

# *The* **WITNESS**

CHICAGO, ILL., JUNE 20, 1929



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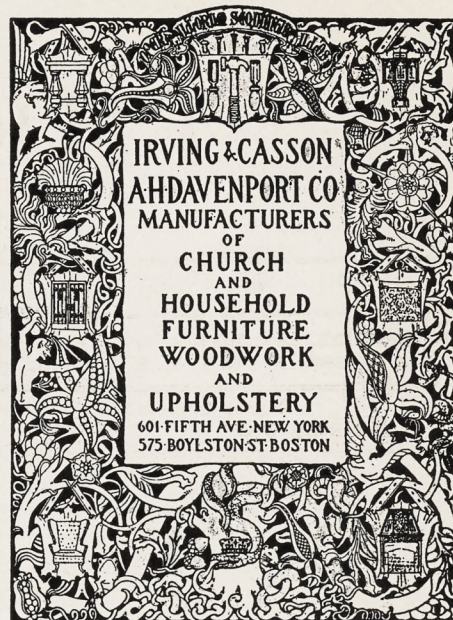
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ESTABLISHED: 1905.



# THE WITNESS

A National Paper of the Episcopal Church

Vol. XIII. No. 45

Five cents a copy

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, REV. GEO. CRAIG STEWART, REV. A. MANBY LLOYD, REV. IRWIN ST. JOHN TUCKER.

Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.  
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

## PLACEMENT OF THE CLERGY

By

GEORGE PARKIN ATWATER

THE Report of the National Commission on the Ministry has appeared in the Church papers. It is an admirable Report showing keen study of conditions. It treats of the placement of clergy, and of salaries. Certain proposals are made, and suggestions are invited.

It seems almost trite to affirm that any effort to secure a proper placement of clergy in parishes and missions, and any effort to provide living salaries, however commendable, should be preceded by a strong endeavor to correct general conditions which tend to make ineffective our work as a National Church.

If we are to avoid the amazing losses of people, to which we are subject by lack of attention to fundamental difficulties, we must go far deeper than the matter of placement of clergy.

In the first place we must train young men to become parish priests and missionaries. We should not have so many misfits if our theological seminaries would devote more time to practical training for the ministry. The lay people are affected and attracted by a rector's spirituality, devotion, personal acceptability, sympathy, and his knowledge of the craft, more than by his erudition, his authority, or his ecclesiastical lore. The clergy must work harder to make themselves fit for their tasks. To think that a diploma from a theological seminary is sufficient guarantee of parochial efficiency, is like believing that a school knowledge of the French language is a sufficient guarantee of one's fitness to be first officer on a French liner.

It seems a fundamental axiom that the future of the Church in the long run will depend upon the activity, energy, personality, and effectiveness of the clergy.

### HERESY OF NUMBERS

If we do not make sure that no man is admitted into the ministry unless he is prepared by character, personality, and training for the work of the ministry, we shall always have this burden of misfits.

With eighty-eight Dioceses and missionary jurisdictions in open competition with each other for the clergy, there is an enormous temptation to secure numbers. Each one of the eighty-eight Dioceses provides a door for the ministry. The Diocese, after a man has been ordained a priest, seems to accept no further responsibility for him. The Diocese permits him to be flung into a highly competitive system where there are twice as many men as there are places offering adequate and independent support.

A whole hierarchy of Placement Committees cannot remedy a situation in which we have a multiplicity of places offering inadequate support to men who are not trained or fortified for the very specific tasks to which they are sent.

This brings us to the consideration of the second fundamental difficulty.

### A RESPONSIBILITY

The Church must face its responsibility to assure every clergyman, not only a living wage, but continuous support, employment, insurance against emergency expenses, and a margin for security in old age.

We must frankly face the fact that we cannot ignore the necessity of having a policy in this respect. We should either announce to young men studying for the ministry that they are going into a highly competitive profession, in which the Church accepts only meagre responsibility for their careers; or we must begin to make provision for the continuous, sufficient support of the men whom we so assiduously induce to enter the ministry.

The situation in which many a clergyman finds himself, is simply intolerable. He is prevented by the ethics of the profession from openly seeking a parish with more adequate support. His success in his own work is often judged from outside by his strenuous efforts to support the general program of the Church, which very effort often deprives him of money needed for salaries, and for development of the work in which he is placed. Likewise he is expected to maintain



a high-minded attitude toward his deprivations and to consider them sacrifices made for the good of the institution.

It is high time for all churches to stop their tirades against industrial slavery, until they have corrected the humiliating dependence in which many clergy labor. Industry is far more awake to this human problem than are the churches.

The whole matter of the responsibility of the Church to its clergy is too complex to be entered into detail in this paper, but certain suggestions might be made to invite discussion.

*Every diocese, when it ordains a man, should be required to guarantee that this man have a stated salary, with employment, as long as he remains in the diocese.*

Also, the Church should at once create a National Equalization Fund, which should be the basis of benefits for illness or other emergency and extra expenses of the clergy. It often happens that a salary is sufficient for normal expenses, but inadequate if an emergency arises. This Fund should be in two parts:

The first part should be created by the gifts of well-disposed people to permit the trustees of the Fund to make gifts in cases of exceptional need. This would be a Discretionary Fund.

The second part should not only be the recipient of large gifts, but should also receive premium payments from the clergy in return for protection against illness or accident. This fund should be administered as a mutual insurance fund. This would provide more equalization of clergy support.

I think I am correct in saying that, at present, we have no means by which the generous people *as a whole* may be generous toward the clergy *as a whole*, in their exceptional necessities. We limit the concern for each clergyman to his parish, which is often struggling to keep itself going. And it must be admitted that in a parish there sometimes develops a feeling against the rector which prevents sufficient aid in exceptional conditions.

A national effort might meet with the same generous response as was given to the Pension Fund.

#### PARISHES WITHOUT RECTORS

A source of income for such a National Equalization Fund might in justice be sought from parishes who are temporarily without a rector. Every parish or mission without a rector should be required to pay to the Equalization Commission, a sum equivalent to one half of the normal salary for the period of vacancy.

This money should be used to assist the unemployed, to pay pensions to the Pension Fund, and to help them to move to places to which they might be called.

The parishes collectively have a responsibility for the support of the clergy collectively. It seems to me absolutely fair that if a parish remains vacant for six months, it should help the clergy deprived of livelihood because of the failure of the parish to select a rector.

This plan would stimulate parishes to select clergymen promptly, and it would give to parishes a sense of responsibility for the whole body of clergy. It is

my conviction that the above provisions would go far to correct the present unsatisfactory conditions.

Let us consider for a moment the Commission's proposal to establish National Placement Committee and Diocesan Placement Committees.

