

FIRST OF SERIES BY BISHOP JOHNSON

The **WITNESS**

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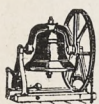
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THE ASSUMPTION OF FAITH

The Introduction to a Series of Articles

By

BISHOP JOHNSON

THE Christian life is an experiment based on an assumption. So is every other kind of life. There is no such thing as infallible certainty in anything that we do. Marriage, business, scientific investigations are all of the same character. You have no assurance in anything which you do that the thing is going to work out as you have planned it.

The element of uncertainty is that which gives the spice of adventure to human endeavor. Religion is no exception to this general rule.

I believe in God because it is the only assumption upon which I can justify myself in living a life of moral purpose. It is not a choice of several assumptions. It is a choice of two; either there is a personal being who created me with personal capacities or there isn't.

Whatever attributes I may assign to God I believe that He exists because such belief is far more credible than that there is no other source of moral action than the material world out of which we may have been evolved.

I accept Lord Balfour's *reductio ad absurdum* of the materialistic position. I cannot believe that certain neurons, having assembled themselves together in a non-intelligent fashion finally created the mind of man which in turn assumes to analyze the non-intelligent forces that created it.

I believe in God as the author of moral action and also as the one who determines the ultimate destiny of moral conduct. I believe in God as one who made us, within and without; as one who created the order which exists in the universe and also the mental processes by which that order is apprehended and utilized;

as one who originated the moral law and also formed the conscience by which that moral law is accepted; as one who created whatever lies beyond this life on earth and as one who implanted the spiritual desires by which His creatures seek immortality.

I believe that the law of evolution, in so far as it has been demonstrated and not guessed at, justifies rather than nullifies my soul's desire.

For in every stage of the evolutionary process there was an instinctive force within the living organism which pressed on to a higher life which lay beyond the experience of that organism.

For example, if the monkey became a man he did it at the expense of any previous experience in his simian life. He pushed on to something which he could not scientifically have apprehended. Moreover evolution assumes a definite purpose in creation of which man is not necessarily the last word. He is merely the last stage in the evolutionary process of which we are aware, but our awareness is no sign that this creative genius has exhausted itself. I assume that the monkey was confident in the day of his ascendancy that nothing more wonderful lay beyond.

As a scientific being I assume that the order and progress in the universe is a sign of the oneness of the God who made it all and gave it the order and purpose which makes it intelligible.

Upon this assumption I try out the experiments of a religious life and find enough satisfaction in the experiment to justify its continuance. What I can't understand is that anyone should question my right

to such an experience, or question my intelligence because I do so. If I were to devote my life to collecting postage stamps or working out cross word puzzles I do not imagine that it would be anyone's business but my own. At least I would be let alone.

The antagonism to religion is to me one of the greatest proofs that it is not futile. If it were it would not invoke opposition.

If anyone will bother to read the story of scientific research he will find that it also has come to us through much opposition. I am told that this opposition has been ecclesiastical, as though the Church were a person instead of a composite group of all kinds of men in every age.

The reason why those who opposed scientific research were Churchmen is because they were, in that age, the only people with intelligence enough to be scientists or to oppose them, for as a matter of fact the scientists were churchmen as well as their antagonists. If they had not been Churchmen they would never have been educated enough to become scientists. Roger Bacon was a monk, and if he had not been in a monastery he never would have become the student that he was.

If you attribute the opposition of science to ecclesiastics you must also acknowledge that the development of science was ecclesiastical too, because there was no other source of intellectual stimulus but that which the Church produced in the Middle Ages.

So man goes on in the adventure that we call life, experimenting upon assumptions, in the face of ridicule and opposition.

The God who made the world and us has always rewarded the persist-

ent seeker after truth with marvellous revelations of His law. But no scientific seeker in the XIV century could have demonstrated to the world the practical wisdom of his endeavor, for it seemingly ended in futility and a prison cell, yet all that we now enjoy came to us because these visionaries persisted in their visions.

So it is perfectly sane to trust the intuitions with which Providence has endowed us and to hope that those who seek for moral and spiritual realities will find them if they pursue their quest with sincerity and patience. In any event the man who has devoted his life to spiritual endeavor has followed a line of action with which he was endowed by his Creator. In other words he has assumed that God is good and intelligent and that the spiritual aspirations within us are a tribute to that intelligence and goodness which I believe are beyond man's understanding and analysis.

In short I believe in God rather than in man, even though the man in question seems to know a great deal.

Let's Know

CONSCIENCE FUND

By Rev. Frank E. Wilson

EVERY now and then someone writes up the Conscience Fund of the national Treasury Department. I think it has never been discussed in this column, so, for the sake of our readers to whom it may be new—here goes.

The Fund dates from 1811, in the administration of President Madison. It consists of sums of money sent by anonymous persons to relieve their consciences of some dishonesty perpetrated against the government. No inquiries are ever made as to the identity of the senders but the money is turned into the national treasury and a separate account kept in the books. The account now shows a total, after more than a century, of nearly \$600,000, representing amounts all the way from a one-cent postage stamp to \$80,000 in cash.

For instance, there was a Union soldier who deserted during the Civil War, taking with him an army mule. Many years later, as a successful farmer, he returned the price of the mule with interest since the time of his desertion. Then there was the case of a wealthy New York importer who had won a suit against the government for an over-charge on some imported merchandise. After several years he determined that the judgment had been too liberal, so he purchased a thousand dollar government

On the Cover

THE Rev. Irwin St. John Tucker is a priest of the Church, an author and lecturer of prominence who is at present engaged in journalism. A series of articles on The Prayer Book as Mystery Drama is to start in THE WITNESS next week. In addition to this unusual series we are to feature a series by our editor, Bishop Johnson, on the Teachings of the Church, the following subjects being the weekly topics: An Apostolic Ministry; A Definite Creed; Confession of Sin; Reception of Sacraments; Eucharistic Worship; Financial Support; Missionary Activity.

bond, tore it in half, and returned one half of the useless document to the treasury.

