

# *The* **WITNESS**

CHICAGO, ILL., AUGUST 13, 1931

## **THE AIM**

By

BISHOP WOODCOCK

OUR aim must be to put the truth we know into the lives we lead and to translate Christianity into personal service and personal living. Unfortunately, many people have just enough religion to make them miserable, whereas they would be happy if they would but do something to justify their creation and be something to justify Christianity.

What God needs is witnesses who can see life whole and complete, who can fit themselves into the meaning and the purpose and the privileges of life. Be unafraid. Be unashamed. To be true is a higher service than to spread the truth. And to live a Christian life is a higher service than to teach the doctrines of the Christian faith.

MESSAGE OF THE WEEK



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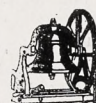
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# THE WITNESS

A National Paper of the Episcopal Church

Vol. XV. No. 51

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, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, 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

## DIAGNOSIS AND REMEDIES

by

BISHOP JOHNSON

**A**N automobile will go down hill without any gasoline. To go uphill, it must have power.

An automobile without brakes is in a very hazardous condition.

In the same way society needs two things; it needs a motive power sufficiently effective to overcome the obstacles which confront it and it needs a discipline sufficiently strong to hold it back in its tendency to degenerate. There are three motives which can energize society and furnish its power. They are the love of self, the love of country and the love of God.

Self interest is a powerful stimulus to decent living. "Honesty is the best policy" is a proverb which illustrates this force. Benjamin Franklin was the great prophet of enlightened self-interest stimulated by religious emotion.

His aphorisms were all along that line. If you want to enjoy life you must keep the rules which make for the common good.

Patriotism which Dr. Johnson once said was the last refuge of scoundrels, nevertheless has been a powerful factor in promoting the welfare of a nation.

Abraham Lincoln was an outstanding example of one who was animated by this motive. We live in an age however when corporate interests have taken out of conduct any sense of human relations and when local interests have replaced national principles to an extent that we have politicians instead of statesmen in our legislative bodies.

The World War marked the close of one epoch and the beginning of another. We can no longer keep the new wine in the old bottles.

The friendliness of Franklin toward his fellow men and the devotion of Lincoln to the commonwealth belong to the old era.

Enlightened self interest has become obsolete in an age which is losing the capacity of friendship, and devotion to country has been replaced by zeal for party and greed for local benefits. We need a powerful energy if we are not going to slide down into a joyless existence.

Someone who has just returned from Russia has made the comment that no one smiles in that country. Life has become a frenzied effort to secure joy from the division of things. Communists lack a sense of humor because they take themselves too seriously.

The age needs food for the soul as much as it does for the body, but it must be a religion that emphasizes the joy of living, and compensates for the lost arts of the past generation. So long as people enjoyed human relations and believed in great principles, they found satisfaction in life.

Religion was a compartment which was very similar in its arrangements to self interest and to patriotism. Souls were not as hungry as now, because they were partially satisfied with the milk of human kindness and with the wine of patriotic devotion.

**B**UT you cannot feed souls on academic diagnosis, philosophical themes and political buncombe. It is no wonder that hungry folk fill their bellies with the husks that the swine do eat.

Men take stimulants and narcotics to fill the vacuum in their souls. They devour salacious stories, and frequent sensual movies and read sensational papers because their lives are drab and their solitude is unendurable. If religion is going to woo men back to sanity, it must have certain characteristics.

It must have a worship in which there is a lure for men to lift up their hearts rather than to settle down comfortably in their pews.

It must have a fellowship that is genuine in which the rich and the poor really meet together and the Lord is the ruler of them all—not the patron of some and the ruler of the rest.

It must have a discipline that can set its brakes firmly against the down hill tendencies of life.

Who is going to supply this religion? The only one who can has supplied it, even our Lord and Master Jesus Christ. But who is going to impose it on the crowd? No one can impose upon men that which they themselves do not seek. Who is responsible



then for the solution? Each one of us and no one else. The Church exists to set forth the highest ideals. It has always been faithful in that respect to the extent that every age has produced some saints, but they were always in the minority. The Church has no powers of compulsion which the Master did not exercise. It calls you to follow Him but it does not force you so to do.