#### NO APPRAISALS

My own opinion is that a National Placement Committee would be a good provision. This Committee could collect information concerning clergymen. But such a committee should merely collect facts, and should not attempt an appraisal of men. If an elaborate record, with appraisals, were kept, it might easily happen that it would indicate a fault which a man had overcome. This fault might be perpetually inscribed on his record. The National Placement Committee should put into its records, only the facts. It should, likewise, present the favorable or unfavorable conditions in the field in which each clergyman worked. This would illumine the facts.

Every clergyman desiring to find a more satisfactory field, might submit his request to the National Commission, with such documents that he saw fit to send. These could be scrutinized and tabulated. The Commission should limit its activities to those who desire help and will furnish the information and facts. It should be obligatory upon the dioceses to report all vacancies in parishes to this Commission.

Very often a man with a fine record desires for excellent reasons to make a change. The National Commission could help him without embarrassment. The Commission could, if a Bishop so desired, offer its help in securing right men for the vacant parishes and missions.

Every clergyman should be informed of the complete record concerning himself in the hands of the Committee. He has a right to know what the Committee is saying about him.

I doubt the expediency of a permanent Diocesan Placement Committee.

#### VESTRY'S RESPONSIBILITY

I believe that the proposed activities of such a Committee would tend to relax the responsibility of a vestry toward any rector who had been proposed to them under this plan. Vestries now must recognize their obligations toward the rector of their choice. Today vestries want to help a rector to make good, in order to justify their choice, if for no other reason. But if they could shift the responsibility of an unwise choice to the Diocesan Placement Committee, it would relax their sense of obligation.

It would be disastrous to permit a Placement Committee to have any authority for severing the connection between rector and vestry. This would further relax the obligations of vestries, and would embarrass the rector.

I think, however, there might be special committees to assist parishes who desire their help.

When a parish becomes vacant, the Bishop might appoint a committee of three or five nearby clergy, who would offer their services to the vestry to assist them in making a choice of rector. The bishop could have such confidential advices as he desired from the



National Commission. The Bishop, clergy group, and vestry could then consider the question.

One of the difficulties today is the arrangement of a contact between a clergyman and a parish. Most of the clergy would not visit a vacant parish on trial, and often they are too far away for a committee to see them. But it would be entirely proper for a clergyman on an advisory committee to invite a clergyman from some distant point to visit his own parish for a Sunday, and thus permit a contact between the vestry of the vacant parish and the rector whom they desired to know.

It is impossible in this paper to comment on other proposals in the report. The report itself should be read and weighed by every layman in the Church.

## Notes on Worship

By

IRWIN ST. JOHN TUCKER

THE Rev. Cleland B. McAfee, newly elected Moderator of the Presbyterian General Assembly, in giving his enthusiastic endorsement to the cause of church unity at the St. Paul meeting recently, said: "When two Presbyterian churches unite, the result is usually three Presbyterian churches." He said also, "We must work for a United Protestant Church of America."

I do not believe it will be disputed that the Episcopal church will not work for a United Protestant Church of America. It will work for a Protestant Catholic Church in America, for that is its own nature now.

Protestant and Catholic are not contradictory terms. Historically our communion is that part of the Catholic church which protests against abuses which we regard as perversions of the Catholic faith, and protests for the direct access of the laity to God.

It is fundamentally Catholic. It did not begin at the time of the Reformation. It was not founded by Henry VIII or any other person, clerical or lay, except Jesus Christ. It grew up in the British Isles around the Holy Grail, the Sangreal, the chalice of the Last Supper. Canterbury was an afterthought. Augustine of Canterbury found a Church there when he came, a Church which had witnessed valiantly for Christ for nearly six hundred years. The true center of our communion is at Glastonbury.

This origin around the Sangreal requires of us much more than ever we have realized. The Sangreal is the chalice of the New Testament—the New Covenant. The Old Covenant was between God and a particular people, the Hebrews; sealed on Mount Sinai with the blood of animals. The New Covenant was between God and all nations; sealed on Mount Calvary with the blood of Jesus.

"Anglo-Catholic" is just as much a contradiction in terms as Roman Catholic. The Universal Englishman (which is what Anglo-Catholic means) is just as objectionable in the presence of the Sangreal as the Univer-

sal Roman. Why call Chinese, Japanese, Hindus, Negroes and Eskimos "Anglo"—anything? Let's be Protestant Catholics, and be honest about it.

## The American Goat

By

BISHOP JOHNSON

IT IS quite the fashion of the day to blame the Church for its failure to impress a more spiritual character upon this generation.

Mr. George Wickersham has done that in a kindly way when he is reported to have lamented that the sacerdotal office has lost its hold upon all but the inert and the unlettered. Such may be the fact although I question the accuracy of the statement.

I believe that now, as heretofore, the number that have not bowed the knee to the modern Baal of human egotism is greater than the prophet imagines. God has always had to depend upon the remnant to be loyal to spiritual purposes. If it had not been for a very small remnant Jerusalem would have been as hopeless as Sodom.

After all the question of where to place the blame for the moral and spiritual chaos of today is not so easy. It is easy to say that the Church is to blame. Yet the Church is not a person but an institution whose effectiveness is dependent upon the human material that is at hand. It is no more responsible for the iniquities of America than the universities of Mexico are to blame for the ignorance of the peons.

Institutions are not free moral agents capable of forcing individuals to respond to their appeal. They are merely collections of such individuals as are willing to undertake the task of carrying out certain ideals.

We are very much in the habit of attributing personality to the Church and the state and to fault both for conditions, whereas they are in a sense looking glasses in which are reflected our own individual features, including our deformities.

It is rather childish to say that the Church fails to do this or that, when it is really true that we, neglecting to serve, are responsible for the conditions. The Church is nothing more or less than God's instrument to conserve and apply our own spiritual forces to the task before us.

Then we lay the blame on the ministers.

But what are they?

Merely those out of the whole group who are willing to undertake the task of spiritual leadership. Either their incompetence is due to the lack of material in the body politic or else those who might have volunteered, held back, in which case men ought not to blame their substitutes for weakness.

If I do not enlist in the war I am stopped from criticizing the man who took my place. Ministers are not independent agents let down from above, but merely volunteers stepping out of the ranks. Whenever a child is accused of something he usually seeks an alibi. If he fails to make the grade the school is no good or the



teachers are to blame, when everybody knows that he hasn't done enough honest work to entitle him to pass. It seems to me that when we are men we ought to put away childish things and stop imputing our own sins to things which are not to blame. The Church is as effective as you and I make it and ministers have no corporate responsibility whatever, for while each minister is a free moral agent, that bogey known as "ministers" does not really exist and there is scarcely a generalization about them that is true. They are of all sorts and kinds and degrees and no one of them can materially alter the conditions which apply to all.