Some ten years ago a registered package came in containing \$30,000 in currency. An anonymous letter came separately explaining that the sender had once defrauded the government out of \$20,000 and that he was making restitution up to the scriptural four-fold standard, of which this was the final payment. It was the largest amount ever received by the Fund.

The largest returns come from smugglers—people who have beaten the custom officials. One penitent tore \$8,000 in two pieces, sending one half with a letter stating that if the treasury would acknowledge the receipt of it he would send the other half—and he did it.

One return came all the way from England. It was sent by the Rev. Prebendary Bariff, Vicar of St. Giles' Church, Cripplegate, London, with a letter saying that it had been given him by an unnamed person who had once upon a time cheated the United States government and now wished to make amends. The sum enclosed ran to more than \$14,000.

A letter from North Dakota enclosed ten dollars saying—"There is a lot more due in the near future. All of us become honest as we near the Great Hereafter. I need only sign my name as 'Conscience'". It may seem as tho that letter indicates an instance of one being frightened into honesty. Yet what a wholesome thing it would be if people could, throughout life, keep an eye on eternity. The reaction from so-called "other-worldliness" in religion is likely to result in such absorption in "this-worldliness" that people lose all perspective of eternity. There is a future life and the complexion of it is determined by the kind of life we

lead here. It is not something to be frightened over but a fact to be reckoned with. Maybe that is why we are given this thing called Conscience.

Does Might Make Righteousness?

By Rev. Alfred Newbery

WE ARE all familiar with the philosophy summed up in "might makes right." It has worked and is working havoc in international relationships, and is all too frequently the basis on which many a home is run. We are in grave danger of teaching it to our children when we attempt to settle all disagreements between them or between us and them by the fiat of authority. "Possession is nine points of the law" is most of the time another way of saying "might makes right." A more modern equivalent is "try and get it."

But putting aside a few subtle rationalizations, we are certainly aware as individuals at least that "might makes right" is a sinister fallacy. We are more or less consciously sinning when we act upon it. It grows less and less easy to defend. It is an open enemy, and while we cannot pretend that it is a dying enemy, we can claim that it is the easier to handle for its being openly known for what it is.

But it has a covert twin, still working against us in the dark, the more dangerous because the less recognized. It might be called "might makes righteousness." It works this way.

In this terrible age of nervous strain and enforced proximity with our hectic industrialism and our equally hectic attempt in recreation to escape from the monotony thereof, in our pigeon-hole apartments, and mad urge toward economic independence, it frequently happens that people get on each other's nerves. A harried parent trying in vain to cope with a cool, hard, hostile stranger who is, curiously enough, that parent's son, or daughter; a young man trying to escape the toils of a proprietorship that calls itself parental love; a sister fighting the antagonism of a brother, who, with the privileges of the domestic tyranny and its opportunities, criticizes her dress, her friends, her religion, or the lack of them; these are liable to what is called a nervous break down. It is more accurately in a great many cases a spiritual breakdown, for it is the inability to keep or create an inner life of harmony which precipitates matters more often than lack of sleep, poor food, or a definite physical defect or weakness. It is primarily a case of maladjustment as the social worker would call it. Some-

where there has been a surrender, a surrender of spiritual integrity. There has been a giving in to the desire to hate, and at the same time to be aloof from the rasping personality which is making all the trouble. There has been an abandonment of those values the cleaving to which would mean a healthy detachment.

And all this is summed up on the oft-expressed and more often felt notion, "when I am well enough I can stand it, but when I am physically below par, I go to pieces." Let us not be misunderstood. Human association can produce a burden too heavy to be borne. There are probably cases where it is wise to flee. But they are greatly outnumbered by the cases where the burden is unbearable simply because we are carrying it the wrong way.

If spiritual integrity is directly dependent on physical tone, then we might as well throw up the sponge. There is no such thing as spiritual integrity to fight for. If might, our physical well being makes righteousness, our inner harmony, then salvation is for the economically and naturally favored few.

In the cool presence of God, I can see that other so intimate and so strange person, parent or brother or sister or child or roommate, with a vision that approximates my Father's. I can see them struggling with hates and fears, with suppressions, and inhibitions. I can see love warped into the hunger to dominate, I can see yearning for companionship distorted into jealousy. I can see symptoms of spiritual diseases. And then close to the heart of God, I can

pity without condescension, I can be aloof without contempt, I can intercede without superiority. And I am free. Not free from conflict. I must fight those diseases in myself. But free because my enemy is not parading in my own heart as physical weakness, because the source of my strength lies not in tonics or flight, but in clearing my house of desires to fight back with the same weapons wherewith I am being attacked and in opening my doors to the spiritual power that is always available if I am living toward integrity. It is not might that makes right. It is not might that makes righteousness. But if I turn to Him, He will hide me privily by His own presence from the provoking of all men: He will keep me secretly in His tabernacle from the strife of tongues.

THE WORLD IS RUN BY NOBODIES

They Are the Everyday Heroes

BY REV. G. A. STUDDERT-KENNEDY

IT WAS a bit of conversation set me thinking. It often is. An idle word often tells you more than a set speech. It is what people say when they are off their guard that betrays their real thoughts.

"Who's that?" I ask a friend, about a quiet-looking man with grey hair that had nodded to him as we passed out of a cheap restaurant.

"Oh, nobody," my friend replied. "He's a clerk in one of the offices near here, and he grubs at this place."

He was Nobody. It set me thinking about the millions of nobodies who do the work of the world, and upon whom the somebodies depend.

I was going up to Liverpool from Euston that night. It is a great train. Gets up to seventy in places. I would be driven by Nobody. Tearing, roaring, rattling over the rails, three or four hundred lives depending on Nobody.

WORLD RUN BY "NOBODIES"

The 'bus I boarded outside the restaurant was driven by Nobody, to whom I entrusted my skin and bones with the utmost confidence. The food I had in my stomach, making me feel at peace with all the world, was cooked by Nobody in the kitchen of the restaurant.

