

# *The* **WITNESS**

CHICAGO, ILL., AUGUST 8, 1929

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*according to*  
BISHOP JOHNSON

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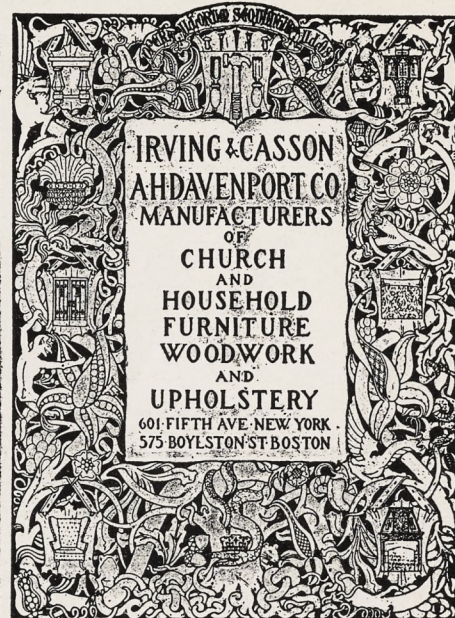
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## THE CLERGYMAN'S WIFE

By

MRS. WESLEY DES JARDINS

*Editors Note: The author of this article, Mrs. Wesley H. Des Jardins, is the wife of the vicar of St. George's Church, Passaic, N. J. Mr. Des Jardins, was until recently a Baptist minister so that his wife has had ample opportunity to know the job of being "A Clergyman's Wife" in both the Baptist Church and our own.*

AS I came from one of the denominations I have been asked to say something about what is expected of the minister's wife there. So I have written an account of a young Methodist or Baptist minister's wife in her first parish.

On Sunday she met the chief woman of the church: "Now, Mrs. Parson, our Women's Missionary Society meets next Wednesday afternoon. Would you like to have me call for you?"

Please notice that it was not,—"we hope that you will come," but "would you like to have me call for you?"

Young Mrs. Parson was called for, escorted and duly welcomed. "I am sure that you are going to be a great help to us. Our work has been hindered, being without a Pastor's wife. We do need a real leader."

The "real leader" was given a seat next to the president and the meeting was opened with a hymn. The president read from the Bible and then announced: "We are very happy to have with us, our new minister's wife, and I am going to ask her to lead us in a prayer for our society, including our sick members, our Church and the great cause of missions, in which we are so much interested, and especially the three missionaries who are representing our Church in the foreign field."

Mrs. Parson prayed. It was not hard for her to do this because ever since she could remember she had prayed in public, in the Christian Endeavor Societies, and the Church-prayer meetings.

At the close of the prayer the president called upon the chairman of the program committee to report on the plans for the program for the coming year. There followed an explanation that the committee was undecided whether to spend the year in reviewing the work of their Church in all lands or to take up the study book on one country. It was thought best to submit this important matter to the good judgment of the new minister's wife. She was accordingly asked to outline the program for the year.

Mrs. Parson was able to do this because she had attended the summer school of Religious Education.

When this was discovered she was asked to give an impromptu report on what was being done in the Churches to interest young girls in missions. She told them about the World Wide Guild for girls which had been represented at the Summer Conference, and it was agreed that Mrs. Ever-Ready should organize the girls of the local Church under the direction of Mrs. Parson.

### MONEY RAISING

The treasurer presently regretted that general sickness and bad weather had resulted in the failure of the society to reach their apportionment. At a recent district meeting she had been terribly humiliated to hear the names of this society read as having failed in this respect.

Plans were hastily made for a large evening gathering of all the women of the Church to meet at the parsonage where Mrs. Parson would speak to them all very urgently on the necessity of removing this disgrace.

### CHURCH SCHOOL

During the social hour that followed an earnest woman was brought up and introduced as "Dear Miss Faith", the superintendent of the Junior Sunday School. "Mrs. Parson, it seems too bad to ask you the very first day to do something for the Sunday



School. But we have so many little tots now that we must have a kindergarten department. I have found six lovely young girls who are willing to teach but they say that they don't know how to talk to these babies and I have been thinking that if you would meet with these girls a half hour a week and teach them the lesson with objects and all, just as if they were the children, why, they could take notes and then reproduce it on Sundays." Mrs. Parson could not refuse.

At length more or less in a daze she reached her home. "Well", her husband greeted her, "I suppose you have your work all blueprinted for you now."

"I should think so. I have promised to plan the year's program, to visit some sick members, to supervise a World Wide Guild, to teach the Kindergarten Teachers and to give a telling address here at the parsonage that will raise the deficit." The minister nodded his approval. "You will be a great help to them. They need you here." The young wife hesitated "I wonder when I am going to do my house work." He looked surprised. "Why you can do that mornings, can't you? And, dear, I wish you would go out to Quinapoxet with me tomorrow and we'll call around. There are a lot of country people there who would like to see the new minister's wife."

#### PROMOTING MISSIONS

Time passed. Remembering the good Church training she had received in her youth, she wanted the boys and girls of her husband's Church to have a similar training, so that they might grow up to be leaders rather than followers. She started a Junior Christian Endeavor in which the children were taught to conduct religious meetings themselves, to read the Bible aloud, to pray and discuss religious subjects. Once a month they had a junior missionary meeting, when some of them dressed in foreign costumes and told how Christianity had benefited the countries they represented.

#### THE CHOIR

She found that the Church choir was weak so she organized a Junior Choir who were to sing on special occasions and eventually reinforce the senior choir. Her husband specialized in work for young men and there were always two extra places at dinner on Sunday for young men who were strangers in the city.

Perhaps the reason that she could do so much, was that her mind was not diverted by other interests. She did belong to an English Literature Society but worldly pleasures were taboo. Nor was she expected to pay much attention to dress. She heard that her predecessor had once made a black lace dress and hat which she had worn for some years and because of this she was spoken of, ever after, as "Floradora."

For recreation she had the revival meetings and the State Convention, and their vacation was spent at a summer conference, getting inspiration and suggestions for new activities the following year.

