizenship," "New Responsibilities of Modern Business," "Progress in Eliminating Human Wastes in Industry," "The Spiritual Dynamic."

Group discussions were held as follows: "Taking the 'Con' Out of Conferences," under leadership of C. S. Ching, supervisor of industrial relations, United States Rubber Co.; "Indications of an Outstanding Foreman Leader," John H. Frye, American Telephone & Telegraph Co.; "The Industrial Rehabilitation of Men," Robert T. Kent, general manager, Bridgeport Brass Co.; "Financial Incentives," J. M. Larkin, assistant to the president, Bethlehem Steel Co.; conference on railroad situation under leadership of J. B. Parrish, Chesapeake & Ohio Railway Co.; and "Thrift Plans," W. H. Winans, Union Carbide Co.

\* \* \*

An interesting inter-denominational, inter-racial community center, where members of a score of churches and seven races will meet for conferences, devotions and recreation, is being established at Kaneohe, on the cool windward side of the Island of Oahu, twelve miles from Honolulu.

The settlement is named "Kokohahi," Hawaiian for "one blood." It is sponsored by Theodore Richards, for a score of years treasurer of the Hawaiian Board of Missions, and it was dedicated this summer by services held under the auspices of the Honolulu Inter-Church Federation. It will be ready for use about the first of next year, it is believed.

Richards purchased a large tract of land overlooking the beach at

Kaneohe, and is disposing of it to an especially selected group of churches and individuals at prices below those prevailing for surrounding land. Beach property at Kaneohe has been much in demand recently, and many Honoluluans have erected week-end homes there. In addition to the low prices offered by Richards, he proposes to use one-tenth of the sale price of the lots for improvement of the reserve portion. There he intends to build a large open-air pavilion, a kitchen, tennis and volley-ball courts and other buildings. He will also blast out coral rock near the beach to provide good swimming and build piers to the deep water to make boating and fishing available.

Twenty-two churches were selected to be given first choice of lots, which range in price from \$500 to \$6000. These churches drew for opportunity to select their lots. Meanwhile, vari-

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ous racial committees had drawn up lists of individual members of various churches who would be offered the opportunity to take up individual lots among their racial groups. Nationalities drew in the following order, determined at a previous drawing: Hawaiian, Japanese, Portuguese, Korean, Filipino, Chinese and Anglo-Saxon.

This from the Rev. Samuel Shoemaker, rector of Calvary, New York City:

"Of course we want self-expression and we need schools and colleges which will bring out real individuality instead of molding boys and girls alike and turning them out after a pattern. But before you can express yourself, you must be something and have something to express. Self-expression is not letting yourself go and riding roughshod over the decent conventions of life. There can be no true self-expression without continual reference to moral law and social obligation. Men and women cannot justify anything by saying they are merely expressing themselves. How many plead insanity as an afterthought when a murder has been committed cold-bloodedly? It is time for us to center our minds on that part of our lives which is free and to declare again for men's moral responsibility. This is a very serious state of affairs. You tell a lot of young people everything about a man's physical descent, and nothing about his spiritual ascent, and you have made a clear way for them to evade most of their obligations. The way of scientific materialism is the way of moral death. The utter ennui of a generation of youth which has exhausted all possibilities of sensation and squeezed all the enthusiasm out of life! When will we learn that we cannot pursue happiness directly; that it comes only as a by-product of service and right living; that it dies when we seek it; as a flower wilts for being held too tightly in one's hand?"

\* \* \*

Church Army is still at it; they have pretty much covered New York



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and Vermont and Rhode Island, and are now ready to start preaching missions in the neighborhood of New Bedford, Mass., under the chairmanship of the Rev. "Jack" Groton. A training center will be opened soon in Rhode Island if all goes as planned, there to train American young men for this Church Army work that has proved so worthwhile.

\* \* \*

St. George's, Mt. Savage, Maryland, is being renovated and improved. New pews and choir stalls, paint and floor covering. Cost \$5000—a gift.

\* \* \*

The Federal Council, stirred by current reports that the churches are losing in membership, have issued a statement declaring that the real facts are just the opposite. Figures are presented for twenty-five leading denominations showing that they have grown almost fifty per cent during the last twenty years.

\* \* \*

Here is a new Bible game, sent to me by the Rev. Irwin St. John Tucker. There is a text for every occupation, so he says. See if you can match these for your own calling:

School teacher—Precept upon precept, line upon line, here a little and there a little; for with stammering lips and a strange tongue shall the Lord teach this people.—Isaiah 28:10.

Bootblack—How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace!—Isaiah 52:7.

Having your feet shod with the preparation of the gospel of peace.—Ephesians 6:15.

Bond Salesman—Remember my bonds.—Colossians 4:18.

Barber—In those days shall the Lord shave with a razor that is hired.—Isaiah 7:20.

Stenographer—See what large letters I write unto you with mine own hand.—Galatians 6:11.

I Tertius, who write this epistle, salute you.—Philippians.

Real Estate—They shall build homes, and inhabit them.—Isaiah 65:21.

Lawyer—Plead thou my case, O Lord, with them that rise up against me.—Psalms 35:1.

Banker—Let each one of you lay by him in store.—I Corinthians 16:2.

Grocer—Remember the cucumbers, and the melons, and the leeks, and the onions, and the garlic.—Numbers 11:5.

Newspaper man—I speak the truth, I lie not.—Galatians.

\* \* \*

Writing of a recent visit to the San Blas country in southeastern Panama, Bishop Morris of the Canal Zone says that he spent eight interesting days there and during that

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### 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.