The waitress who served me looked as if she thought she was Somebody. And so she was, bless her heart! But there is a lot in that. The Nobodies work behind the scenes, the Somebodies appear upon the stage. It's the limelight does it. But there is a lot of stuff that looks all right by limelight

that would look small beer if you brought it out into the sun.

What the world suffers from nowadays is a great deal too much lime-light and too little sun. The world is really run by Nobodies, and whether it is a happy or a miserable world depends almost entirely upon what sort of bodies the Nobodies are.

I have just been reading a book on Russia by a friend of mine. He is a good chap, and knows what he is talking about. He speaks their lingo like a native and has travelled there for years. It is a tragic tale he has to tell. It is a book to make you weep. I know Russia is a controversial subject, but this book does not make you feel like taking sides. It just makes your heart ache.

TALE FROM RUSSIA

It reveals the truth that even supposing the Somebodies in Russia had been saints and geniuses they had an impossible job on. What makes it impossible is the failure of the Nobodies, and the result is misery. My Heaven, what misery! We have some of our own, but it is not in the same street.

Here's a quotation that has burned itself into my memory word for word. A Russian workman describing some travel impressions at the end of 1926 says:

"I came to the town of Omsk; there, at the very station, neglected children were lying quite naked; I certainly counted more than thirteen of them. But on the market by the station I saw about ten more like them, running about naked, collecting

all kinds of refuse and eating it. Afterwards I came to Samara, and as soon as I entered the station—and it was at least midnight by then—I saw stark naked children lying on the bare ground cowering together in the cold."

That does not bear thinking about. It is partly due to the Russian Somebodies. All controversies apart, they have made tragic and terrible mistakes. But it is clear as daylight that the main cause is that the poor old Russian Nobody has not wakened up yet. He is still rubbing his eyes and blinking at the world.

OUR EVERYDAY HEROES

As I read I thanked God for the quality of the British Nobody. People grouse at him, but in our hearts we know that he is as sound a body as ever worked for bread. It is easy to see the black spots in the life of this little island of ours, but taking it all round, it is amazing what gets done, and in the main Nobody does it.

His name never appears in the papers, unless he wins a crossword puzzle, or happens to die doing his duty in some dramatic way. He has no brilliant gifts and cannot make a speech. He may be a bit prejudiced, stupid, and slow to move, but he goes on doing his job, and doing it decently and well.

We know we can trust him to do it, and so the world goes round. It wobbles and shakes a bit at times, but for the most of us there is bread to eat and clothes to wear. Trains and 'buses run to time, streets are cleaned, drains are mended, ships go

sailing on the seas, and Nobody does it.

A DEBT WE ALL OWE

We get so used to it we take it all for granted—unless Nobody strikes. Then we realize our need of him, and he becomes Somebody at once, if it is only somebody to curse. But that is a bad way of looking at it. It means that we only see in the lime-light, and that our eyes are blinded by the sun.

We do not realize the truth about the world in which we live, the ordinary, everyday, nothing-to-write-home-or-to-the-*"Daily-Mail"* about world. We do not realize our debt to Nobody, and we set too much store by Somebodies.

Of course, there must be Somebodies. We could not do without them. But it is clear that everybody cannot be somebody. If everybody were somebody nobody would be anybody. That is as plain as the nose on your face. If everybody were somebody we would all be on a dead level, and then we would all be dead. The only kind of level you can reduce human beings to is a dead level.

So long as man is man alive he won't live on a level, but we need a sense of perspective and proportion to see the world as it is, and we must remember that Nobody is a very important body on whom we all depend. We need to remember it ourselves if we are Nobodies. "What does it matter what I do or think? I can't make any difference. I'm nobody." That is what we are tempted to think. But we must not think it. It does matter. It matters more than anything else.

In a sense the whole bag of tricks depends on you. If you fail, and such as you, the show goes bust even as it is, and all hope of making it better goes bust too. We need to remember it most of all if we are Somebodies. Anybody who forgets his debt to Nobody is a silly fool. He is what men call "a self-made man," and that is bound to be an awful mess. I have met them in my time, these self-made men. Men of "independent means" who owe no man anything.

They make me want to laugh, like clowns in a circus. As if any "means" could be independent, and any man could live without a debt to all mankind. The more a man has the more he owes to Nobody. I know that I owe him so much that I could never hope to pay my debt in full. I'd like to if I could, Heaven knows! But I just have not got it either on me or in me. I'll be a debtor all my life, and know it—the longer I live the more cause I find to say, "Thank God for Nobody."

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Cheerful Confidences

IN THE DAYS OF THY YOUTH

By Rev. George Parkin Atwater

IN THE feeding of the multitude, the few loaves and fishes were furnished by a "lad." Does it say that he gave them unwillingly or that he was paid for them? I am afraid to consult the narrative again, fearing that I may find some hint that the lad did not surrender them freely and gladly. If he didn't he was unlike my boys and girls. But no doubt he was as other children are, susceptible to the appeal of love and eager for service.

How we all enjoy the children young and old. Was it not Lowell who in maturity passed a "Home for Incurable Children" and remarked "I ought to be in that home?" The white-haired may be children, enjoying life's simple pleasure with zest, romping at the fireside, and rushing pell-mell through all the staid primness of empty solemnity, with a dash of sprightliness (oh, so wicked in one so old) that gives a flavor of exquisite delicacy to their companionship. The middle-aged children, full in the stream of life's work, yet manfully, playing, how strong they are. They meet life's shocks with a smile. They are the ambassadors of the Kingdom of Heaven. "Except ye be converted and become as little children," runs the Divine message. Phillips Brooks was one of these. It was incomprehensible to many a per-

son adjusted to the angular preciseness of unconverted maturity that such a pure soul should at times exhibit such hilarity and joyousness. But the wise knew.

We love the young children. They have a part of our Parish which is unique. They are a perpetual wonder, a joy and a reward. Watch them come to Sunday School some morning—little girls with white stockings and shoes and fluffy skirts, walking with all the dignity of their elders—boys who reverse the practice of the patriarchs and lament because they cannot romp and rend their garments.