CONSEQUENTLY, now as then, the response must be from individuals who place God first in their lives and find their comfort in the love and joy and peace which He will give to those who are faithful in their love of Him.

Our libraries are full of diagnoses. they are woefully lacking in remedies. Such physicians as William James and Walter Lippman are expert diagnosticians but they have no remedies that the common man can take. The intelligentsia in every age have theories about life, but they have no food for the souls of men.

Christ is the great physician who prescribes for our weaknesses, but does not guarantee to heal those who refuse his remedies. He came to give the common people a regime of life—and they have found joy in

proportion to their acceptance of His directions.

Society today has lost the charm of personal friendship and patriotic devotion. Thank God it has not lost the presence of Christ.

The Church is here today, not as a force to tidy up a disordered world, but as a sanctuary in which men may come out of the world and find rest and food for their souls. In order to do this, it must be a sanctuary and not a forum; a house of prayer and not a refuge for hypocrites; a power house of spiritual energy and not a lounging place for self-satisfied respectability.

The Church will exert an influence on society in so far as its members manifest their love for God in regular worship and their love of men in their kindness toward sinners—especially toward the particular sinner who is offensive to them.

It isn't easy to forgive your enemies, to love uninteresting people and to endure hardship as good soldiers of Christ, but it is what you are in the Church to do and it can be done by the grace of our Lord Jesus Christ. "If you love me, keep my commandments."

## THE CALL OF THE KINGDOM

By

GARDINER M. DAY

A COLLEAGUE tells me that he finds it helpful in his periods of meditation and prayer to repeat this text over to himself, substituting his own name for that of Paul and his own parish for the Church at Corinth: "I, James Blank, an apostle of Jesus Christ by the will of God . . . unto the Church which is at Blank." I do not believe anyone can do this without having renewed, yea more, almost created within himself a more vital sense of divine mission. I believe that there is nothing which is more needed in our ministry today than a more distinct sense of our mission. The activity and movement of life is so enormous at the present time that we all too easily find ourselves thinking of our ministry merely as one of a number of careers we might have undertaken or one of a number of businesses we might have entered, and we need above all to remind ourselves that we have responded to the "high calling of God in Christ Jesus."

The contrast between the world of today and the world at the time of the coming of Christ reveals certain striking similarities. I would call attention to but one aspect of this contrast. In the earlier centuries before Christ, Socrates, Plato, and Aristotle had inspired the then most civilized portion of the Western world with lofty idealism. In the following centuries, particularly during the conquests of Alexander the Great, the world went through a period of tremendous change and expansion. The size of ships and fleets, of armies

and wars, of travel and business, grew far larger than anything that had been known in the past. The result was that every man was forced to specialize to a far narrower degree than ever before. One man was capable of being learned in only a single small segment of the world's new knowledge. The gods of the old Greek and Roman religions were no longer capable of coping with the temper of mind created by this new knowledge. No great philosopher arose who could convincingly show how the lofty idealism of the earlier generations could be made adequate to meet the needs of this new world. Consequently, the old ideals, for the most part, lost their hold upon the mind of man, and groups of Cynics, Stoics, Epicureans, and Mystery Cults vied with one another for the attention of thinking men.

Now the startlingly significant thing about all these is that in the last analysis each urged upon men almost the same basic ideal; which might be paraphrased: The most important thing in this world of specialization is that you have an interest. It does not greatly matter what you are interested in so long as you have an interest. Your mind cannot comprehend the universe we live in; the old religions and philosophies which gave inspiration and consolation to your fathers are outworn and untrue. The world is a sorry place, but if you have an interest, you may become so absorbed in it as to forget the world and be reasonably happy. The dif-



ferent groups played variations on this central theme and the seeds of deterioration were rapidly sown in the wealthy Roman Empire.