America is crammed full of prophets who are anxious to correct the morals of the other fellow and not so full of those who are anxious to confess their own sins. What the other man is doing is certainly a matter of interest to me, but it does not compare in vital importance to what I myself am doing or not doing. One is disposed more and more to wonder if America is not becoming a nation of condemned hypocrites who individually trust in themselves that they are right and righteous and despise others, especially those who differ from them. A hypocrite is a naturally born muckraker who wants to inflict extreme penalties on the other fellow and who has a perfect alibi for his own offences. If we want the Church and the ministry to function effectively then we will have to change our attitude toward them.

First we will have to believe that the person and message of the Master is vital and not incidental to our lives. We talk about religion a lot but we believe in secular education as the savior of the race.

So long as the Church is a neglected institution it will be an ineffective one. If it has the grace that men need to overcome sin then let us adequately finance it, esteem it and man it or else cease to expect that it will be effective. As things now stand the Church and the ministry serve as a goat for our alibis.

## *Immortality*

By

CANON V. F. STORR

WHEN we speak of Immortality we must make clear at the outset what we mean. We mean personal survival, the survival of the whole man. The human race is not really interested in any doctrine of immortality which does not include the existence after death of the individual with his personal powers and qualities. To be told that I shall survive, but shall lose my identity and be absorbed in God or in a world-soul is an assertion which brings me little comfort or assurance. Now Christianity teaches the survival of personality. It knows nothing about the survival of spirit apart from body. The ancient Greeks believed in the immortality of the soul only; but then they held that matter was evil. The body was matter; and it seemed to them that the only worthy destiny for the soul imprisoned here in matter was that it should hereafter be freed from its prison-house. But Christianity does not view matter as evil;

and at its centre stands the doctrine of the Incarnation, which states that God made His full revelation of Himself through a human personality, a human body, and a human soul. The taking of our manhood on Himself by God is clear proof that matter is not evil.

The "immortality of the soul" is a phrase often used. It suggests that the soul is a separate something detachable from the body. But we have no experience of soul apart from body; the two always go together. Each of us is a soul or spirit developing in connection with a material organisation called the body. This body we use to communicate with each other and with the outside world. By means of it we carry out our purposes. Soul and body grow up together. They are never separated here; the presumption is that they will not be separated hereafter. St. Paul taught that we should in the next life possess a "spiritual body." But it is clear that the body buried in the ground will not rise again. Its particles, in course of time, enter into new combinations. They may help to form plants. Animals eat the plants; men eat the animals. The substance of our present bodies may therefore be in part composed of the bodies of others who lived before us. Nor is there any good reason for regarding the body we possess when we die as more representative of us than the other bodies which we have had. Our bodies are always changing, and in the course of a long lifetime we have many bodies. If it is asked whence we shall obtain our bodies after death, we may either be content with St. Paul's reply: "God giveth it a body," or adopt the hypothesis that we are now invisibly making for ourselves our future body to match our character. Matter, so science tells us, is a plastic thing, analyzable ultimately into some form of electricity. It is therefore conceivable that we are now weaving our spiritual bodies.

Another difficulty is sometimes felt about survival, owing to the close connection which exists between mind and brain. If a man's brain is battered in he dies. But does he go out of existence? There is no proof that he does. His power of communicating with you is gone; he can no longer use for that purpose his material body. But he, the real man, the spiritual being, may still exist. If (to use a familiar illustration) I cut the telephone wire between A. and B. they cannot communicate with each other, but they are still there. Primacy belongs to spirit; the body is the instrument given to spirit for its use. If one instrument perishes, we believe that hereafter another one will be provided.

### AN AMPLER LIFE BEYOND

The argument for immortality is cumulative; that is, many lines of argument converge to make the survival of personality not only a reasonable hypothesis, but a sure conviction. The truth of survival cannot be demonstrated. But if there is no future life we cannot explain the world in which we live, or give any satisfactory account of human personality. Why should man die with his powers so undeveloped, if there is to be no growth hereafter? Why, in the



age-long process of evolution, should so much trouble have been taken to produce man, if he is to be snuffed out at death? What we value most in this world are spiritual and moral qualities, goodness, love, pity, and the like. We believe that these are part of ultimate reality, that they exist in God. Now, these qualities are qualities of a person; they have no meaning apart from personal will and character. If they belong to the eternal world, must not the personal bearer of these qualities survive death? But the greatest argument for human survival, apart from the Christian revelation, is the religious argument that God made man for fellowship with Himself. Man certainly believes that he can hold fellowship with God. Would God allow death to interrupt permanently that fellowship with Himself? Mankind as a whole has steadily refused to believe this. The generation of men go to the grave with a hope, sometimes dim, sometimes rising to intense clearness, that there is an ampler life beyond.

## Heroes of the Faith

DAVID LIVINGSTONE

BORN in Scotland in 1813 David Livingstone spent his boyhood working in a factory and at the same time studying. In 1836 he attended medical classes in Glasgow and four years later qualified as a physician, and then went at once to Africa where he spent his life as a missionary, penetrating to regions hitherto unknown to any white man. His life was one of constant peril. On one occasion he was attacked by a lion, his arm being so severely mangled that he was crippled for life. He suffered from numerous tropical diseases, was attacked by natives, and was nearly killed on one occasion when thrown in mid-stream by an ox, yet through all his hardships he remained patient and courageous. Known to the world chiefly as a missionary and explorer yet it was to abolish the slave trade that he labored most diligently, much of his writing being on this subject. He died on one of his journeys into the heart of Africa, his remains being recovered and later buried in Westminster Abbey.

## Book Reviews

THE HUMAN PARSON, by the Rev. H. R. L. Sheppard.  
Published by the Morehouse Publishing Company.  
Price \$1.00.

The first thing to note is the title. One wonders if "Dick" Sheppard meant to be ironical! Then, there is the author to be recalled, he who was the warm friend of Studdert-Kennedy, and so like the latter. Lastly, what it is all about; home spun advice in pastoral theology, delivered as lectures in Cambridge (England). Rather wholesome and stimulating; much crowded in a hundred pages, applicable, most of it here in America, as of those of whom Sheppard was thinking, in Eng-

land. He goes fast and far, but the primary thing he has sensed is the need for the parson to be, oh, so understanding in dealings with "humans." If the saying is still true, that every year each parson ought to read a sharp criticism of his profession, surely this would be a good start. A very honest parson might admit that the arrow at a venture found a loose joint.

R. P. K.

\* \* \*

BY WAY OF ILLUSTRATION, by C. A. Ault. Published in England by A. R. Mowbray and Company, Ltd. In America by the Morehouse Publishing Company. Price \$1.40.