Some one will say, "For goodness sake, didn't the other women in the Church do anything?"

Yes, they did. They stood by her loyally. When she planned a years mission study they studied.

When she suggested that the Guild ought to go to the missionary camp the women saw to it that four of them went.

When the Junior Christian Endeavor gave a missionary play, for the education of the grown ups, the women made Chinese and Hindu costumes, drilled the children and served chop suey at the close.

When babies came to the parsonage, the women provided complete outfits for them, came in and watched over them evenings and darned the ministerial socks. When Mrs. Parson entertained organizations at the parsonage the women brought refreshments and served them.

They were earnest simple women who were willing to work day and night for their Church. Of their pastor's wife they asked only that she lead them. When finally the Parson family left the Parish, good Mrs. Joe Humble came to the door. "Now, Mrs. Parson, I know you got hands full and you ain't going to have no chance to clean up after the movers, and yet folks will talk, if there's any dust and clutter left in the parsonage. Now you just give me the key and I'll come in after you're gone and brush out the closets and leave everything spick and span, and nobody will ever know but what you done it."

#### THE EPISCOPAL CHURCH

Such was life in the denominations. In the Episcopal Church, not so many activities are expected of the Rector's wife.

Here her success or failure depend more on what she is than what she does.

Probably we all agree that she should hold no official position in the church. She has already a very conspicuous position which is of greater importance and influence than any other in the parish except her husbands.

We don't always like to face this fact, but there is no getting away from it.

Mrs. Parish will keep on asking—

"What kind of woman is the Rector's wife?"

"What is she interested in?"

"How does she spend her time?"

"What does she say when she talks?"

"Does she practice what her husband preaches?"

"What would she do if she had my problems?"

The answer to these questions will mean something, one way or the other, in the life of the parishioners.

The Rector's wife may stay in her own home almost all the time, yet her character will creep out the door and circulate through the parish and will leave its mark for good or ill in every home in the community.

She should have all the usual good womanly qualities, plus whatever it is that other women don't have.

#### SYMPATHETIC

I have been asking all kinds of people what they thought a Rector's wife should be and do, and I found



a surprising agreement. Almost everyone said that above all things she should show sympathy.

A very hard-boiled young woman said, "Oh, I think she ought to be a comfortable sort of person—motherly—the kind of women to whom you can tell all the secrets of your broken and contrite heart." I believe that that is the greatest thing she can do—just to be a real friend to everyone. There seems to be a great demand for someone who will just listen while people tell their disappointments and hopes and worries.

It would not be practical for her to try to do this by parish visiting, but she can encourage the church women and girls, especially the less fortunate ones to come and see her, not in groups, but one at a time.

If she has good judgment she will be able to straighten out many a difficulty.

#### THE RELIGIOUS MOTIVE

Next to being a mother in God, she can do the most good by bringing a religious touch to the parish activities. She must be willing, of course, to take her turn at baking and sewing, but she should feel that the real purpose of her being there is to speak the occasional word and to show in her own life the devotion to Christ, that will cause the work of Saint Martha's Guild to be done in the spirit of Mary.

I suppose someone is thinking "But isn't it the Rector's place to supply the religion?"

That is, of course, true; but the wife, in the women's and girls' societies, where she is just one of the members is often able by her influence and timely word to make the religious motive, which was urged in last Sunday's sermon really work out in the life of the church.

This need not mean a lot of time and labor. It is more a matter of thought and interest. To be a little more definite—

It may be at her suggestion, that the Christmas frolic of Santa Clause and the fairies is replaced by one of those beautiful plays which show the spirit of the Christ Child overcoming the selfishness of the world.

It may be a word from her that will influence a girl who is preparing to be a teacher to become a Deaconess.

When the younger boys and girls want to have a club she may suggest a junior choir which will give them just as much fun and at the same time give them training in singing the Communion Service at the Church School celebration.

She can tell anxious mothers about our church camps, boarding schools and colleges, so that while their young people are being educated away from home they will be still in the care of the Church.

By her own interest in the district auxiliary meeting and the U. T. O. presentation, she can often get the other women to enjoy going to these as much as to the annual theater party.

Because one Rector's wife attended the district auxiliary meeting and spoke four words, her church

had two young women sent as delegates to the summer school of the second province at Stony Brook, Long Island.

Of course, these suggestions might come from the Rector, but he has many things on his mind and it would be a very alert man who could keep in touch with all the opportunities of doing good that come to his wife.

#### LIMITED SPHERE

I think that the rector's wife should confine her good works to her Church. Other women may think it is their duty to help the P. T. A., the W. C. T. U., the Hospital Aid and the Women's Political Organization. The Rector's wife, working there, would in my opinion, be "out of bounds". Although worthy causes, they are not worthy of her time and effort. Her object is the promotion of religion.

It seems to me, too, that she may well leave the money-making and the card-playing to those who cannot do anything that is better. She will want to do the things that only she can do. Her time is too precious and her influence too great to be spent in the less important activities.

Our children like to look up to us. So do our parishioners. They like to feel that we are living on a higher level than they. This gives them confidence in our ability to help them in their own upward struggles.

#### HER PLEASURES

Perhaps someone will say, "Don't you think the Rector's wife should have any pleasure?"

Yes. She ought to have at least one intimate friend—some one who lives in another community and is not acquainted with any one in the local church. I have seen a great deal of discontent among the women of a Parish, because the Rector's wife had a special friend or little group of friends with whom she was continually visiting.

She may belong to some club, preferably one that meets in some other city than her own. These outside contacts will be a relaxation for her and will keep her up to date. She should give little time and less work to them. If she is at all suited to her position she will usually find a great deal of pleasure in the Church. When she sees boys serving at the Altar and girls teaching in the Church School who but for her effort would be spending their Sundays in selfish enjoyment she will realize that there is no other pleasure so satisfying.