It is a joy to corner a few of them and tell them stories. They like all sorts of stories, serious and whimsical. "When I was in college," you begin, and all faces turn toward yours, "I gathered a bushel of walnuts." (Little mouths begin to water.) "I put them in a d-a-r-k closet. When I went for them two days later, they were a-l-l gone. (Awe and sympathy.) I didn't see them until the next year when I went to the tree and there they were hanging on the tree." (First silence and then a chorus of protests.)

Do you remember your Sunday School treats at Christmas? The person who forgets his own childhood has no clue to the best entertainment for his children. Today, alas, the children are surfeited with toys, candy, novelties and excitement. The simple pleasures have passed. The parents who can fire the imagination of their child so that he rejoices in the simple joys of home are wise in their generation.

What is it that delights the children at Christmas time? Not the gifts alone, but the Christmas atmosphere. There is an air of expectancy on Christmas Eve that transforms every ordinary experience and casts a radiance over every ordinary condition. Then is the time to gather the children for their treat. The very stars seem brighter. If the earth is mantled with snow, as it should be, there is a tingling feeling of comradeship with every tree and bush. They too are decked with ornaments for the birthday of Christ. The bells ring out good cheer. The heavens once more seem to ring with the song of the angels, "Glory to God in the highest, and on earth peace, goodwill toward men." The warmth and light of the Church suffuse an indefinable glow and cheer very different from ordinary occasions. From every point something seems to be closing in on that assembly, something that warms the heart.

Then the entertainment. Scared little boys arise and in a loud monotone declaim the Christmas odes. Dainty girls, far more equal to the occasion, recite with more modulated voices the well known Christmas

verses. Someone sings. Then comes a hush. Sleigh bells are heard. The Sunday School Superintendent, with the air of not only being on good terms with Santa Claus but with all goblins, fairies, elves and gnomes, complacently steps aside, smiling the familiar smile; in bustles Jim Wiggins, dressed in what appears to be a red kimona outlined with asbestos wool. An ancient beard that looks as if it had been worried by a dog, hangs from Jim's lower jaw. That beard has evidently not rehearsed its part, for it sometimes wiggles when Jim speaks, sometimes not. The children are charmed into silence. Little Susan in the front row shyly shrinks back while Mary and Martha gaze with open eyes. David gives a chuckle of delight and Frank calls out "Hello, Santa." Little Clementine Wiggins cannot refrain from saying to her neighbor, "It's papa."

In the meantime Santa has been delivering his speech about his reindeer and gifts and good little boys and girls. He begins to distribute the bright yellow oranges and the incomparable candy. The Parson and Superintendent, with a familiarity that is astonishing, help Santa Claus and even venture to give him directions. As if Santa did not know what to do! Jim in the meantime is suffering from the intolerable heat and wishing by this time that the whole thing were in Jericho—no—Petrograd.

Little Dorothy gains confidence and approaches the Parson. "My little brother could not come tonight. May I take a bag of candy to him?" The Parson glances into her eager face and, overlooking the fact little brother is only seven weeks old, hands out an extra bag to Dorothy. This encourages Donald. "My aunt is visiting here from the West. May I have some candy for her?" The Parson cannot resist Donald. A shy little tot comes near and places herself under his observation. "Have you your candy?" "No, I do not belong to this Sunday School." "That's all right, take it along." So they come until the tree is stripped, and Jim is released. The children return

home happy, and the parents proudly tell each other how well the children recited.

But the children take home other impressions, too. The Christmas story is not forgotten. It bears fruit in their lives. So the right of children to enjoy life must always be satisfied. Happy is that Parish

family that recognizes this. No efforts spent on their behalf are wasted. And if in later years the man or woman will rehearse the experiences that moulded their characters, they will find not the least to have been the forces that centered in the wise interest of the Church in their childhood.

John Rathbone Oliver

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NEWS FROM THE ENGLISH CHURCH

Meeting of English Scientists

Reported by

A. MANBY LLOYD

THE Bishop of Ripon last Sunday preached at Leeds to a congregation which included many members of the British Association of Scientists who were holding their annual meeting there.

Am I wrong, he said, in thinking that the several sciences increasingly feel the need of a philosophy to co-ordinate them and so make greater the certainly as well as the fruitfulness of each? Cannot we see how dangerous it is to add to them further unless we are making a parallel progress towards the moral and spiritual superman? And if we want a saving, inspiring, elevating influence upon personality can it come from anything less or lower than personality itself? Who can save man but ultimately a personal god? Science has tried to think of this universe as matter working mechanically, and, except for purely practical purposes, has had to give up that world view. Now we have, in Professor Haldane's words, "to try to think of the universe as personality." What is this but a coming back to the opening of the old Greek creed: "I believe in one God, the Father Almighty"? Some means we must find for putting personality once more in the saddle, instead of letting things ride the world to a ruin already visible ahead.

After all, we could get on very happily if aviation, wireless television, and the like advanced no further than at present, disappointing as it would be for those whose life work has lain in such fields. Dare I even suggest, at the risk of being lynched by some of my hearers, that the sum of human happiness outside scientific circles would not necessarily be reduced if for, say, ten years every physical and chemical laboratory were closed and the patient and resourceful energy displayed in them transferred to, say, recovering the lost art of getting on together and finding the formula for making both ends meet in the scale of human life? Much, of course, we should lose by this universal scientific holiday in possible new forms of comfort and convenience, new means of making more money for the few at the cost of less work for the many. And a right curiosity on many points would have to go unsatisfied for a time, but human happiness would not necessarily suffer. It would give the non-scientific, 99 per cent of us, some chance to as-

similate the revolutionary knowledge which the 1 per cent have acquired.

* * *

That evening 2000 people, mostly miners and working people, crowded into Salem Congregational Church, Leeds, to hear Sir Oliver Lodge. Nearly an hour before the meeting began a large queue of working men, many of whom had walked some miles to be present, lined the street outside the church. Many of them had to be turned away, owing to the church being crowded out. The meetings usually are not open to women, but an exception was made yesterday, when the Duchess of Atholl expressed a wish to hear Sir Oliver's address, and was present with Miss Lodge, Sir Oliver's daughter, on the platform.