**E**VEN from this brief suggestion of the temper of the time it is evident how black the sky must have been to the idealistic youth of the day, when suddenly out of the blackness a star appeared; out of the contemptuous little land of the Jews came a man who was different. He did not urge men to be happy by means of some new interest, but He challenged them to give themselves for a great cause—and this cause was the Kingdom of God. He called men to consecrate themselves to the task of bringing upon earth this kingdom. Thus the reason that Christianity conquered the world in those early centuries was, I venture to assert, not only because Jesus Christ came with His own immeasurably great personality, but even more essentially because He gave men a cause to which they could give themselves wholeheartedly, a cause that was great enough to command not merely part of them but every inch of them.

With amazing likeness to those early centuries, today we have seen the tower of belief that sustained our fathers crumble, and many of our generation fall away from the older vision; we have seen commerce and industry, and science and invention grow to such unprecedented proportions that the religion of the older generation appears unable to meet the demands of the expanding universe. And finally, in a manner peculiarly reminiscent of the century before Christ, we have seen men, having lost most of their faith in religious values, grit their teeth and endeavor to find themselves in some special interest, and if failing there, in some new cult of self-expression. Faced squarely, in many ways the sky again looks black, but not nearly as black as nineteen centuries ago, for this time we do not need to wait for a Saviour to give us a Cause for which to work. The old challenge must be rung out with renewed clarity and vigor. The world must be challenged again to give itself for the Cause of Christ, the Kingdom of God. The world needs today, as never before, men who, following in the Master's steps, wholeheartedly answer His challenge, repeating in His own words: "And for this cause I consecrate myself that I should bear witness unto the truth," or in the words of the chief apostle: "I Paul, an apostle of Jesus Christ by the will of God . . . unto the Church which is at Corinth."

**T**HIS brings me to the question: How practically can a young man give himself most effectively to the cause of Christ in ministry today? In the complex civilization in which we live, one might discourse on this subject almost endlessly. I shall dwell upon three aspects of his task. The first is the minister himself. The greatest influence he will have is that of his example. It was said of a well-known Scotch minister that he always acted as if Christ were at his elbow, and of a famous American preacher that if you gave him a kick he would do you a favor. When that kind

of noble Christian character becomes incarnate in the individual minister, it becomes truly eternal. The minister must endeavor by his example to reveal what St. Paul called the fruit of the spirit: "love, joy, peace, long-suffering, gentleness, goodness, faith." He must strive without ceasing, by the discipline of meditation and prayer, to so frequently and so truly enter into the presence of God that, as he grows to maturity, he may truly live and move and have his being in God, and more and more be able to say with truth, "not I live but Christ liveth in me."

But in this twentieth century piety is not enough. If a man is to be a vital force for the Kingdom of God, he must be keenly intelligent. To be able to help men apply Christian principles to their lives, he must be a student of human nature and of the problems which men face. He must have such an understanding and sympathy for his fellow-men that he can say, like the old Scotch preacher, "There, but for the grace of God, goes Alexander Whyte." Further, not only must he be grounded in the teachings of Christ and the Prophets, but he must also be a continual student of the psychology and philosophy not only of Christianity but of all religions. Especially at the present time when many of the more thoughtful people among us are like ships floundering upon a sea of doubt, it is particularly essential that the minister be able to pilot them through intellectual and spiritual channels into that beautifully calm harbor where they may find in reality that peace that passeth understanding.

**T**HE second task which is the minister's privilege is that of endeavoring to lead the individual into the presence of God, to make real the spirit of God to his fellow-men. God desires every man to find the fullest expression of his highest and most complete self. "I have come that he might have life, and have it more abundantly," truly enunciates the divine purpose. To be capable of aiding people to find this independent life, the minister must know the unfolding psychology of childhood and youth, that by a normal and constructive process of education, he may guide the developing lives of boys and girls, and of men and women, into the Christian fold. He will not expect college boys to be pious pillars of the Church but he should know the best way of keeping alive the spark of heroic idealism that dwells in every one of them.