What could give one more happiness than an experience of a friend of mine. A Rector's wife, newly settled in a Parish was listening to the complaints of the mother of Helen, a High School girl: "Mrs. Rector, I am at my wits end. I can't do a thing with her. I just keep after her all the time but she only gets wilder and wilder. I don't know what's going to become of her." The afternoon passed on and just at the close, cold, slim little fingers slipped into the hand of the Rector's wife: "O, Mrs. Rector, I am Helen Smith. You haven't met me, but Sunday at the Holy Communion I watched you when you were



praying, and then afterward when you looked down at your little girl. O, Mrs. Rector, when I grow up I want to be just like you!"

## Notes on Worship

By

IRWIN ST. JOHN TUCKER

THE PRAYER BOOK

WHEN I was in the General Seminary we students used to have meetings with groups of students from Union Seminary on the subject of Church unity. We met in the rooms of one student after another, and of course always offered prayer. I noticed one curious point of difference. The Union men, when they knelt, invariably turned around and each man put his face in the seat of his own chair, presenting his rear toward all the rest. We General men, being all of one denomination—Episcopal—knelt facing the center of the room, and thus all facing one another.

This struck me as being a parable of the cause of religious disunity, when each sect, in its praying, puts its face into the seat of its own chair and presents a disrespectful rear toward all its brethren—and, more serious still, toward that gracious Presence which, according to the promise when two or three are gathered together, was there in the midst of us.

The Book of Common Prayer originally was devised as a means whereby two fiercely opposing schools of thought, Protestant and Catholic, might pray together. The book is fundamentally Catholic, but at the same time vigorously Protestant. The Church which uses it contains extremes of conviction sundered as widely apart as any two religious bodies could be. There are parishes in which solemn high mass is rendered in a way which Roman Catholics regard as "extreme". There are parishes in which ultra-Protestant convictions reach a pitch of modernistic "free thought" which liberals regard as extreme. Yet all love the Prayer Book, holding them together in a fraternity which despite this cleavage of opinion, unites in common worship. Each faces toward the center, where the Presence abides.

My daily occupation is that of a newspaper man. On Sundays I preach, commonly in little missions. My cast of thought impels me to regard the Prayer-Book as a news story, as a means of telling the Gospel. Just as a reporter gathers his views of an event by the conversation and acts of participants much more than by their formal statements, so may a disinterested listener gain the truth of what the Church really believes by observing it in the act of prayer; by watching what it does, and listening to what it says, while seeking communion with the Divine.

This Prayer-Book professes to be the Bible in action; the Gospel put in such form that it may be lived. It sets first things first. Daily Prayer; the Holy Communion; the Life of Christ as told in the

Church Year; the Life of a Christian as outlined in the offices from Baptism to Burial of the Dead; the Ordinal; the Psalter: the Articles of Religion deservedly last, because they are definitions, a subject of doctrinal strife and not acts of devotion.

As such the Book ought to be studied by members of other communions with sympathy and understanding. Its usages are coming to be more and more adopted by other worshiping bodies. Its chants and prayers, its confessions and thanksgivings, its benedictions and ascriptions, are part of the general tradition of English-speaking devotion.

There is nothing in it which is not taken from the scriptures. It is not the work of Archbishop Cranmer. It grew from the first day when the Apostolic band met together from house to house, in the apostles' doctrine and fellowship, in the breaking of bread and in the prayers. It grew through the Eastern liturgies, through the Roman, Ambrosian, Celtic, Sarum and Mozarabic liturgies; through primers and Books of Hours; through divine offices of the monks: through the days of the Reformation, of the Revolution, even down to a few months ago; and it is growing still. We should study this New Book as a loving, devout, daring Adventure toward unity in prayer, and toward the discovery of the gracious Presence which is still in the midst of us as we pray.

## Spreading Christianity

By

REV. S. M. SHOEMAKER, Jr.

NOTHING is of more interest to a Christian who is not asleep than trying to make Christ a reality to other people about him, and especially to those who have fallen into sin or trouble from which we know Christ could save them. All of us have had the significant opportunity of someone coming to us and asking for help in meeting the struggles and perplexities of their lives: how often have we made merely some pious remark, or given some thread-bare advice, or else flunked the whole thing completely and done nothing? If the case is bad enough, we recommend a doctor or a psychiatrist, which is good enough in certain instances: but what these people basically need and want is a workable way of life, and many a doctor and psychiatrist has not found that himself, and no amount of tinkering with mind or body will give the help which is needed. The deepest of all need current in our modern world is for a religious interpretation of life that squares with the facts and "works" seven days a week. Beneath the apparent happiness and gayety of most of our population is a vague sense of misgiving and of wonder whether life means anything at all: these people are as hungry for real religion as they think they are hungry for pleasure and a good time. The demand is there, covered up sometimes, denied



sometimes, but the demand is there for a working religion that gives some clue to the meaning of life: what supply have you as a Christian with which to meet that demand?

Now there is no doubt that, when you look at the matter historically, the great way in which Christ has been made real to those without has been by personal contact with those within. It has spread from individual to individual. We give credit to the enormous place which public preaching has held, and to the slow but sure influence of the kind of books which build faith: but insofar as either of these is real, it is a kind of long-range personal work. No man can write or preach about what he doesn't know: what he says through a book or to a crowd is still the impact of a believing spirit upon one less believing. So that it all comes back to the personal equation. It went this way in the New Testament. John Baptist turns two of his own disciples towards Jesus. One of them was Andrew: as soon as he found Jesus, "he first findeth his own brother Simon . . . and he brought him to Jesus." Next day Jesus intends to go into Galilee, and He finds Philip and calls him. And Philip finds Nathanael. We have read these sharp, staccato little verses so long that their sharp edges are worn down, and we forget that, caught in a few words, is the eternal destiny of a life: this is spiritual biography of the profoundest sort reduced to a few brief and simple words. We read them quickly and pass them over: but what is here described was the turning of a life to Christ with the most enormous imaginable consequences, not least of which was the rescue of these very names from anonymous oblivion and their immortalization in the Book of all books where they shall remain while time shall last.