Sir Oliver said: "I shall take for my subject Sir Arthur Keith's presidential address to the British Association. Some people seem to be depressed to find that they are related to the animals. They don't like it. I daresay that is a very proper feeling, because we have really got above that. We are here to wipe out the ape and the tiger. My message to you is: Try to look the facts in the face and realise their meaning and you will find they are better than your imaginings. What is was not made by chance. It was made with a great object, a great purpose, a great foreseeing aim. The doctrine of evolution is progress, advance of growth, and no stagnation. It is the opposite of stagnation. If we were already perfect there would be nothing to look forward to. We have plenty of time ahead, plenty of hope and opportunity. We can help each other to go on along the road towards something better. If we had been perfect in the past it would be depressing, but if we are descended from the animals let us take heart, and say: 'Well, we have got on so far. What is coming next?' We have got up a bit. We have got up a good deal, but there is a long way to go still. Our bodies came from dust, true. But the body is not the whole of man. The dust will go back to the earth, but there is the spirit. That is another matter. That is ourselves. There is no going back for that. That has to go on. We not only have an animal ancestry. We have a Divine ancestry.

"Evolution is full of hope. If scientists begin denying things, I

say then they don't know. Listen when a man asserts, not when he denies. The spirit that denies is Mephistopheles. A man of science has necessarily rather a narrow outlook, because he is compelled to specialize. He has to wear blinkers to keep him to the road and to keep him from being frightened by things at the wayside. I have had my blinkers taken off. The result is I don't go ahead with the young, but I do see things they don't see. I see a lot of phenomena—psychic phenomena we call it—they don't see. The scientific man won't admit it is there, but he will have the blinkers taken off soon. There is a spiritual as well as material world. I tell you of my own knowledge that we are in touch with the spiritual world. There is a vast reality beyond. We are guided much more than we know from beyond. We are not the highest beings in creation.

"The Bishop of Ripon today was preaching what may be taken as a somewhat pessimistic sermon. He was expressing the sort of feeling we are all liable to sometimes—the feeling that we are going too fast and that the rush of discovery was too painful. My old grandmother had the same feeling when she was told of some novelty in my younger days. The bishop said we should call a halt for ten years' time, and read each other's papers and widen our outlook. No, we cannot call a halt, even if we would. We must go forward. We can have no stagnation. The Deity conceived a great scheme. It was brought into existence incarnate in matter. We belong, though, to the spiritual world, and are only locked up in matter for a short time. We have only to wear the blinkers for some sixty or seventy years. We are a wonderful creation on the upgrade. The other things are but the little obstacles on the road. In order that we may overcome them we can have no holiday. We must press forward towards the mark of our high calling in Christ Jesus."

Miss Vida Scudder, prominent Churchwoman and author of note, sailed last week with friends for Italy, there to continue her study of the Franciscan movement. She has already produced several books on St. Francis and the Franciscans, the most recent of which is "Brother John."

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

FROM time to time the announcement appears in this paper that each writer is alone responsible for what appears under his name. I hold opinions, for example, that are not shared by any of the other editors and it is certainly trying their patience to have their mails filled with letters pretesting against an opinion which is not theirs but mine. Of course this works all the way around. For instance I have received several letters about the article Bishop Johnson wrote on the Sacco-Vanzetti case, the writers of them apparently thinking that because I am connected with the paper I must of necessity share all of the opinions expressed in it. The fact is that two or three months ago I reproduced in this column the report on that case which was issued by the Federal Council of Churches, the burden of which was that there was certainly sufficient doubt as to the guilt of these men to make a new trial imperative if justice was to be done. Incidentally a number of good Episcopalians discontinued their subscriptions to the paper because of it. Bishop Johnson did not feel called upon at that time to give up his connection with the paper because I allowed to appear here an opinion which he did not share. Neither do I feel called upon to resign because he prints an article on the case with which I disagree. It may not add to the charm of the paper to find contradictory opinions expressed within its brief sixteen pages, but it certainly adds to the pleasure of working for it to know that one is associated with free men.

* * *

Annual conference of the clergy of Maine was held at St. Mark's, Augusta, on September 21-23, with the bishop of the diocese and two representatives of "281" in charge.

* * *

The women of the Province of the Midwest are to meet at Taylor Hall, Racine, Wisconsin, October 19 and 20. The Rev. Charles L. Street is to speak on social service, Bishop Gray of Indiana on religious education and Bishop Page of Michigan also on social service. Church extension is to be handled by the Rev. J. M. Johnson with special emphasis on rural work. At the mass meeting the speaker is to be Bishop Darst who speaks on the results of the Bishops' Crusade.



VIDA D. SCUDDER
Sails for Italy

The rector at Shreveport, Louisiana, sends in an item under the heading "Apostolic Results of Apostolic Service." It seems that for the past five years he has called upon Bishops within a radius of several hundred miles to preach for him during Lent, and has done it successfully. As a result the devotional life of the parish has been deepened and

along with it has come material gain which has expressed itself chiefly in a bit of new property which is one of the finest sites for a church in the entire south. Another index of the value of these services is a confirmation class this year of fifty-two.

* * *

Drive is on, under the direction of Ward, Wells, Dreshman and Gates, for a million dollars for St. John's Hospital, Brooklyn, New York. The campaign was started with a dinner when Bishop Stires spoke on the great need of the institution which is under the direction of the Church Charity Foundation, which also runs a home for the aged, another for the blind and cottages for orphaned children. St. John's Hospital does a larger amount of charity work than any hospital on Long Island and does it all without regard for color or creed. Its capacity is now ninety-six beds and as the bishop pointed out, "each day the sad part of the Christmas story is enacted. There is no more room in the Inn." The proposed new hospital will have 202 beds of which fifty-four will be in private rooms. Every contribution made during the campaign is to go into the building fund, the money

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for campaign expenses having been already provided. When the new hospital is completed the old one is to be made into a Home for Incurables.