In like manner the minister must have an ever-increasing knowledge of the psychology of human personality, that he may be enabled to help those mal-adjusted souls that cannot always find God in the more usual ways.

In the Lord's Prayer we pray that the Kingdom of God will come on earth as it is in heaven. Never was the challenge greater to endeavor to transform this world after the pattern of Christ's teaching than today. And this I conceive to be the third task of the modern clergyman. Although we live in the most highly developed civilization the world has yet seen, and although the Church has been preaching the principles of Christ for two thousand years, one cannot contemplate the



present condition of the world, from a Christian point of view, with any great degree of satisfaction. Although we claim to worship a Prince of Peace, within our memory the world has been devastated by a war leaving twenty-six million dead, not to mention the vast devastation in crippled lives, new hatreds, and economic strife. Although our Lord himself, a Jew, bade us "Love one another, even as I have loved you," we have evidences of racial antagonisms and hatred on every side. Only recently, at a luncheon of Protestant teachers in New York City, when two colored teachers entered the hotel dining-room they were told by the doorman that they could not come in. A friend of mine, a native of India, coming across the country a couple of years ago to stay in New York City, went with a white friend into a restaurant in Chicago only to be told that he could not eat there. Rather than take the chance of being insulted again, he boarded the train and did not eat until he reached New York.

**A**LTHOUGH economists tell us that the United States is by far the wealthiest country in the world, and although we have seen during the past generation vast private fortunes accumulated, we all of us know that there are millions of people unemployed at the present time, and some of these face starvation. One cannot contemplate the increasing efficiency and competition which one sees on every side today without feeling that it is becoming more and more difficult for a man with high Christian ideals to put them wholeheartedly into practice.

A short time ago a man came into the office of an employment bureau in another city. He said to the head of the bureau: "Mr. X, I don't know whether you will give me a job or not. I just knocked the driver of Borden's milk wagon on the head and took some milk for my wife and four children." The man was known to the head of the bureau to have been a reliable and steady worker for many years. He was driven to this through sheer desperation. He could not see his wife and children starve. And pride would not allow him to accept charity forever. Our Lord remarked that man cannot live by bread alone, and we must also remember that man cannot live without bread. The followers of Christ must work so to reconstruct our whole social machinery that it will not permit the cancers of our civilization to gain foothold in it. H. G. Wells is right when he says that civilization is a race between education and catastrophe, and I would amend this to say a high ethical and Christian education.

If the Church in our generation is to come to grips with this great educational task, it is essential, therefore, that the minister not only help the individual find God, but that he also educate him so that he may see more clearly the unchristian character of the social and economic order in which we live. He must challenge the Christian's conscience so that he will work with all his heart, soul, and mind to reconstruct the social order in the direction that will eventually lead to the kingdom for which we pray; and I believe that this

means that he must stand foursquare for world peace, for justice and cooperation among men of all races and creeds, for cooperation and deepening fellowship between the different denominations, and above all for a more humane and just ordering of our economic life.

## Let's Know

By  
BISHOP WILSON  
CROZIER

**T**HE crozier (sometimes spelled crosier) is one of the accessories of the episcopal office. No doubt it has some kinship to other forms of a staff symbolically representative of authority, like the sceptre of the king or the mace which is often used by mayors of cities in Europe or by the heads of academic institutions.

Antiquarians tell us there may be a distinction between the crozier and the pastoral staff, tho the two terms are interchangeable in general usage. The crozier is a straight staff about six feet in height, pointed at the lower end, and curved like a shepherd's crook at the top. It is a symbol of episcopal authority and is usually born before the bishop on formal occasions—sometimes carried by the bishop himself. The origin of it is usually associated with the shepherd's crook, tho that is more a matter of symbolic conjecture than of record. As early as the fifth century we find references to it in liturgical usage.