## *Heroes of the Faith*

WILFRED THOMASON GRENFELL

**D**R. GRENFELL, knighted in 1927 by the King of England, and who this summer has received honorary degrees from American Universities, was born in London in 1866 and took his training in medicine and surgery at the London Hospital. He was converted at a Moody mission and very soon after was on the North Sea with a mission ship. In 1892, hearing of the perils of the fisher folk in Labrador he went to that coast, where ever since he has carried on a remarkable missionary work.

Dr. Grenfell is the master and navigator of a small steamer which cruises about that rock-bound unlighted coast in a way that astonishes even the Labrador fishermen themselves, and they are among the most fearless sailors in the world; he can amputate a leg, contract the walls of a pleuritic lung by shortening the ribs, or cure, by the use of modern methods but with the home-made appliances, a man suffering from a certain sort of paralysis of the lower limbs; a hundred and fifty miles from a shipyard he can raise the

stern of his little iron steamer out of the water by the rough application of the principles of hydraulics, and repair her propellor; he can handle dynamite, and blast out an excavation under one of his simple hospital buildings in which to place a heating apparatus; he can start a lumbermill, and teach the starving inhabitants of lonely Labrador not only how to handle a saw, but how to sell the product for a living wage; he can establish co-operative stores, and, what is better, make them pay, so that those fishermen who have practically been slaves to unscrupulous traders, never seeing the smallest piece of silver from one year's end to another, can accumulate their little savings in cash; and he has a "muscular Christianity" that enables him to knock down and drag out the human beast that comes into Labrador to add the illicit whisky-bottle to the other sources of suffering which the inhabitants have to endure.

Sailor, surgeon, engineer, industrial leader, manufacturer, explorer, and policeman, as well as teacher and preacher, he combines in one person, all, or nearly all, the activities that make the best modern missions a center of civilization and a bringer of life wherever they are established. And one has but to talk to him and live with him to know that all his activities spring from the most simple and unostentatious religious spirit.

He set out into the world to find two things; first a chance for fine adventure, and second, an opportunity to practice the religion of Jesus Christ, and he found them both on the wild coast of Labrador, away up where the very summer is almost like winter, and where the winter is a male adult winter, without any mistake.

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# NEWS OF THE EPISCOPAL CHURCH

*Edited by*  
WILLIAM B. SPOFFORD

THERE are days when I sit in my New York cell putting warts on the tips of my two typewriter fingers and wondering if these notes are read outside my immediate family, who glance through them I am afraid through a sense of loyalty. That uncomfortable obsession was definitely wiped off my rather long list, thank you, by the 604 replies received to date to the questions addressed to readers about this paper. Not a bad number at all, considering vacations, the heat, and the general state of Church affairs during the months of July and August.

THE WITNESS is a paper for the people so we rejoiced particularly in having so many letters from just the ordinary honest-to-goodness folks, who are, after all, the Episcopal Church. Then there was a generous scattering of letters from Bishops, rectors in great city parishes and officers of the National Council, proving no doubt a number of things, though it is much too warm this morning to figure out just what.

It was even more comforting to have practically everyone say that they like the paper just as it is. There were but a half dozen who asked that the size be increased to 32 pages. Some said: "Two dollars is all I feel able to pay so please keep the paper at the present size," but there were many more who wrote, "Brevity is a decided asset in a Church weekly so keep your present size, regardless of price." The vote is so unanimous that we will of course continue the present size and price. And we don't mind telling you that it is exactly what we hoped to do when we asked the question. We needed to be reassured that brevity, in these days of handsome magazines of many pages is a virtue.

Then too all of you apparently prefer short articles to longer ones, for we received stacks of compliments for Dr. Atwater, Bishop Wilson, Irwin St. John Tucker and Mr. Shoemaker. Many registered complaints that Captain Mountford's column was no longer appearing. I wrote him the other day about it and his secretary replied this very morning that while he was frightfully busy he felt certain he could be with us again in the Fall. And "E. P. Jots"—a lot of folks asked for him and his "Preacher, Pulpit and Pew." So a letter has been dispatched to that esteemed gentleman asking for more of his stories.

Naturally Bishop Johnson came in for lusty praise, the general idea being that he should be allowed to fill



BISHOP REMINGTON  
*Leader at Olympia*

as much space as he likes, with the shorter articles filling the balance of the front pages, with the news notes beginning about where they get under way now and running as far as space allows. There was plenty of criticism of my end of the paper, all of which was exceedingly helpful. A few took the time and trouble to check those items which they felt should be left out—unimportant, untimely—and what is more serious, slangy and fresh. Some of these errors can be corrected. Of course you have to remember that those of us connected with Church papers can report only what really happens in the Episcopal Church, so if our pages lack the thrills of your daily it is partly your fault. A rather large percentage of the news in your daily is the reporting of violations of the Ten Commandments. So consider it complimentary to you and your Church that what we have been brought up to consider "news" is so lacking in your Church press.

As for the slang, I can make no promises. I really do not rejoice in my weakness, yet I do recognize the perniciousness of faulty upbringing and deeply rooted habit. Modern psychologists have at least saved me from an inferiority complex by allowing me to blame my faults on parents and ancestors.

As to the last question "What would you do if you were the editor", most everyone declined the job; proving that our audience is an intelligent as well as a cultured one. Some went

to great trouble in answering the question, and many extremely valuable suggestions have been listed as a result, all of which will be made the subject matter for a solemn editorial pow-wow one of these days.

Just a final word, besides a very sincere "Thank you." We have a couple of brand new features which we shall announce within a few weeks. It is our purpose to issue an instructive Church paper, free of controversial matters, which will give definite instruction on the work and worship of the Episcopal Church, all put as briefly as possible for the benefit of the person who wants to know something of his Church but hasn't too much time to give to Church reading. If you feel that this is a worthy purpose, and are pleased with the announcement shortly to be made in regard to Fall and Winter plans, it is likely that you will wish to promote the circulation of the paper in your parish, either through the Bundle Plan or by arranging, in one way or another, for a canvass for yearly subscriptions. We are told by many rectors that the reading of THE WITNESS by a considerable number of their parishioners adds considerably to the life of the parish. It is not an easy thing to persuade Episcopalians to read anything about their Church, but if you do what you can, and we do our job well of getting out a good paper at low cost, along in September sometime there should be a real increase in our circulation.