* * *

Bishop Johnson, editor, is to hold a mission in St. Mark's, Augusta, Maine, October 16-21st. The nearby parishes of Waterville, Hallowell, Gardiner, Richmond, Dresden Mills, Brunswick and Auburn are to be represented.

* * *

St. Paul's Memorial Chapel at the University of Virginia was dedicated on September 18th by Bishop Tucker. Presiding Bishop Murray took part in the service, as did also Bishops Beverly Tucker, Thomson of Southern Virginia and Jett of Southwestern Virginia. Bishop Beverly Tucker, former rector of the parish, preached.

* * *

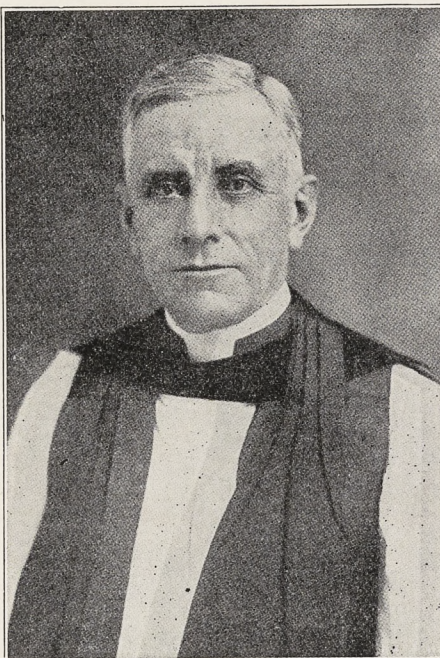
Seventy-five clergymen of the diocese of Virginia attended a clergy conference last month at Richmond. The leaders were Mr. Louis B. Franklin, Rev. W. H. Milton of Wilmington, N. C.

* * *

They have a night branch of the Woman's Auxiliary in Washington. It seems that so many women are now gainfully employed, etc., etc. Good idea.

* * *

Mr. W. C. Mushet, for many years treasurer of the diocese of Los Angeles, died at his home in Los Angeles on Sunday, September 18th, 1927. Mr. Mushet was a member of many diocesan boards and a deputy to many General Conventions. He was versed in all phases of Church life, especially Church finance. He had been a member of the City Council of Los Angeles and at one time was City Auditor. His many activities in the Church and community made him a citizen and churchman of unusual usefulness and prominence.



BISHOP LLOYD
Preacher for Nazarene Society

For twenty-six years St. Dorothy's Rest has been doing work for convalescent children at Camp Meeker, Sonoma County, in the Diocese of California. Some months ago one of the cottages, Lydia House, was destroyed by fire. A new building to replace it has been given by Mrs. Louis F. Montegale of San Francisco. On August 8th this new building was dedicated by the Rev. Dr. J. O. Lincoln. The address was by the Rev. Dr. Deems of Trinity Church, San Francisco. An Open Air Theatre has been given to St. Dorothy's Rest by Dr. and Mrs. Lincoln who for many years have sponsored this interesting work.

* * *

Long before the opening day the enrollment at Howe school was complete. The houses are filled to ca-

capacity and boys are waiting to come in. The faculty has been enlarged to make smaller the sections in the different forms and to secure increasing personal attention for the boys.

The building program has been continued, a new building every year. This summer a new, modern power house was erected. This will house the central heating plant, the electric generator, the wells and electric pumps and the huge coal bins. The school now has ten fine large buildings and several houses. Its equipment is modern and adequate in every way. Future plans look toward a library building, a natatorium and the enlargement of the assembly hall and the gymnasium. Some of these buildings are promised by friends and alumni.

The graduates of Howe are meeting with excellent success in college. The percentage of those passing the College Entrance Examination Board examinations increases each year and the general average of the academic work is recognized by the colleges and universities for its high quality.

Now that the school has for several years been filled to capacity, the question of future enlargement is a pressing one. The present conviction of Fr. Young and the trustees is that the school can do more for the cause of education and the benefit of boys by strengthening the quality of the work and the character of the boys by holding the number to 270. With this number a great deal of personal care and at-

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tention can be given to each boy. As the demand of more and more boys to enter Howe increases, it is possible that another unit may be built.

* * *

As a result of the Summer Conference of the Lay Reader's Association of the Diocese of California, a course of instruction for lay readers is to be given this academic year at the Church Divinity School of the Pacific. The Class will meet one evening a week at the School building in San Francisco.

* * *

The funeral of Mrs. Ellen Douglas Wheaton Brewer, wife of the Rev. W. A. Brewer, Rector of St. Paul's Church, Burlingame, California, took place at St. Paul's Church on Thursday morning, August 25th. The place of Mrs. Brewer was a large one in the community where for many years she had lived and the church was filled with hundreds of people from all walks of life. The service was conducted by Archdeacon Porter.

* * *

This past summer a number of seminary students again went to Cincinnati where they were placed on the staffs of the various social service agencies of the city, there to get experience by actually participating in the work. The plan was under the direction of a prominent layman of the city, Dr. William Keller, who has devoted a great deal of his time to this enterprise during the past few summers. Conferences were held weekly in Dr. Keller's home with men and women prominent in the various social service fields leading in the discussions.

* * *

Under the auspices of the newly created field department of the Diocese of Maryland, Rev. Roger Walke, Chairman, a Conference of the clergy was held in St. Peter's Parish, Solomon's Island, Sept. 21-23. The Island is at the southern-most tip of the diocese, between the Patuxent River and the Chesapeake Bay. The site and weather proved ideal for the three days.

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The conference was held to prepare for the work of Fall and Winter and it was hoped that the entire body of clergy would be present. Only twenty-nine found it possible to attend, but their enthusiasm and interest was full assurance of the value of the meetings. The Conference was graced by the presence of the Presiding Bishop of the Church, The Most Rev. John G. Murray, and the Bishop Coadjutor of the Diocese, the Rt. Rev. Edward T. Helfenstein. The extra-diocesan leaders were the Rev. J. I. Larned of the national field department, and the Rev. Arthur M. Sherman, president of Boone University, Wuchang, who has just returned from China and was able to

give a most valuable and vivid account of the present situation in that missionary field.