In its earliest form it appears to have been made of wood with a pointed end and a curved top. Later it was sometimes made with a knob at the top surmounted by a cross. It is also found with the upper end terminating in a T cross. In the course of time the wooden material gave place to metal, often being made of silver or gold. The present form is generally of wood in the staff with metal mountings. The "volute" or crook is frequently filled with some sort of floral decoration and embellishments of various kinds in the form of chasing or precious stones are often added.

The crozier is the symbol of authority and jurisdiction. It is commonly placed in the hands of the bishop at the time of his consecration and is used by the bishop as his natural right within his own diocese but as a matter of courtesy in dioceses other than his own. When borne within his own jurisdiction the bishop's crozier is carried with the crook turned out—when within another jurisdiction, the crook is turned in. It is preeminently the indication of the pastoral office. "The end is sharp and pointed wherewith to prick and goad the slothful, the middle is straight to signify righteous rule, while the head is bent or crooked in order to draw in and attract souls to the ways of God".

In the Roman Catholic Church abbots are permitted to carry modified croziers but for many hundreds of years they have been the special emblems of the episcopal office. Alone of all the bishops, the Pope does not use a crozier. Originally he did but some time in the Middle Ages he began to be different. Let us



hope no one will suggest that Anglican bishops who fail to use the crozier are in any way imitating papal customs.

Diocesan seals and episcopal coats-of-arms are almost invariably adorned with the crozier in one way or another. It is one of those things which is traditionally fitting but not inherently necessary. There are no regulations about it in the Episcopal Church. Where it is used, it is simply perpetuating a bit of symbolism from ancient times. It may well be a wholesome reminder to the bishops that they are shepherds of the flock, appointed to lead the sheep and keep them together in unity of the spirit and in the love of God.

## Personalizing Prayer

By

IRWIN ST. JOHN TUCKER

**D**IGNITY is secured, but often vitality is lost, by forms of prayer. Many a time I have attended Prayer Book services which were an affront to intelligence and an insult to devotion, because the officiant mumbled them in a dull monotone, or galloped through them in a shrill whine. The Prayer Book was composed expressly for the purpose of defeating cant and irreverence; but that purpose has been largely lost through our respectable stupidity.

Yet there is a simple method by which the familiar forms, all too often dead with boredom and meaningless with formalism, can be rendered vivid and alive. That method is personalizing the prayers.

In two places, the Prayer Book provides a place for this; in the General Thanksgiving, and in the prayer for all sorts and conditions of men. Following the genius of the book, and by a common-sense shift in the ordinary place of the sermon, the profoundly beautiful structure of the Daily Offices can be brought up to a climax that produces an intense and effective impression on all who take part in it.

Ordinarily the Daily Offices are finished, complete, tied up in a bundle and set aside before any personal touch comes in. Then follow the announcements, the hymn, the sermon, the offering, and the "closing prayers." But this is to ignore the obvious fact that the Prayer of St. Chrysostom in itself is the perfect closing prayer, and that the benediction was intended to end the services.

The rationale of the sermon should place it in connection with the lessons. In the only place where sermons are regularly ordered, that is in the Holy Communion, they follow the Creed. In the Roman church the sermon ordinarily goes before the Creed, so that having heard the gospel expounded, the congregation says "I believe." According to the logic of our baptismal office, which is placed after the second lesson, the sermon might well come in at the same point, so that the creed would follow it, in place of the usual "ascription."

But in practice, I believe there is a better way. Close the set prayers with those for state and church. Then give the announcements, asking that those who have special intercessions or thanksgivings to write them and give them to the ushers at the collection. Then the sermon. Then the offering.

After the offering, announce the prayers that are asked for, and the thanksgivings to be offered. After each request, or each group of requests if there are many, lead the congregation in the verse;

V. O Savior of the world, who by thy cross and precious blood hast redeemed him (or her, or them)

R. Save him and help him, we humbly beseech thee, O Lord.

After each thanksgiving, say;

V. Praise the Lord, O my soul;

R. And forget not all his benefits.

Then, in the Prayer for all sorts and conditions of men, said standing at the altar, put in the special petitions in the proper place; thus;

"Especially those for whom our prayers are desired; Margaret, Katherine, William, and the bereaved family of A. B. Smith."