\* \* \*

A benefactor of the Episcopal Church was taken by death last week when Mr. Charles Sumner Ward, senior partner of the firm of Ward, Wells and Dreshman died following an operation. Mr. Ward, himself a Congregationalist, raised millions of dollars for Episcopal Church enterprises, most of the notably successful campaigns of recent years being under his personal direction. His loss will be keenly felt, though his co-workers, trained to his methods, will carry on under the firm name.

\* \* \*

The Rev. C. Rankin Barnes of the diocese of Los Angeles is in Mexico with a group of people from the states who have gone there to promote better relations between that country and the United States.

\* \* \*

The rector of Trinity Church, New York, Dr. Caleb R. Stetson, echoed the thought of many when he says in his annual message to his congregation that there has been too many recent efforts to convert people in



the mass, after the manner of Henry Ford producing cars, and not enough energy expended upon the individual.

Multitudes are ready to come to church for instruction in religion and help in the problems of their individual lives, Dr. Stetson observed. But too often instead of obtaining personal help they find themselves committed to some campaign for the supposed benefit of society at large, or the attempted regulation of the thoughts and habits of others—"while their own souls are starved and there is an abiding sense of disappointment."

"The church's influence over society is determined by her influence over the individual. The power of Christianity and the church can be maintained in no other way."

The organization of "campaigns" and "drives" and "committees on evangelism," said Dr. Stetson, are a confession that the clergy has failed in caring for the spiritual welfare of the people, as well as an evidence on the part of lay people of desire for new life and interest in church work. The priest cannot delegate his pastoral duties, said Dr. Stetson.

"Pastoral work by the clergy means hard work," he wrote. "It means that the pastor must know his people and be ready with his sympathetic interest in their problems. It is far easier to do administrative work. It is very easy for the clergy to become engrossed in office work and in the direction of social and civic activities.

"It is a tendency that has been growing in the churches of all denominations for the clergy to delegate their pastoral duties to committees of church workers while they do the directing. Many of the campaigns which we have seen begun with enthusiasm have lagged along to an untimely end. Committees and campaigns are easy ways of making a show of activity, but they do not accomplish much useful work. The priest cannot delegate his pastoral duties.

"Nothing can take place of the personal work of the priest and I think we are coming back to a clear understanding of that fact."

Applying these principles, the report indicates, Trinity Parish has escaped the falling off in membership and the general indifference toward religious work reported elsewhere.

"We hear complaints from various quarters about decreasing church attendance," said Dr. Stetson. "But we in Trinity Parish have no evidence of such conditions. It may be true that Sunday is becoming more and more a day of recreation, when busy people feel the need of escaping to the quiet and freshness of the country. On the other hand, the custom of attending church services on week days is a growing one.



REV. C. RANKIN BARNES  
*A Messenger to Mexico*

Thousands of people now attend week day services in the churches of the parish, and often great congregations assemble for a service of special importance.

"There is nothing but encouragement and hopefulness in this use of the church every day in the week. It is far better to have a church used every day than to have it filled once a week on Sunday and closed or empty the other days."

Dr. Stetson pointed out in his report the particular work being done by the eight chapels of the parish, located at points throughout New York from Governors Island to Washington Heights. The work at St. Agnes' Chapel, in West Ninety-first Street, has been particularly good, he said, despite special problems caused by changes in the type of residents in the neighborhood.

Dr. Stetson said in his report that Trinity Parish had given during the year to many churches, colleges, hospitals and charity organizations, and in addition contributed \$60,000 toward the General Missions of the church, a sum equal to 11.6 per cent of the entire amount given to the missions by all the churches of the diocese of New York. The diocese, in turn, gives about 11 per cent of the total sum contributed by the churches of the country.

Bishop Rowe has been obliged to cut the salaries, of all American workers in Alaska, by five percent. For several months he has been in the interior of Alaska. His journeys have been frequent, long and difficult by road, river and air.

He has found many perplexing problems to solve. By far the most difficult thing he has had to do is to cut down the appropriation for Alaska by \$2,669. This is three percent of the appropriation recommended by the National Council and approved by the General Convention. The necessity for the reduction arises because so many of the dioceses have notified the National Council that it must not count upon their giving the quotas assigned to them by the General Convention.

"In order to make this reduction," Bishop Rowe writes from Nenana on June 29th, "I have been forced to apply it to the meager salaries of the workers. It seems to me that it is not keeping faith with the workers. They are sent out and promised a definite salary which, I think, should be made good. It hurts me more than I can say to be the Church's instrument in such an ungracious act, but I can find no other way of securing the required amount. If I were to take it from the appropriations for our hospitals and schools, that would mean that sick people and school children would have to go without proper food and care. I know that every member of my Alaska staff from Ketchikan to Point Hope and from Eagle to Anvik, would rather have his or her salary reduced. I could almost wish they would join in a protest dynamic enough to arouse our Church members everywhere to realize what happens when congregations and dioceses fail to give their quotas."

The Bishop then gives a list showing a reduction of \$50 in the salary of each woman worker and \$100 in the salary of each American clergyman. This is approximately five percent of their incomes. The Bishop's own name heads the list with a reduction of \$200. In addition, he gives up \$300 for the education of his three boys.

\* \* \*

Some kind person, I know not the author, has sent in to us this little article. It comes in very pat at this particular season of the year when parents are considering schools for their boys and girls—of course girls as well as boys. Here 'tis:

Where is your boy going to school this fall? I mean, of course, where are you planning to enter him, if you are to send him to a private school? This is a question of the utmost importance, particularly to your boy.

The years between twelve and eighteen are most impressionable. Very much depends upon who are his companions what he thinks and talks about in his free moments, what are his ideals and what standards he is forming.