* * *

The clergy are often, and quite justly, charged with poor business methods. This accusation of course comes from lay business men who have had unfortunate experiences in parish ventures. A recent occurrence in the diocese of Maryland indicates that the shoe sometimes fits the other foot. The diocesan field department attempted to organize a Laymen's Conference to discuss the work of the coming winter. Five hundred personal letters of invitation were sent out to a carefully selected list of laymen from every parish in the

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diocese. In each letter was enclosed a postcard for reply. To these letters only 40 per cent bothered to reply at all. One is curious to know what happened to the other 300 postcards. Incidentally it might be noted that only fifteen laymen accepted the invitation and the conference was given up. Take that, laymen.

That School for Layreaders in the diocese of Long Island, about which a paragraph appeared here once upon a time, opened last night with a banquet. That is the real way to open a school—ought to be a great success. The idea, you will recall, is to prepare layreaders for their jobs by making them listen to lectures.

St. Matthew's, Brooklyn Manor, Long Island, is to build a new \$85,000 church. They have \$12,000 in pledges, nearly three times that in cash, and probably the banks will take care of the rest while the pledges are coming in. The Rev. F. V. Baer is rector.

Last year a Bible class was held

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at the Epiphany, Washington, D. C., with a membership of close to 1000. They started again last Sunday and expect an even larger attendance before the year is over. The Rev. "Barney" Phillips is the rector.

Last year twenty-five clergy attended the fall clergy conference in Ohio. This year there were ninety-six clergymen and forty-seven laymen. Bishop Rogers told of the Lausanne Conference, the Rev. W. M. Sidener, rector at Steubenville, told of the Anglo-Catholic Congress, and the Rev. F. B. Bartlett told of the plans of the National Council for the coming year. There were also lectures on rural work by a couple of men who attended the Madison

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conference, and one on China by the Rev. Hollis Smith, a missionary.

* * *

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who later became the bishop of Spokane. This new parish house is called Wells Hall in his honor. The rector is the Rev. Sidney T. James, formerly dean of the pro-cathedral of St. Luke's. Bishop Huston dedicated the building on September 15th. And here is something that is new: the contractor, Mr. J. E. Bonnell, finished the building for \$5000 less than the contract price. He was given a gift for the feat.

* * *

Conference of the Society of the Nazarene, healing organization of the Church, was held at Grace Church, New York, the week of September 18th. Bishop Lloyd was the preacher the evening of the opening day.

* * *

Synod of the province of New England is to be held in Boston October 25th and 26th; addresses by Dean Lathrop on social service, Rev. Fleming James, professor at Berkeley, and Rev. Allen W. Clark, student chaplain at Dartmouth, on deepening the spiritual life, and Bishop Davies of Western Massachusetts on developing a provincial consciousness. At the Episcopalian Club dinner the speakers are to be Bishop Slaterry and Mr. Alden G. Alley of the League of Nations Non-partisan association.

A Request

THE National Council and its Departments will hold their regular fall meetings in New York; October 11, 12 and 13 next. They will welcome the prayers of our people that they may be rightly guided in their deliberations.

May I ask that, if possible, prayer be offered in our churches on one or more of the Sundays previous to the meetings.

Faithfully yours,

JOHN GARDNER MURRAY
*Presiding Bishop and President of
the National Council.*

A new organization, largely for young people, has made its beginning in the diocese of Chicago, inspired by the Rev. Irwin St. John Tucker, whose lectures were the feature this year of the Racine Conference. Those who read Mr. Tucker's article in a recent issue of this paper will understand the purpose of the organization which is called the Order of the Sangreal. If you missed that then read his articles on the Prayer Book, to start next week. The organization has nine degrees, each stressing some phase of Church activity. A group of mid-western clergymen make up the national council

of the order, including Rev. Charles Street, chaplain at the University of Chicago, Rev. Herbert Miller of Champaign, Illinois, Rev. LeRoy Burroughs, student chaplain at Ames, Iowa, Rev. A. Haire Forster, professor at Western Seminary, Rev. M. Boyer Stewart, professor at Nashotah, Rev. Norman Quigg, rector at Streator, Illinois, Miss Vera Noyes, director of religious education in the diocese of Chicago, Sylvester Lyman, president of the young people's service league of Chicago and the Rev. Mr. Tucker.

* * *

Mission schools and colleges in China will be more needed in the future than they have been in the past; but they will comply with the requirements of the Nationalist or other successful government, including official registration, the passing of control into Chinese hands, and voluntary instead of compulsory study of Christian religion and attendance upon Christian chapel services.

This is the consensus of opinion of a number of leading educators and authorities upon things Chinese to whom Dr. A. L. Warnshuis, secretary of the International Missionary Council, recently addressed the question, "What is the future of mission schools and colleges in China?"



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New York, N. Y.

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.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
Rev. J. G. H. Barry, D.D., Litt.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

St. John's, Cynwyd, Pa.

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

Said Dr. Delany, assistant rector at St. Mary the Virgin's, New York, last Sunday: "Christians should be proud to be sufferers and should realize that religion is not profound unless its followers embody the elements of sternness, sorrow and self-discipline. Anyone who knows anything of life cannot be altogether free from perplexity and suffering, if only in mind. It is the superficial and self-indulgent who can pass through the world without having their hearts touched with sympathy. The religion of Christ makes the strongest appeal to the suffering, the poor, the sick and the disinherited. The average Christian congregation is made up not of the brilliant and the beautiful but of quite ordinary human beings, the neurotic, the plain and uninteresting, the lonely, the unmarried, the clumsy and the stupid."

* * *

Rev. Takaharu Takamatsu of Kioto, Japan, rector of St. Mary's Church, has arrived in this country to do post-graduate work at the General Theological Seminary. He is an interpreter of note, acting in that capacity for the royal family on their visits to Kioto. He is at present engaged on articles on the New Testament which are to appear in a new Japanese Encyclopedia.

* * *

Rev. Stanley C. Hughes, rector of Trinity, Newport, R. I., has received a gift of \$5600, the income of which is to be used for work among boys of the city.