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Rev. A. Edwin Clattenburg, D.D., Rector  
Sundays 8 and 11 A. M.

time held four services, baptized two children and confirmed one. "The Garvey people are very active in that vicinity and on every side one sees their propaganda. Apparently all pictures of the British Royal Family, formerly in every West Indian home, have been removed, and in their stead appear radical mottoes and chromos. But the church retains their affection and they seemed pleased with my visit. I got in touch with virtually all the white families also.

"Through the kindness of the manager of the local development corporation we made arrangements for them to attend the Sunday services, which they did, coming from the distant plantations on motor rail cars. It was very interesting. So much mud I had never seen before, except on the shorter visits to the same place. There are not even foot paths, much less roads, only the ties of the narrow guage road to walk on when one has waded that far. No vehicles of any kind.

"What we are to do about the Indians I cannot see. Occasionally they come singly or in pairs to a service, and those I met on the islands and at the dock were friendly enough. Some of them work for the corporation. I hope we may commend the Church to them, but the only definite Christian work ever attempted was suppressed three years ago by the government under the San Blas agreement and the woman worker deported, although she had made herself entirely welcome.

"There is a small mission but as it may be the beginning of something important in this region it seems worth while to send this report. A forceful and mature West Indian clergyman would probably do the most good as things now stand."

\* \* \*

A memorial service for General Wood was held at the Cathedral of St. Mary and St. John, Manila. The huge edifice, with a seating capacity of a thousand, was crowded to the doors, with several hundred unable to gain admission.

## Clerical Changes

HEMINWAY, Rev. Truman, former chaplain at St. George's School, Newport, Rhode Island, has taken up his work as rector of the Epiphany, Winchester, Mass.

LYNCH, Rev. Francis F., rector of Rock Spring Parish, Harford County, Maryland, has accepted a call to Trinity Church, Victoria, Tex.

MAC DONNELL, Rev. A. H., in charge at St. Helena and Mt. Winans, Md., has accepted an appointment as assistant at St. Timothy's, Philadelphia.

RICHARDSON, Rev. J. A., rector of St. Mary's, Philadelphia, has accepted an appointment as lecturer on Church History at the General Theological Seminary.

TRAVIS, Rev. William T., rector of St. Mark's, Kansas City, Mo., to be rector of St. Simon's, Chicago.

## 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., Rector  
Sundays. 8, 10 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 Bristor  
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.  
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### St. Mark's, Milwaukee.

Rev. E. Reginald Williams  
Sundays, 8, 9:30 and 11.  
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### 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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to gain admission. The service was conducted by Bishop Mosher and a large number of clergy, including several army chaplains. General Wood had been confirmed in the Cathedral in 1907, and was a regular attendant whenever he was in Manila.

### MANBY LLOYD'S LETTER

(Continued from page 8)

would show renewed vigour, energy, and capacity for spiritual leadership in central England. His expectations might be disappointed, but if controversy was a sign of health, they could claim to be a not entirely unhealthy religious community. Modernism was still much misunderstood, and was often misrepresented and maligned. In reality it was a constructive movement of a positive religious value. It represented the attempt of scholars and thinkers to present Christianity as a faith which modern educated men and women could accept, and was neither unhealthy nor unhappy. Some traditions associated in the Christian belief must be abandoned as the result of the vast change in men's outlook during the last half-century. The modernists were not responsible for such growth of knowledge. They accepted it as part of our development and culture, and therefore they deserved the gratitude of thoughtful citizens because they refused to ignore the problems to which the new knowledge gave rise. They were trying to make the Church of England adjust its outlook to men's changed conception of the universe and humanity's past. He regarded the modernist movement as the most promising and the most important in the Anglican Church at the present time. It aimed at joining spiritual enthusiasm to truth. The orthodoxy of the future was being shaped by those who, too often by ignorant fanaticism, were represented as troublesome heretics today.

### In Memoriam

JESSE ALONZO PHILLIPS

Born the sixth of February, 1907.

Entered into Life Everlasting, the eighteenth of August, 1927.

The Burial Office was said in St. Paul's Church, Bloomsberg, Diocese of Harrisburg, on the afternoon of Saturday, the twentieth of August, at four o'clock. In this Church which was founded by his Great-great-grandfather, The Reverend Caleb Hopkins, in 1792, he was baptized, received the Apostolic Rite of Confirmation, made his first Communion and was a member of The Choir for ten years.

But he lives. Somehow he lives. And we who knew him intimately do not forget. We still feel his beautiful eyes on us. We still remember that wonderful smile of his and "long for the touch of a vanished hand and the sound of a voice that is still."

"Requiescat in pace"

M.

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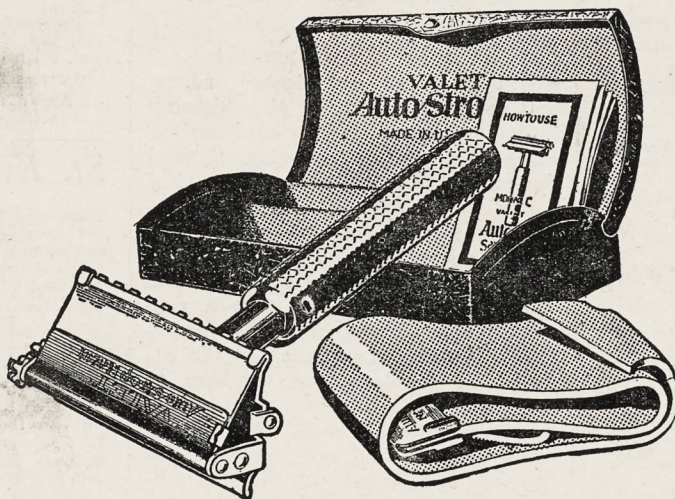
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