It is important not alone that he learn the contents of books and the



facts of scenes and history, but that he acquire the power of clear, accurate thinking. He must train and accustom himself to reflect upon the facts of his observation.

Among the greatest of our American preparatory schools are included many of our Church schools. Among the best students in our colleges and universities are men who have received their preparation in our Church schools.

But there is still a greater reason why our parents should select a church school for their children. There are many secular schools with academic standards, and where boys receive careful physical training. But a boy is something more than mind and body. He is an immortal soul. And he has the right to expect from his parents the training which will develop his spiritual life and give him a foundation firm enough to meet the doubts and temptations of his later years.

Our church preparatory schools, with their attractive chapels, their daily services and their frequent Communion, help boys lay a strong spiritual foundation. The courses of sacred study interpret for them the great facts of our religion and discuss topics which will help them solve many of the doubts and questions of college life.

If a boy is sent to a secular school where there is no real chapel, where he never hears the services of the church, and worst of all, where he has no opportunity to attend the Holy Communion; whose fault is it if he loses his interest in spiritual matters and cares no longer for the church?

Our church preparatory schools are eagerly sought by conscientious parents of all sorts of "churches" because they want their boys to receive this spiritual training.

Ask your Rector to name for you the fine church schools for girls and boys. Look up their advertisements in our church papers. Before you decide upon your school, go and visit the church schools. See what they are doing. And then give your child the benefits he can receive nowhere else.

\* \* \*

Bishop Morris of Panama is preaching at Christ Church, Greenwich, Connecticut, during the summer; wait a minute—only a part of it. He was there through July and the first two Sundays in August and Bishop Mikell of Atlanta is to be there during the last part of August and the first part of September. These big New York Churches plus rector's vacation give our distinguished Bishops a chance to visit the big town don't they? I went to the ball game the other day and saw three clergymen, all of whom looked to me like bishops, shouting for Mr. Ruth to smack out a homer. But it

was early in the week so that their throats should be back in pulpit shape by Sunday.

\* \* \*

The Rev. Charles C. Jathro, rector of the Incarnation Cleveland, has accepted the rectorship of St. John's, Royal Oak, Michigan. Mr. Jathro, who distinguished himself during the world war, has served our various diocesan committees, his most

notable work perhaps being in the field of religious education.

\* \* \*

With two bishops and two national secretaries present and with a record enrollment the third annual summer conference of the diocese of Olympia was a great success. It was held as usual in the extensive buildings and grounds of the Annie Wright Seminary, Tacoma, the new principal of

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**Next academic year begins**

**August 21, 1929**



which, Miss Sallie E. Wilson, M.A., was present. The attendance numbered 224, and a larger number than ever stayed for the whole ten days from July 9 to 19th.

The Right Rev. S. Arthur Huston and Mrs. Huston had the invaluable assistance of the Right Rev. W. P. Remington and Mrs. Remington, of Eastern Oregon as well as of the Rev. Dr. Lathrop and Rev. G. Warfield Hobbs, of New York. The Rev. Dr. H. H. Gowen, of the University of Washington, continued his learned Bible lectures, and the Rev. Russell E. Francis his valuable classes in religious education.

A new and effective pageant, "The Church and Peace," was produced under the experienced direction of the Rev. C. S. Mook and Mrs. Mook, of Seattle. The services in the chapel and on the cloister steps were highly devotional, and recreation and group singing were heartily enjoyed. Hospitality was of a very high order.

A religious census is to be taken in the District of Columbus early next year, to be followed by a visitation evangelism campaign. The Brotherhood of St. Andrew in the District is cooperating.



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## Kilgen Organs

There are Kilgen Organs in the leading Episcopal Churches.

Grace Church, Galesburg, Illinois, is to celebrate its 70th anniversary this Fall. Seventy is a ripe old age for a church in that part of the country. The Rev. R. Y. Barber, rector, is anxious to hear from any folks who may have been communicants there. He can be addressed simply Galesburg.

\* \* \*

The old institute building at Rock Point on Lake Champlain, near Burlington, Vt., is to be reopened, Aug. 6, as a diocesan center for the Diocese of Vermont. The date is the Feast of the Transfiguration. Reconstruction has extended over two

years. The result is a beautiful building which will be a center for conferences, retreats, meetings and a place for rest for the clergy of the State. A large number of clergymen have been invited to participate in the program, including Bishop Philip M. Rhinelander of Washington, D. C., Bishop James de Wolfe Perry of Rhode Island, Dean George L. Richardson of the Cathedral of All Saints, Albany, N. Y., Rev. John H. Hopkins, Chicago, Ill., and Professor Leonard Hodgson of the General Theological Seminary, New York. The dedicatory address will be given by Bishop Hall and the program will

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be under the direction of Bishop Booth, both of Vermont.

\* \* \*

The evangelical group movement in the Church of England continues to grow in numbers and influence and its annual conference in importance. Commenting on the recent convention at Cromer, Canon C. E. Raven writes: "Many of us have been for years conscious that a new type of Anglican was coming into existence. It is a type brought up in the atmosphere of the new knowledge for which infallibilities are inconceivable and ecclesiasticism is largely irrelevant. It longs for adoration, but has little use for liturgical precedents. It yearns for fellowship, but does not find it in most parishes. It would follow Jesus, but cannot interpret discipleship in terms of duty or pietism or sacramental observance. Above all it is eager for truth, and cannot tolerate dogmatism or catchwords, obscurantism or equivocation. At present men and women of this type after they leave the universities are often without definite religious attachment. They have their prophets, but those whom they respect belong to very various denominations. They have not found in any of the churches or parties or societies a spiritual home. Yet these folks are already the most important, and I suspect the largest, body of Christians in the country; one finds them everywhere, and not only in one section of the community: and whatever movement secures their allegiance will have the future in its keeping."