In the General Thanksgiving, say; "Particularly those who now desire to offer up their praise and thanksgivings, for thy late mercies vouchsafed unto them; Agnes, John and Ellen, Thomas, Henry."

Then might follow special commemorations of the dead, of birthdays and wedding anniversaries. Then, at the close, say

"Let us in silence offer our own special and private prayers for whatever we most fervently desire." Then the prayer of St. Chrysostom—which will burst into glorious bloom at this use, as a summary of all the congregation desires. And then the blessing and recessional.

How, you say, will you get them to make these requests? I usually call for them from the altar steps, just before the closing prayers, and the congregation asks for them by voice; but mine is a very small church. It might not be practicable in larger ones. But there is a simple system.

You have a parish register. Go over this and make a list of dates of birth, baptism, confirmation, weddings, and deaths. On the Sunday next before any of these dates, ask for special prayers and thanksgivings for the persons involved. It will not be long before requests pour in.

If the persons involved are not present, or their nearest of kin (in the case of the dead) friends and acquaintances will be sure to say, when they next meet; "We prayed for you, or gave thanks for you, last Sunday in church." The result will be to bind your congregation around your altar with cords of love.

Lay-readers can do this at Morning or Evening Prayer. Priests of course should do it at the Holy Eucharist. It will make all the difference between a liturgical performance and an actual demonstration of the Communion of Saints.



## ARCHBISHOP ROWS WITH THE BISHOP OF BIRMINGHAM

By A. MANBY LLOYD

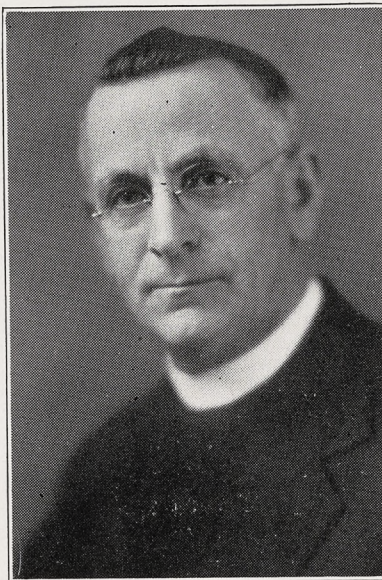
The mind of Bishop Barnes is still fascinated by the theology and metaphysics of the 17th Century. To read the controversy between him and Dr. Lang, venerable archbishop, is to take us back still further—to Luther and Calvin and Swedenborg. He seems never to have heard of Illingworth or Otto, of Bergson or Bernard Shaw, of Von Hugel or Frank Weston.

Some year or two ago he amused the worlds of science and religion by the proposal to submit transubstantiation to a chemical test. He is still floundering in a false antithesis between spirit and matter. So the Archbishop had to rebuke him severely in a recent letter which has made good copy for the secular press.

"You say," says the Archbishop, "that you have learned that to believe that a spiritual presence is to be found in the consecrated elements is regarded as a superstition properly rejected at the Reformation. You mean to endorse that opinion. Such words seem inconsistent with article 28 or the words of the Church catechism." He then asks Bishop Barnes if it is charitable or just to brand as mere superstition a belief which is held by multitudes of churchmen and which is consistent with the formularies of the Church.

Of course this is the opening he wanted and in the morning (July 23) the papers published a long reply, for Dr. Barnes is like a woman—he must have the last word. Grave as was his Grace's action in instituting a beneficed clergyman over his head (readers will remember the Birmingham case) the archbishop's statement seems to him to be the most disquieting of any made by any archbishop. The assertion that a priest, by the act of consecration, can cause Christ to come to dwell within the bread and wine of Holy Communion is the so-called "miracle of the mass." It was a crucial issue at the Reformation and is the source of most of our present irregularities of public worship. Men were not burned at the Reformation because they doubted whether the philosophy of transubstantiation was adequate, but because under Renaissance enlightenment they denied the alleged fact which the philosophy attempted to explain.