* * *

Jitneys and now airplanes are common means of transportation these days for parsons, but it is not every-

Clerical Changes

COX, Rev. William E., resigns as rector of the Holy Comforter, Richmond, Virginia, to take up missionary work in Arizona.

DUNSTAN, Rev. Arthur M., archdeacon of New Hampshire, has accepted a call to the rectorship of St. Thomas', Dover, New Hampshire.

GASKILL, Rev. Frank B., resigns as rector of St. George's, Olyphant, Pa., to accept the rectorship of St. Peter's, Melford, New Jersey.

LAWRENCE, Rev. T. N., resigns as rector of St. Mary's, Bellville, Texas, to accept the rectorship of St. Paul's, Macon, Georgia.

SPAULDING, Rev. Charles Edward, connected with Bucks County Mission, has accepted the rectorship of St. Barnabas', Philadelphia.

STEINMETZ, Rev. Francis C., former rector of Christ Church, Norfolk, Virginia, has accepted a call to the rectorship of St. Mary's, West Philadelphia, Pa.

WALTER, Rev. G. B., resigns as rector of Christ Church, Springfield, Mo., to accept the rectorship of the Redeemer, Sayre, Pa.

WATT, Rev. J. S., resigns as priest in charge of Cornwall Parish, Drakes Branch, Virginia to accept a call to Nottoway Parish, Southampton County, Virginia.

WELLER, Rev. E. W. M., rector of St. Thomas, Brandon, Vermont, has resigned to accept the rectorship of St. Andrew's, Scotia, N. Y.

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., 4 p. m.
Daily 12:30.

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 Thursday, 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 Thursday, Holy Communion, 12.

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, 11 A. M., and 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 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 Bristol
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 and 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.
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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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Trinity College, Hartford, Conn. has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

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body that goes to church on a mine-layer. The canon missionary of the cathedral at Manila was to take services at Corregidor, an army post across Manila Bay. The regular launch being out of commission, he made the trip on a government mine-layer.

* * *

The realization that we are always in the presence of God is one of the most significant teachings of Christ, said the Bishop of Panama last Sunday, preaching at Grace Church, New York. "We must realize that we are in a spiritual world and that in all our daily activities we are constantly surrounded by the divine presence."

* * *

Fond du Lac is to have a bishop coadjutor, a special convention for the election being on the books for November.

* * *

Corner stone laid for new church and parish house for St. Matthias, East Aurora, New York. The rector of the parish is the Rev. Henry de Wolf de Mauriac.

* * *

Miss Beulah Curl of Denver, Colorado, has accepted an appointment as director of religious education at St. Mark's, Toledo.

* * *

Mr. Lewis B. Franklin, treasurer of the National Council, has just concluded a series of conferences in the diocese of Southwestern Virginia on the work of the Council.

In Memoriam

F. W. Robertson has said that it would be "desolate to have no one in our own circle of friends from whom we could receive sympathy in our hopes. We should become tainted by the world if it were not for Christian friends." I wonder sometimes if the laity fully realize how much it means to the clergy to find laymen of sympathetic understanding in their hopes and their ideals. It was my great privilege for many years to count as such a friend the late Mortimer Matthews, a layman of the Diocese of Southern Ohio, who recently passed away at his summer home in Michigan. Mortimer Matthews was a son of the Hon. Stanley Matthews and a brother of the Bishop of New Jersey, and also of Mother Eva of the Community of the Transfiguration. Two of his daughters are Sisters in the same Community. He lived a life of devotion to his Master and was surrounded in the intimacy of his family circle with those who shared in his faith and hope. He was essentially a Christian gentleman who never intruded his convictions upon others and never yielded those convictions to popular demand. He had that rare combination of gentleness and firmness, which could maintain a position unflinchingly and yet manifest no bitterness toward those who assailed that position most aggressively. He could suffer defeat without any desire to retaliate and he could win a victory without any assumption of arrogance. His faith and love created an atmosphere in his home which was reflected in those who had the privilege of the contact. He was a living example of how strong an influence can be excited by a quiet devotion to the Master. It was a privilege to know Mortimer Matthews and it is a source of great comfort that this Church can produce among its laity such generous and loyal sons. May the Good Lord grant to Him eternal fellowship with those who love as he loved—BISHOP JOHNSON.

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As a result of conference a campaign was undertaken which produced over \$135,000 in subscriptions.

A by-product of this campaign, as of every similar effort, was the increased devotion to the Church of those who participated by working and giving.

During the five years since this campaign the firm has been continuously engaged in assisting Episcopal Churches to finance their church buildings, parish houses, schools and endowments. It now has in hand several campaigns for the coming season, including two Diocesan campaigns for \$1,000,000 each, one of which is for a hospital and the other for Church missions.

Among the church enterprises that have been thus assisted during the last five years are the following:

Episcopal Diocese of Pennsylvania, Philadelphia.....	\$1,946,000
National Cathedral (local), Washington, D. C.....	1,059,627
Episcopal Divinity School, Philadelphia, Pa.	1,008,927
Church of the Heavenly Rest, New York City	600,000
St. Margaret's School, Waterbury, Conn.	302,406
St. John's, Hartford, Conn.....	155,000
Calvary Church, Summit, N. J.	152,000
St. Andrew's, Albany, N. Y.	141,000
St. Paul's, Brooklyn, N. Y.....	135,628
St. Martin's, Providence, R. I.....	122,000
St. Paul's, Yonkers, N. Y.	110,286
St. Mary's, Ardmore, Pa.	110,000
St. Paul's, Albany, N. Y.	110,000
St. Luke's, Rochester, N. Y.....	103,000
St. John's, Passaic, N. J.	100,000
St. Thomas', Mamaroneck, N. Y.	77,400
Grace Church, White Plains, N. Y.....	65,000
St. Paul's, San Diego, Cal.	63,000
Church of the Advent, Chicago, Ill.	61,737
Church of the Redeemer, Pelham, N. Y.	60,520

Our quarterly bulletin "Financing Social Progress" gives further details and will be sent upon request.

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