Dr. Raven holds that such people as he describes cannot be won by Anglo-Catholicism despite the devotion of its priests and the glamour of its stage-effects, nor by the bibliolatry and puritanism of the Protestants, nor by the academic intellectualism of the modern churchmen's movement. Each of these bodies has in it something they admire, but hitherto they have not found any group in the church which represents more than a small part of their convictions. He believes that such a movement as that of the Anglican Liberal Evangelicals could easily give them what they need and

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unite them in its fellowship. "Here is a magnificent opportunity," says Dr. Raven, "for lifting us all out of the ecclesiasticisms, for contentions, the lonelines of our workaday lives. In such an atmosphere the consciousness of our fellowship with Christ and with one another should set us wholly free from fears, and partisanship, and enable us to see and serve Him only, yielding ourselves without reserve and in unity of will to His spirit."

\* \* \*

On June 14th, a special synod of the Diocese of North Tokyo was held for the purpose of considering plans for pensioning Japanese workers who have arrived at the age of 65 after 25 years or more of service, and for making plans for the development of a larger measure of self-support on the part of the Japanese congregations. The question of pensions is a serious one for a comparatively young church such as the Holy Catholic Church in Japan. The matter is being dealt with courageously.

Further progress was made in increased pledges for self-support, though the advance is not as great as Bishop McKim had hoped. This is partly due to the fact that considerable advances were made in this direction in 1928. No clergyman is ordained for the Church in Japan unless there is a congregation ready to provide at least one-third of his support. Bishop McKim says:

"There is a get together spirit in

the District, a growing one of unity and harmony which is stimulating and gives us great cause for thanksgiving to Him who is the Spirit of peace."

\* \* \*

In his address to the twentieth annual Synod of the Diocese of Kiangsu, Bishop Graves was able to say:

"The work in the Diocese has gone on during the year without interruption from war, and those buildings which were occupied by soldiers have been returned to the Church. The last of the churches to be returned was St. Paul's Church, Nanking, which was used by a political club for its offices and meetings.

"St. John's College, St. Mary's Hall and Soochow Academy were reopened in September, 1928, and have been quietly carrying on the work of Christian education. Several of our day schools have also been open but

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MARIAH PENDLETON DUVAL  
Principal

most of them have been unable to do so. If the National Government and provincial educational authorities would understand that we allow no sort of political propagandism in our institutions and are not opposed to the government but that our sole aim is to educate our students well and to try to form in them a high type of honest and upright character they ought not to put any obstacles in the way of carrying on a work that is so clearly for the good of China.

"Our hospitals in Shanghai and Wusih are as busy as ever and doing a vast amount of good for the people, both the rich and the poor. It is very sad indeed that the hospital at Zangzok has not been open. That means that the work of the only real hospital in that large city has been destroyed. On the other hand, the people of Wusih have shown how much they value the work of St. Andrew's by a gift of \$1,000 in addition to the \$3,000 which they subscribed to repair the hospital when it was reopened.

"The Central Theological School has moved back to Nanking and the buildings which were so badly damaged are to be repaired at once.

"Because of the continued troubles in China and of the opposition of the National Government to Christian teaching in schools and because they have been told so often that the Chinese were now able to carry on the work of the Church, many people in the United States who have hitherto contributed generously to the work in China have thought that it was of no use to continue work here and funds have not come in as they once did. It follows from this that the question of self-support becomes of the first importance. It is urgent that the Synod take some steps in this matter.

"It is surely a remarkable and encouraging fact that in spite of the troubles of the past few years, which were by no means ended in 1928, baptisms should have reached the remarkable figure of 514 persons, and that contributions should have nearly reached their pre-revolution figure."

\* \* \*

The Rev. "Pete" Weigle, who is the chaplain of the Episcopal Actor's Guild, was for a number of years a missionary in China. Preaching last Sunday in the Church of the Heavenly Rest, New York, he said that it was time we sent constructive leaders to the East instead of those who go there to exploit the Chinese in one way or another.

Mr. Weigle said our cultural and moral development was inferior to our scientific and mechanical progress. He asserted that we were still looked upon as barbarians when our culture was compared with that of Orientals. Mr. Weigle made a plea for the development of moral leaders

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Sundays, 8, 9:30 and 11 A. M.; 8 P. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

**Trinity Cathedral, Cleveland**  
Dean, Francis S. White, D. D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

**Grace Church, Chicago**  
Rev. Robert Holmes  
St. Luke's Hospital Chapel until new church is built.  
Sundays: 7, 11:00 and 7:45.

**St. Paul's, Chicago**  
Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 5:00 P. M.  
Holy Days at 10 A. M.

**The Atonement, Chicago**  
Rev. Alfred Newbery  
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Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

**St. Chrysostom's, Chicago**  
Rev. John Crippen Evans  
Locum Tenens  
Sunday, 8, 9:30 and 11 A. M.  
Sunday, 4 P. M. Carillon Recital.  
Holy Days, 7:30 A. M.

**St. Luke's, Evanston**  
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Rev. Bernard W. Hummel  
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Holy Days, Holy Communion 10 A. M.

**St. Matthew's Cathedral, Dallas**  
Very Rev. R. S. Chalmers, Dean  
Rev. Edward C. Lewis  
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Week days, 7 A. M.

**Christ Church Cathedral, Eau Claire, Wisconsin**  
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in all phases of business, government and religion. He said that much of the trouble in homes in this country was due to the failure of the parents to lead their children properly.

"Spiritually, the non-Christian world suspects our civilization," Mr. Weigle said. "It feels that it has ample reason to do so. Oriental students enroll in the colleges of America, England and France in great numbers, and they report to their home people that we are not following the leadership of Christ — that our so-called modern progress leaves Christ out of the picture.

"China with her armies stands mobilized on the Siberian border, equipped with guns and ammunition which bear Western labels, and guided by Western advisers. Until the West has given conclusive evidence that she has definitely and finally outlawed war for all time, we cannot hope to offer any real leadership to these non-Christian countries."