A compilation of stories, illustrations and analogies for preachers and the like. There is a careful arrangement of subjects and a good index for easy selection, all of which will be appreciated. The illustrations are gathered from a wide field, for the most part good, rather better than usual, but whosoever uses them must remember there is an art to story telling, as also the adaptation of illustrations. Here's material, to use it well, aye, there's the rub!

R. P. K.

## Comments and Observations

OF DISTINGUISHED PEOPLE

GOETHE: "If anyone advance anything new, which contradicts, perhaps threatens to overturn, the creed which we for years respected and have handed down to others, all passions are raised against him, and every effort is made to crush him. People resist with all their might; they act as if they never heard nor could comprehend; they speak of the new view with contempt, as if it were not worth the trouble of even as much as an investigation or a regard; and thus a new truth may await a long time before it can make its way."

\* \* \*

ARTHUR J. PENTY, distinguished English Churchman: "The concentration of all effort and mental energy upon material achievement upsets the spiritual equilibrium of society. It produces contrasts of wealth and poverty, and out of these come envy, jealousy, class hatreds, economic and military warfare, and finally the destruction of the wealth that has been so laboriously created."

\* \* \*

MAURICE B. RECKITT, English Churchman who recently lectured in this country: "At the moment when the boy in a working class parish is being urged to make recognition of the tremendous claims made for him at his baptism, he is going forth into a world which by every manifestation of its public life promptly denies and frustrates every one of them, and makes plain his fate as a member of the proletariat, the child of Mammon and the inheritor (if he lives long enough) of the servile dole of an old-age pension."



# NEWS OF THE EPISCOPAL CHURCH

Edited by  
WILLIAM B. SPOFFORD

CHURCHMAN A. B. Houghton, former ambassador to Germany and later ambassador to the Court of St. James, has come forward with the suggestion that declarations of war be made to depend upon the will of the people, rather than on the deliberations of small governing bodies.

Pointing out that the power to declare war is the ultimate test of sovereignty, Mr. Houghton asserted that it is the most important power which self-governing peoples should reserve to themselves. In effect, his suggestion is that the Constitution be amended to make war impossible except after it is approved in a referendum or some other means of expressing popular will.

Nothing so radical about that perhaps; at the same time it was worth a sentence of about twenty years in a federal prison if proposed ten years ago.

\* \* \*

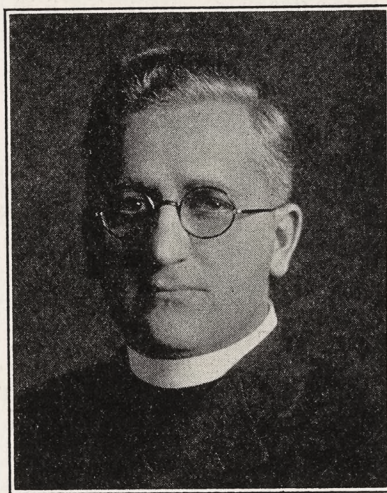
Declaring that the statement of Henry Ford that "history is bunk," and that Ford's factory operating system are both wrong, Dr. Bernard Iddings Bell, warden of St. Stephen's College at Annandale-on-Hudson, speaking at the graduation exercises at Worcester Academy said "scientific management breeds discontent and revolution by subjecting man to machines for profit."

He declared that "sound knowledge of history is vital for the peace of the world. The downfall of the Roman Empire," he continued, "is an example of not being able to keep the workingman contented with bread and circuses."

"High wages, short working hours and a chance to tinker with his Ford auto and his radio set," he declared, "do not constitute the vital factor for keeping a man contented. He hungers for more than food."

\* \* \*

The province of the Mid-West held a conference on religious education at Trinity Cathedral, Cleveland, June 5 and 6 when leaders from all over the midwest gathered to hear fine papers and to discuss their problems. The leaders were Rev. L. B. Whittemore of Grand Rapids, chairman, Bishop Gray of Northern Indiana, Dean Grant of the Western Seminary, Rev. Herman Page of Dayton, Ohio, Rev. E. F. Chauncey of Columbus, Rev. R. E. Charles of Adrian, Michigan. Miss Virginia Zimmerman, head of the department



REV. GORDON REESE  
To Lead Brotherhood Meeting

in Ohio and Miss Vera Noyes who is the leader of religious education in Chicago.

\* \* \*

Over a hundred attended the four day conference held at St. Augustine's College, Raleigh, N. C., June 3-7th. Bishop Penick and the Rev. W. J. Loring Clark lectured on evangelism, and Bishop Darst was the speaker at a big mass meeting. Miss Pearl A. Snodgrass conducted a class on church school methods, and the Rev. W. B. Chittenden talked on the Church's program. Mrs. Arthur Gammack told of the work of the Auxiliary and Miss M. I. Maston held a young people's conference. One of the high lights of the conference was on social service with Mrs. K. B. Johnson, state commission, as the speaker.

\* \* \*

Trinity Church, Portland, Maine, recently celebrated the thirtieth anniversary of the rectorship of the Rev. E. A. Pressey. He came to the church when it was a struggling mission; now it is one of the strongest parishes in the diocese. Yes, a purse was handed to him.

\* \* \*

A hundred thousand Sunday school children, representing 319 congregations, paraded the other day in Brooklyn. This parade is an annual event in the city, and attracted a great deal of attention this year since it was the 100th anniversary of the Sunday School Union. St. Ann's, one of the four constituent members of the Union a hundred years ago, paraded with a fine new banner with "1828-1928"

marked upon it, the dates of the centenary of their own school.

\* \* \*

Mr. William F. Pelham, pictured on the cover, is one of the leading laymen in the diocese of Chicago, an active member of the Brotherhood of St. Andrew and of the Church Club of Chicago. For a number of years he served as a vestryman of St. Mark's, Glen Ellyn, but he resigned that job in order that he might give more time to what he considered a more important job: teaching a class in the Church School. He represented the diocese as a deputy to the last General Convention.

\* \* \*

The pulpit, pictured in this issue, is a beautiful memorial recently installed in the Church of Our Saviour, Akron, Ohio. It was made by the Gorham Company of New York.

\* \* \*

A young parson in Brooklyn, Rev. Bradford Young, shot a broadside at the rich and their ways from the pulpit of historic Holy Trinity last Sunday. Said Parson Young:

"Tobacco and bootleg liquor are estimated to take \$5,000,000,000 a year, or almost twice as much as the total value of all the Church property in the United States. Not long ago \$7,000,000 was spent on a mansion with 121 rooms for one family with three children; \$600,000 was paid for a diamond necklace; \$20,000 for a hat; \$1,000 for a hatpin; \$75,000 for a pair of opera glasses, while one earnest Christian man spent \$500,000 for a playhouse for his children. This was charity beginning at home with a vengeance.