The belief that a Christian priest can perform this miracle is exactly analagous to the belief held by the Hindu that his priest can by consecration cause the god to dwell within



RODNEY J. ARNEY  
*Rector at Kent, Washington*

its image. He calls upon the archbishop to withdraw the dangerous implications of his statement.

Meanwhile Anglo-catholics, high churchmen and even modernists will be surprised to hear that St. Augustine, St. Anselm, Von Hugel, Dr. Pusey, Canon Liddon, Bishop Weston, Dr. Gore and the majority of the most noted theologians of our own day are on the same level as the Hindu priest to whom the Bible is a sealed book and the doctrine of the Incarnation and the history of Jesus Christ and His Church are as remote as wireless telegraphy is to the inhabitants of the jungle.

\* \* \*

Addressing the British Medical Association conference at Eastbourne, Dr. Leonard Lockhart said: "The vast machine of modern life is at times a terrifying thing. The pace is fast and it is increasing. There appear to be two outstanding reactions of the mind, fear and the sense of inferiority. Fear of mechanism, fear of economic forces, fear of war, and unreasoning fear of losing religion. While science has revolutionised the economic life of man it has also gravely disturbed his spiritual life. Man has been prodded by theology. Dogma is collapsing and he finds himself in the dark, a prey to fear and neurosis. Here the Church can help to set him on his feet."

\* \* \*

Hundreds of modern pilgrims flocked to Canterbury for the Festival of the "Friends of Canterbury Cathedral." It opened with a service in the Cathedral and is to continue for two or three days, with lectures, exhibits and music.

## PROVINCE OF THE PACIFIC IN LEAD IN ORGANIZATION

By FREDERIC M. LEE

All the delegates from the Province of the Pacific will, as usual, be the guests of Mr. W. H. Crocker of California on Thursday, September 24th at the Brown Palace Hotel in Denver. Mr. Crocker's dinners have always been an outstanding social feature at past General Conventions, for whilst the delegates from the province are seventy or eighty, the guests have numbered one hundred and fifty to two hundred and included the presiding bishop and many distinguished prelates, clergy and laymen from other provinces.

\* \* \*

At Denver the other seven provinces will also have dinners and an unique feature will be an address by the presiding bishop, Rt. Rev. James DeWolf Perry, speaking from some central point to the entire eight dinners simultaneously by radio transmission.

For all the bishops and delegates to gather in eight social groups during General Convention indicates that the powers in charge of arrangements are keenly alive to the growing provincial consciousness of the Church.

The report of the joint committee on provinces will undoubtedly provide matter for discussion at all the dinners. The question of naming the presiding officer of each province "Archbishop" may also come up. The 8th province with its headquarters and department of publicity will possibly be two jumps ahead of the other seven!

\* \* \*

Several diocesan papers have taken the usual vacation and stopped issues during the lean summer months. Not so, our good friend, The Alaska Churchman. The able editor, Rev. Michael J. Kippenbrock has earned a well deserved six months furlough and is visiting his old home in Virginia. The Alaska Churchman has gone with him and will appear regularly from its temporary southern headquarters.

\* \* \*

We had hoped to announce that delegates to General Convention from Japan, China, Hawaiian and Philippine Islands would be available for assignments to Pacific Coast Churches whilst en route, but information indicates that none will loiter on their way to Denver.

\* \* \*

Rev. Schuyler Pratt joins the faculty of the Pacific Divinity School. He has been rector at Hood River, Oregon.