\* \* \*

I do not suppose there are many of you who do not rejoice that President Hoover has announced a desire to put through a program for the reduction of armament. There are a hundred reasons for supporting him in this, the last reason being the tremendous cost of armament to the tax payers of the country. He will have real opposition you may be sure and is not likely to succeed without the support of an informed public opinion. Christian people generally should rally to him. Why not, if you can find a minute, send just a brief note to your senators urging them to support Mr. Hoover's efforts. There are war lords in these United States of ours you know and they are going to let the administration know in no uncertain terms that they do not propose to have any of their playthings taken away from them.

\* \* \*

Personal selfishness is proving ruinous to Christian programs throughout the world, said the Rt. Rev. Thomas Campbell Darst, Bishop of East Carolina, in his sermon in the Cathedral of St. John the Divine. Bishop Darst declared that sentimentality and excessive ritualism were obstructing the development of a vital and real faith. He said that nominal Christians were "substituting form for literal acceptance of Christ."

"We are not willing to pay the price of religion," he continued. "We want the power which only religion can give, but we do not realize its cost. This failure is largely due to sentimental theology. We are incurably romantic and heroic.

"Early churchmen saw the heroic in Christianity, too," he said, "and, utterly regardless of self, they pushed forward the boundaries of the Kingdom of God. We have lost a lot

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of that spirit and the program of Christ has suffered.

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"Our great difficulty," concluded Bishop Darst, "is that we have not met the great test. We have not conquered self. It is self that flings insurmountable barriers across the pathway of Jesus; self that occupies rooms that were intended as dwelling places of Jesus; self that must be forgotten if the progress of religion is to be unobstructed."

Bishop Darst's sermon was the first of a series he will deliver at the Cathedral during July and August.

\* \* \*

There was a paragraph here last week about the plan of the Auxiliary for study groups this coming Church year. They are to use Basil Mathew's "Roads to the City of God" which is a graphic report of the Jerusalem Conference, and is about as snappy reading as I have indulged in for a long time. One of the sad things about it all is that the impression is apt to get out that these study groups are for women. They are for women, certainly, but what of the men? They would find much in this little book to think about, and I can draw up a vision of very lively times in PARISH study groups (men and women) when those chapters on industry, with the comments of Bishop McConnell and Mr. Tawney, came along for discussion. Here is a great book, and a great chance for rectors to organize study groups for men and women during the coming year. The book, as I said last week may be purchased through Witness Books, though the purpose of this paragraph honestly isn't to promote sales. If you think it is then buy your copies from the Book Store, 281 Fourth Avenue, New York City. We are to have material in this paper on the book, together with an article or two by leaders who were at Jerusalem—all of which we hope will prove useful to the study groups.

\* \* \*

About a year ago, Japanese Christians connected with our newest parish in the city of Kyoto, known as the Shimogamo Church, came to the conclusion that a kindergarten ought to be opened. Bishop Nichols assured them that while he would be glad to see the kindergarten opened, he could

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not give any financial assistance. So the congregation turned to and employed a teacher. They had no satisfactory building but in good weather it was possible to hold the kindergarten out of doors. The number of children increased. They employed a second teacher. After a few months their experiment was so successful they felt justified in trying to secure money for a building and once again they secured the whole amount, \$600, themselves. The building is ample for their needs and suitable for special Church meetings. There are now forty-two children enrolled and everybody is proud and happy over what has been accomplished through their own efforts. Shimogamo Church has only twenty communicants, none of them wealthy people. Mr. Ajima, the deacon, has done a very good work and is a man of faith and zeal.

\* \* \*

The Rev. Rockland Tyng Homans, for the past nineteen years rector of Grace Church Jamaica N. Y., has resigned, and will undertake certain special work in Long Island under the direction of Bishop Stires and of Bishop Larned. The resignation is effective October first. Mr. Homans is a native of this diocese, born in the rectory of Christ Church, Manhasset, when his father was rector there. In his earlier ministry he was rector of Grace Church, Whitestone. During his incumbency at Jamaica, the fine Memorial Parish House was built, and the organized work of the parish, especially among the young people, greatly developed. His many friends in the diocese will be glad to know that he is not leaving the diocese, though resigning his rectorship.

\* \* \*

Bishop Larned, suffragan of Long Island, as acting President of the World Association of Daily Vacation Bible Schools, has opportunity to reach thousands of children in this diocese, and in some degree many thousands more throughout the world, during this vacation period. In Brooklyn there are seventy-five of the Vacation Schools, a good proportion of them in our own churches. Bishop Larned has sent the following message to them: "I would be particularly happy if the schools could make an offering this summer toward the wonderful new venture we have started this year in some twenty new schools in the Holy Land, including three in Jerusalem, two in Bethlehem of Judea, and one in Nazareth of Galilee. Another of these schools is to be located near Jacob's well, where the children will have ample opportunity to refresh themselves during the summer season; and five more will be located beyond Jordan in the land of Moab. About forty schools will be opened in Egypt. In China, it is expected that 1,000 schools will be opened in fourteen provinces; in

Korea, on July 1, 500 schools will be opened, and in India we expect to open 200, to say nothing of a host of others being thought of, but for which the plans are not yet ripe. Any offering of this kind that the children could make, could be sent directly to me, and I can assure you that I will see that it is well invested. Indeed, I will promise to match personally or through friends of mine, every gift that is made by a child in these schools, in other word, their offerings will be doubled, and therefore do twice as much for the little children in the Far East." Certainly it must grip the imagination of children, to have a change to ally themselves with similar work being done in Bethlehem and in Nazareth!

Under the auspices of the Brooklyn Federation of Churches, a noon-day out-door service is being held daily in front of Holy Trinity Church, Brooklyn. A platform has been built against the building, and a number of chairs have been placed on the lawn inside the fence. Two trumpeters and a small organ provide the music, and "gospel" hymns are sung. The speakers, who are secured by the Federation, have so far included only one of our clergy, the Rev. L. Bradford Young, assistant at Holy Trinity. A typical attendance is said to be about a hundred and fifty, some seated inside the fence, others standing on both the near and the far sides of the street.

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