Denouncing the idea that there exists evidence to interpret the "eye of a needle" in Jesus' delineation of the burdensome progress of the rich toward the Kingdom of God as being a "low arched gate in the wall of Jerusalem," Mr. Young said that Christ meant exactly what he said, without compromise, in stating that "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God."

\* \* \*

Multitudes attended the commencement at Hobart College, when a doctor's degree was presented to Mr. A. B. Houghton, a trustee of both St. Stephen's College and Hobart. The commencement address was given by Governor Roosevelt of New York, Churchman, who urged the young graduates to fol-



low the eternal verities taught by God. He paid a compliment to the small colleges, and deplored the growing lack of interest in public affairs.

\* \* \*

The Church of the Redeemer, Cincinnati, Ohio, is eventually going to build a fine new plant. Plans are now being made for it and the money is being raised; a lot of it too for they mean to have a tip-top affair. It is interesting that the rector, the Rev. Maxwell B. Long, was so impressed with the wisdom contained in several articles that appeared in the issue of this paper which was devoted to the Church of the Heavenly Rest, New York, that he reprinted large parts of them in his interesting parish monthly.

\* \* \*

Over 500 delegates attended the 52nd annual meeting of the Woman's Auxiliary of Ohio which met recently at Emmanuel Church, Cleveland. Both Bishop Leonard and Bishop Rogers addressed the meeting, as did also Miss Clarice Lambright of the National Federation of Young People.

\* \* \*

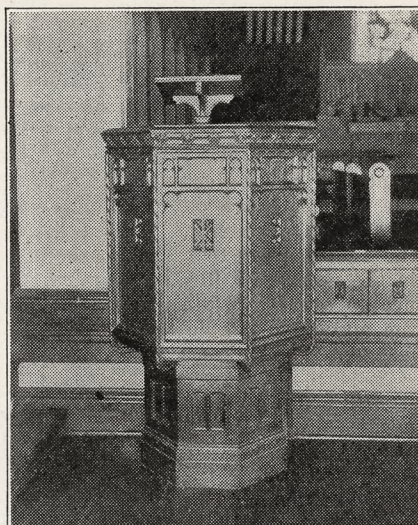
The program has been announced for the conference of the Junior Brotherhood of St. Andrew which is to meet at Hobart College the first part of September. Bishop Ferris of Western New York, the Hon. Charles Tuttle, district attorney of New York, Rev. C. N. Lathrop of our department of social service, Rev. Jack Hart of the University of Pennsylvania, "Paralysis by Analysis" Glenn of the department of religious education, Bishop Gray of Northern Indiana, Rev. E. V. R. Stires of Long Island, Rev. Gordon Seese of Mississippi, Douglass C. Turnbull of Baltimore and I. C. Johnson of Detroit. The conference is to be limited to 150 boys and young men.

\* \* \*

Bishops' Hall, new academic building of the Cathedral School, Orlando, Florida, now under construction, was the scene of a beautiful outdoor event at the commencement held last week. The corner stone was blessed by Bishop Mann, after which Bishop Wing gave a short address. The building which is being erected through the generosity of friends of Bishop Mann will be completed for the Fall opening of the school.

\* \* \*

Trinity College, Hartford, had a notable commencement last week, with honorary degrees given to Ambassador Houghton, former Secretary of State Kellogg, Sir Esme Howard, British Ambassador, and Secretary of the Treasury Mellon. Mr.



MEMORIAL PULPIT  
*Church of Our Saviour, Akron*

Houghton is making quite a collection this spring; he will have more than Lindy if he keeps going.

\* \* \*

The Rev. Frederick W. Oakes, head of the Oakes Home in Denver, has a very attractive booklet which gives views of the Home and a short description of the unusual work that is being done there. I am not at all sure that they are for general distribution but there would be no harm in asking for one. You would find it most interesting.

\* \* \*

About sixty parsons met at the College of Preachers, Washington, last week for the fifth annual conference of that institution. The star lecturer this year was Dr. John Rathbone Oliver of John Hopkins University, famous author of *Victim and Victor*, who lectured on "What a Priest needs to know of mental disorders". Others of the faculty were Professor Hodgson of the General Seminary, Rev. J. Fort Newton and Bishop Rhinelander who is in charge of the college.

\* \* \*

Just why Dean Johnson has resigned as the dean of St. Paul's Cathedral, Detroit, remains somewhat of a mystery in spite of all that has been said about it in the religious and secular press. The vestry announces very simply that Dean Johnson wished to study abroad for a year and that they granted him the opportunity.

Dean Johnson attained to a certain notoriety when he declared at the Church Congress at Ann Arbor at the beginning of May that he was unable to air his views on prohibition, sex, and labor on account of pressure from the bishop and vestry. The Detroit newspapers imply by their headlines that the

dean is leaving the cathedral parish because he was muzzled. At the same time, one of the papers carries the statement from Dean Johnson that the Ann Arbor incident had nothing to do with his resignation. Meanwhile the bishop, wardens, vestry, and Dean Johnson's congregation and immediate associates have maintained a sphinx-like silence. Thus a nice problem remains for any secular or ecclesiastical Hawkshaws who have a mind to take the matter up. The Rev. Allan N. McEvoy, assistant, will act as rector locum tenens by the appointment of Bishop Page.

\* \* \*

The first annual council of the diocese of Eau Claire was held at Christ Church Cathedral, Eau Claire, Wisconsin, June 5th, with most of the day occupied over the new constitution and canons. They adopted a pretty seal and also authorized a diocesan publication. There was a dinner at which Professor R. J. Colbert of Wisconsin University spoke; oh, and there were movies shown of the consecration of Bishop Wilson. In his convention address Bishop Wilson said, "There is such a thing as the priesthood of the laity. There is no body of Christians in this country today possessed of as fine a group of laymen as the Episcopal Church and there is no body of Christians which is so dependent upon its clergy to do everything for them. We of the clergy are few in number in this diocese and our hope for the future lies in the active interest of our laymen. With such interest behind us there is no limit to what we can do for God. I appeal to you laymen to rise above your proverbial shyness in giving expression to your religious faith and to tackle something more than the raising of the necessary funds with which to pay the Church's bills. I would magnify the office of the lay-reader, not as a symbol of piety but as an office worthy of our best manhood in leading the services of public worship. I stand ready to issue certificates as lay-readers to any male communicants for whom requests may be made by their respective priests. I would like to have such licenses terminate and be renewed at each Diocesan Council at which time reports of their activities should be made to the bishop. I look for the day when each congregation may have at least one lay-reader regularly sharing in the conduct of the services and prepared to take charge of such services in the absence of the priest. By such means it would be possible for every parish and mission to have some



public worship every Sunday even in instances where a missionary has several places under his care and is obliged to divide his time between them. I believe such a man could be found in every congregation and I appeal to the clergy to search them out and instruct them in their duties."

\* \* \*

The 100th anniversary of the consecration of St. John's, Wilkesville, Massachusetts, was observed last Sunday, the Rev. A. V. Bennett of Fitchburg preaching.

\* \* \*

About that Bishop that they are trying to get in Pennsylvania, Dr. Drury, so I am given to understand, declined because Bishop Garland would not set a definite time when he would resign as the diocesan and leave the job to the coadjutor. Bishop Garland, on the other hand, says in effect, "Why should I resign when I like the job and am in good health. Some of the parsons over in Philadelphia figure they had better stop trying to get a Coadjutor and turn to a Suffragan instead, the idea being that a less prominent man could be elected to this job. Bishop Garland however has called another convention to elect a Coadjutor and apparently means to keep on having them elected until one is found who will accept. Well, it gives all the boys and girls something to talk about anyhow.

\* \* \*

The Rev. Wolcott Cutler, Charlestown, Massachusetts, was the preacher last Sunday at the service held on Boston Common under the auspices of the Federation of Churches. The Rev. George Paine, executive secretary, conducted an open forum on religious topics after the service.

\* \* \*

Bishop Shipman of New York recently visited the House of Refuge, Randall's Island, and confirmed a class of fifty boys presented by Chaplain Magnan. Thirty of these boys had been baptized a month before.

\* \* \*

The Rev. Howard Chandler Robbins, preaching at the Heavenly Rest, New York, warned his congregation against anxiety and worry last Sunday, a sermon which I am sure would receive the praise of the eminent John Rathbone Oliver.

"Anxiety pours sand into the delicate machinery of the mind," Dr. Robbins said. "It is the same thing as worry, which has an evil record etymologically, coming from the Anglo-Saxon 'wyrgean,' meaning 'to strangle,' as we still used the word today, thinking of a wolf worrying a

sheep. So worry strangles our efficiency."

"There is nothing so practical as religious meditation," Dr. Robbins said. "Select some virtue or occurrence in the life of Jesus, and take a few minutes every day to fix the mind on that glorious thing until the mind is taken out of itself on to something beautiful. It is easy as the advice given to Naamon, to wash in the waters of Jordan. And many people are like Naamon, who found the advice so simple that he did not want to take it."

Anxiety caused by narrowness of interests was an especial trouble of American business men, according to Dr. Robbins, who saw in it the reason for so many breakdowns between the ages of forty and fifty when a man's powers should be at their height. The mind needs a rotation of thought just as land needs a rotation of crops.

Undue love of luxury and fear of poverty caused much unnecessary worry, Dr. Robbins found. He urged a return to the pioneer spirit in life, in one's career and in marriage.



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As to over-anxious solicitude for loved ones, it was these Jesus had in mind when he preached the Sermon on the Mount, Dr. Robbins said.

"His cure for that unselfish kind of anxiety, which is nevertheless contagious and spreads unhappiness," he said, "is trust in God. Our Lord teaches us that trust, is the secret of escape from unhappiness. We must trust God with the innocent abandon of children.

"We are to believe in the providence of God, that life really does care, and that no soul is beyond the bounds of His eternal vigilance."

\* \* \*

St. Mark's, Detroit, a new mission, was opened and dedicated on June 2nd. Previous to this, on May 28th, an opening dinner had been held at which Bishop Page and the Rev. C. L. Ramsay, rector at Jackson, were the speakers. The sermon at the dedication was preached by the Rev. Otey R. Berkley, rector of St. Columba's, the parish which presented the property on which the new mission is built. Another new Detroit mission, St. Margaret's, Hazel Park, was dedicated the same day by the archdeacon of the diocese, Leonard P. Hagger.

\* \* \*

The firm of Ward, Wells and Dreshman do things in a hurry. A couple of weeks ago we announced that their Mr. Keen was on his way to Paris to raise \$175,000 for the American Student Centre, which is a part of the work carried on at the Cathedral under the direction of Dean Beekman. Now word comes from the Dean that \$172,000 of the amount was raised by this hustling organization the first day, the quota was exceeded the second day, and there are still five days to go; or there were when this word was received. There is no telling how much has been raised by this time.

\* \* \*

When the revivalist, Torrey, was holding meetings in London, he was annoyed by persons who disapproved of his sermons, leaving the hall.

Preaching a regular hell and brimstone sermon one night, he told his hearers what a great sorrow it had been to him because he believed one of his aunts had died impenitent.

"And she has certainly gone to hell," the evangelist added. A young man could stand no more, and got up and walked out. "Yes, there goes a young man who will go to hell, too," Torrey shouted. Reaching the door, the young fellow turned around. "Yes, I'm off," he called back. "Ta, ta. Any message for auntie? Or shall I tell her you'll see her later?"

\* \* \*

There is a lot of misplaced em-

phasis on present day education, according to the Rev. Percy Silver, rector of the Incarnation, New York.

"Let us keep the emphasis where it belongs. The real purpose of education is to train us and to equip us with something that will enable us to give some contribution to life."

It is an alarming state of affairs, he explained, which leaves 98 per cent facing life and prepared only for a college examination. "We must be careful that we do not educate

away from life. To educate away from life is to destroy. The highest plane of life is the plane of service, and it should be the aim of education to teach us to get off the receiving end of life and to get on the giving end.

"The person who gets the greatest joy out of life," he said, "is the one who realizes that his gifts are from God, given him to use in His service. So let us give to the work of the world, let us give something to add to the joy in the world, and

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let us give worship and praise to God, for that is the greatest thing we can give."

\* \* \*

Negro Church school children of the Diocese of Atlanta had a service all their own on a recent Sunday afternoon, in St. Paul's Church, Atlanta, under the care of the bishop and the diocesan chairman for religious education. Several Negro clergy attended.

\* \* \*

Nearly one-half the clergy of the Episcopal Church are receiving less than \$2,400 a year. One man, who is serving five churches, and receives \$2,150 a year, writes, "I find it very hard to make ends meet. One member of the family works, buys his own clothes and contributes toward family expenses. Another boy is working to save for college. He is a postulant and wanted to enter college this year but I couldn't afford it. There is no chance of saving anything for old age. Missionary boxes are a tremendous help, but we did not get one this year."

Over 700 clergy receive less than \$1,800 a year. A twenty-page booklet, "Clerical Salaries in Their Relation to Country Church Work," has recently been prepared by the Rev. H. W. Foreman, based on a study of replies to questionnaires and on information from the Pension Fund. It is a concise picture of the conditions, causes and ways of correcting inadequate clergy salaries. All Church officials will want to read it who are related in any way to the problem, which in many instances is the cause of acute distress. The people of the Church at large do not realize that there are clergymen in actual need of food and clothes and fuel.

\* \* \*

A memorial to Bishop La Mothe, in the form of a fund of \$300,000 to be spent for land, buildings and endowment for Iolani School, Honolulu, was authorized by the twenty-seventh convocation of the district. The school is a project in which the Bishop was deeply interested. It is felt that his friends, in the Islands and in the States, and other friends

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of the Church's work will be glad to share in the undertaking.

\* \* \*

Early next year in the historic monastery of Mount Athos on the ancient Chalcidean peninsula overlooking the Aegean Sea a council of bishops of the Eastern churches will be held. This conclave, in which about five hundred prelates will participate, will meet under the presidency of the Ecumenical Patriarch, Basil II, of Constantinople. Bishop Stephane of Sophia says it will be the greatest meeting of bishops since the Council of Nicea, which met in 325.

Mount Athos was chosen as the place of meeting because for centuries it has been a famous citadel of Byzantine theology and culture; and is inhabited exclusively by priests, monks and theological students. This community of 5,000 men stands on the summit of the isthmus and is reached by baskets lowered from the summit by ropes and drawn up by block and tackle.

The delegates will discuss such vital questions as the union of all Eastern churches and closer relations with the Anglican churches, adoption of the modern Gregorian calendar, revision of canon law concerning marriages, and adoption of Western ecclesiastical dress and the shaving of patriarchal beards and long hair. Reconciliation of the Bulgarian National Church with the Patriarch of Constantinople, who had excommunicated it, and the restoration to former prestige of the Patriarch as supreme chief of all Eastern Orthodox churches also will be discussed. Another question is granting bishops and widowed priests the right to marry.

\* \* \*

"Religion could do itself no greater injury than to compete with popular amusements and to endeavor to attract worshippers by entertain-

ing them," declared the Most Rev. Dr. Temple, Archbishop of York, at the York Diocesan Conference.

The primary necessity of religious practice, he said, is some degree of concentration of mind.

"If we try to tickle the minds of people who come to church as they would be tickled at the cinema, only with a different feather," he added, "churchgoing will lose its religious value. It is far better to have small congregations and true worship than large congregations that are being religiously entertained."

The Archbishop was loudly cheered.

\* \* \*

Some of the brothers are making progress in persuading vestrymen and members of confirmation classes to subscribe to THE WITNESS. Quite a handful of parish papers have been received with nice notes in them urging the faithful to take a Church weekly. And quite a number of lists have been sent in. You possibly may recall that we proposed that rectors present the matter to the vestry, agreeing on our part to accept such subscriptions at \$1.50 a year. We thought many vestries would be glad to pay for

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the subscriptions of the newly confirmed the first year—just to start them out right. Maybe you will act on the matter if you haven't already.  
\* \* \*

A Wall street broker, desiring 11 clerks, asked the following question on an examination: "Who formed the first company?"

A bright youth, a bit puzzled, but not to be floored, wrote: "Noah successfully floated a company while the rest of the world was its liquidation."

His application was accepted.  
\* \* \*

One of the most unique jobs being done by the Episcopal Church is that carried on at the Cathedral Shelter, Chicago, under the direction of the Rev. David E. Gibson. During the past year for example over a hundred thousand meals were served, all but a few thousand of them free. Over 37,000 were lodged during the year, and there were interviews with over 24,000. The sick were aided in the thousands; and jobs were secured for close to 3,000 men, while over 7,000 were aided financially. It is apparently the first place that discharged prisoners hit out for. In any case 744 of them put in an appearance there last year, and were aided with food, shelter and whenever possible a job was found for them. Incidentally Mr. Gibson could tell some great stories about prisoners if he wants to do so, he never does, but I have been told that there are men now holding big jobs in Chicago who came to the Shelter after serving a prison term and were given their start upward by him. Well this is but a small part of it. Certainly a great work, with the center of it all in the chapel where over 10,000 down-and-outers attended services last year.  
\* \* \*

Another conference on the rural church is to be held at Purdue University in Indiana, July 15-27, with many notables on the faculty. It is under the auspices of the Home Missions Council, of which our Church is not a member. Neither is there an Episcopalian on the faculty I am afraid, but if any of you nearby could stand that I am sure you would find it profitable to attend.  
\* \* \*

A Sunday school teacher, after telling the class the parable of the talents, gave each boy a dime, explaining that they were to use their capital during the week and report on the following Sunday how much they had made.

"Now, then," he said to the first boy when they gathered a week later, "how much has your talent gained?"

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Weekdays, 8 A. M. and Noonday.  
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Sundays: 8, 9:30, 11 and 5:00 P. M.  
Holy Days at 10 A. M.

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Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

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Sunday, 8, 9:30 and 11 A. M.  
Sunday, 4 P. M. Carillon Recital.  
Holy Days, 7:30 A. M.

**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.

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

**Christ Church, Cincinnati**  
Rev. Frank H. Nelson  
Rev. Bernard W. Hummel  
Sundays, 8:45, 11 A. M. and 7:45 P. M.  
Holy Days, Holy Communion 10 A. M.

**St. Matthew's Cathedral, Dallas**  
Very Rev. R. S. Chalmers, Dean  
Rev. E. Caldwell Lewis  
Sunday, 8, 9:30, 11:00 and 7:45.  
Week days, 7 A. M.

**Christ Church Cathedral, Eau Claire, Wisconsin**  
Rev. F. E. Wilson, Rector  
Sundays, 8, 9:30, and 11:00 A. M.  
Holy Days: 10:00 A. M.

**St. Mark's, Berkeley, California**  
Bancroft Way and Ellsworth Street  
Near the University of California  
Sundays: 7:30, 11:00 A. M., 7:45 P. M.  
Tuesdays: 10:00 A. M.

The boy produced 20 cents, and the teacher was delighted.

"Splendid!" he exclaimed, then turned to the second boy.

"And how much have you brought?"

"Nothing, sir."

The teacher's expression changed.

"There, you see," he told the class, "George has used his talent and brought one talent more, while Jimmy has lost the talent he had."

He turned sternly to Jimmy.

"And what has become of your talent?"

"I tossed up with George, sir, and he won."

\* \* \*

Grace Church, Salem, Massachusetts, is to build a \$75,000 addition to the present parish house.

\* \* \*

Churches of Fall River, Massachusetts, including the Ascension, have joined forces for union Sunday evening services during the summer.

\* \* \*

Bishop Rogers of Ohio is to be one of the visiting preachers at Westminster Abbey this summer. He is also to broadcast in England. Dean Scarlett of St. Louis is to preach on a Sunday at Eccleston Guildhouse, London, the religious centre run by Maude Royden and Percy Dearmer.

\* \* \*

The Rev. Burdette Lansdowne of Fall River, Massachusetts, has been elected president of the Church School Union of Massachusetts.

\* \* \*

St. Luke's Hospital, New York, has just been left \$450,000 by the will of the late Katherine E. Trumbull of Princeton, N. J.

\* \* \*

Difficulties encountered by many people today in accepting religious faith were declared to be of a moral rather than an intellectual character by the Rev. Dr. Caleb R. Stetson.

Conceding that there was much honest doubt in the world, entitled to respectful consideration, Dr. Stetson said that more often the doubt consisted of a natural dislike to give up old ways and old habits.

"Very often the doubt of many people is only self-deception," he declared. "So today we hear much talk about the intellectual difficulties of faith when the difficulty is really a moral one. We are not more intelligent, but simply less moral."

"We have a great many irresponsible people who cannot make up their minds about religion. They cannot bring themselves to accept their religious obligations, and so they flee from them."

"But in accepting religion it is not so much the mind that needs

## Services

**Cathedral of St. John the Divine, New York**

Amsterdam Ave. and 111th St.  
Sunday Services: 8, 9, 11 A. M. and 4 P. M.  
Daily: 7:30 and 10 A. M. and 5:00 P. M.

**The Incarnation, New York**  
Rev. H. Percy Silver, S.T.D., LL.D., Rector

Madison Ave. and 35th Street  
Sundays, 8, 10, and 11 A. M., 4 P. M.

**Trinity Church, New York**

Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 8:30.  
Daily, 7:15, 12 and 4:45.

**The Heavenly Rest and Beloved Disciple, New York**

Rev. Henry Darlington, D.D.  
Fifth Ave. and Ninetieth St.  
Sundays: 8 and 11 A.M. and 4:30 P.M.

**Grace Church, Brooklyn Heights**

Rev. George P. Atwater, D.D.  
Hicks St., near Remsen, Brooklyn, N. Y.  
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.  
Church School: 9:45 A. M.

**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, 11:45.

**Church of St. Mary the Virgin, New York**

Rev. Selden P. Delany, D.D.  
139 West Forty-sixth Street  
Sunday Masses, 7:30, 9, 10:45.  
Week-day Masses, 7, and 8.

**St. John's, Waterbury**

Rev. John N. Lewis, D.D.  
Sundays: 8, and 10:30 A.M., 7:30 P.M.  
Holy Communion: Wednesdays and Holy Days, 10 A. M.

**Gethsemane, Minneapolis**

Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sunday: 7, 8, 9:30, 11:00 and 7:45.  
Wed., Thurs., Fri., and Holy Days.

**All Saints' Cathedral, Milwaukee**

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

**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.  
Sheldon Foote, M.B., Choirmaster.  
Magnificent new Austin organ.

**St. James, Philadelphia**

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



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to be made up as it is the will. For turning to Christ is quite as much a moral matter as an intellectual one. There must be the desire to believe within the individual.

"Many people today are curious about religion and about the attacks being made on the Church, but they are unable to make up their minds about religion, themselves, or even life itself. They prefer to drift along, avoiding decisions of every kind, and letting circumstances decide for them. These people are not actively opposed to religion and the Church; they are merely irresponsible."

\* \* \*

Bishop Creighton writes of his great relief in learning of the special anonymous gift which restores the amount that had been cut out of his budget. "We thank God for lifting the burden of reduced salaries from our clergy and reduced appropriations from Hooker and San Andres. Our schedule now stands as adopted and we are grateful to the donor of this most generous gift for the large part he is having, with us, in the work of this district."

\* \* \*

Choir Practice.—A little Methodist maid had never been to an Episcopal church. She went for the first time to the harvest festival service, where the choir sang Stainer's beautiful setting of the "Amen."

When she got home her mother asked her how she liked the service. "Well," she said, "I don't think much of the choir, for they had to sing the 'Amen' over ever so many times before they got it right."

\* \* \*

If you know your Greenwich Village, as so many people do who are not New Yorkers, you will probably be able to find "No. 16, Jones Street" without going more than two blocks out of your way. When the elusive little street is found, No. 16 is conspicuous as its best-looking building. It was completed last year, to contain the workshops developed and maintained by Greenwich House, and is more interesting to visit than many tourist centers.

Here, under the old apprentice system, boys with artistic talents come to study modeling, wood carving, drawing and allied crafts. Iron work is to be added and pottery is made in Greenwich House. The public schools offer nothing equivalent to this. School boys eight or ten years old come in after school, to learn the rudiments, and when they have progressed sufficiently are allowed to work on orders. Older boys come in for all day. Some of the names enrolled "ring like a chime of bells," as Dr. Cram said long ago in another connection,—

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Vincent Ferrarra, Patsy Galata, Ettore Salvatore, Raymond Tesi, Salvatore Tocci, Alex Merli.

Tables and benches, candle-sticks, mirror frames, statues, glazed jars, and wood carvings stand about the rooms. One of the orders completed this spring was a simple but beautiful carved oak door for a church in Missouri. All the things, being hand-wrought, have that touch of life about them which machines just miss. The director of the Workshop is the well known sculptor, Victor Salvatore.

Mrs. Simkhovitch was the founder of Greenwich House and has been its head since 1902. She is a member of the social service commission for both the National Council and the diocese and is a member of the executive committee of the Church League for Industrial Democracy.

\* \* \*

The Sewanee Summer School offers this year for the first time the department of advanced leadership. Its courses are intended particularly to meet the needs of the junior clergy and those laymen who are the mainstays of their parish work, presenting in non-technical terms, but in thought-compelling expression, some of the vital problems of the Church.

Dean William H. Nes, of Christ Church Cathedral, New Orleans, will present a most interesting study of what this Church of ours really stands for and has to offer the modern world to meet its needs. Those who studied Mysticism with him last year know that they have a rare treat in store. The Rev. John W. Irwin, of the national department of publicity, will present publicity in all its phases. Miss Grace Lindley, executive secretary of the Woman's Auxiliary, will explain to the clergy and laymen just what is the scope and purpose of woman's work in the Church today. It is hoped that Dr. John W. Wood, the executive secretary of missions will lead a conference on world problems in relation to the Church, such as the situation in China, the move to outlaw war, and so forth. Because of his long service with the national field department, no one is better qualified than the Rev. R. Bland Mitchell, to lead the course on organizing the parish for service.

\* \* \*

On April 14th at the Church of the Holy Cross, Wusih, Bishop Graves confirmed thirty persons. Until about a year ago the property at Wusih was occupied by Nationalist troops, though fortunately comparatively little damage was done to the building. On the morn-

ing at the confirmation service, Dr. Claude M. Lee, of St. Andrew's Hospital, received a gift of \$1000 from the Chinese committee which has been raising funds to help

maintain the institution. The attitude of the Wusih merchants has been most cordial and helpful ever since Dr. Lee returned in April, 1928, to re-open the institution.

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