## INDIA BISHOP IS UNABLE TO COME TO CONVENTION

By G. W. BROWNING

If you have not been neglecting your Gilbert and Sullivan you will remember how Iolanthe's Lord Chancellor changed the course of events by inserting "not" in an important statement. The most immediate item for this space was that the Right Rev. V. S. Azariah, LL.D., Bishop of Dornakal, first native bishop of the Church of India, is coming to General Convention to request that the Episcopal Church undertake work in that diocese. Before this could be printed, however, an unexpected change of Bishop Azariah's plans made his trip impossible, so now the news is that he is *not* coming, which is worth mentioning because his intended visit was announced in the newspapers.

\* \* \*

The Anglican Communion is fortunate in that its first "native" bishop in each of three lands where there is now a national branch of the Anglican Communion has been a man of fine character who has brought distinction to his high office. The three are Bishop Azariah of India (1912), Bishop Sing of China (1918), just retired in his seventieth year, and the late Bishop Motoda of Japan (1923). Also, the American Church in Liberia has Bishop Gardiner (1921), a native African, and the Church of England in New Zealand has Bishop Bennett (1928), a Maori in spite of his name. There are others; these are the first in their respective countries.

\* \* \*

A native clergyman in India, in the diocese of Dornakal, writes:

It is a living sermon to attend some of the village services and see the devotion and fervor of these simple Christians and their living faith. I have come face to face with the miracle of conversion. One is apt to become skeptical about such a phenomenon but one has only to see the thing in its actuality to be a convert oneself.

With no aids to worship, little that is beautiful or stirring, these village congregations seem to "get there," and give themselves in a most wonderful way in praise and adoration.

We are trying to make the worship as beautiful as possible and their mud churches as suitable as we can. One of our women workers here is a clever decorator and she is going around decorating the churches with bright colors, making beautiful altars out of the simplest materials. If

## CLERICAL SKETCHES

RODNEY J. ARNEY

R. J. ARNEY is the rector of St. James Church, Kent, Washington, where he has been since 1905. Born in England he came to this country at an early age and was educated in our schools, taking his degree from the University of Washington. He then attended the Seabury Divinity School from which he received his degree in 1900. His entire ministry has been spent in the Pacific Northwest, first in charge of St. Andrew's and St. Peter's, Tacoma, and later as the rector of St. Paul's, Seattle. He is a member of the standing committee of the diocese, of the diocesan board of religious education and is the secretary of the convention of the diocese of Olympia.

one had the means one could do so much more, but at every stage one comes up against the stone wall of the Finance Committee. "No money" is the daily cry and it is most heart-breaking when there is so much to be done . . . one priest in the diocese is serving thirty-two congregations.

\* \* \*

One of the delegates from Hawaii to the Woman's Auxiliary triennial in Denver, a Chinese woman, is having the trip given to her by a friend as a kind of living memorial to Sarah Chung, the Chinese worker who served so long and faithfully in Honolulu. The other four delegates are a Japanese woman, a Hawaiian, and two Americans, a distinction without a difference as they are all American.

\* \* \*

Did you ever hear of anyone in the United States asking to be excused from his office long enough to attend a baptism at which he was godfather? They do it in Manila. One young Chinese obtained a substitute to do his morning's work, and another asked permission to be away for an hour, that they might be godfathers at a baptism at St. Stephen's Chinese Mission.

\* \* \*

"A man who is a member of our Church but has been drinking heavily all week has come on two different occasions to kill me, but I managed to talk him out of it," writes a Church Army captain. "The first time, he handled me in a very rough manner."

A later report says the would-be murderer has apologized and is attending church.

## PHILADELPHIA TO HAVE BEAUTIFUL CHURCH PLANT

By ELEANOR HOWES

High over the hilltops of Delaware County, Pennsylvania, can be seen the tall white tower of the new Memorial Church of St. George. This church, made possible through a gift to the Diocese of \$400,000 by the late George W. Nevil, will be ready for use before October first.

When finished, the church will be complete in every detail. It is built along Gothic lines entirely, the exterior being of grey stone. Inside, the floor, Gothic arches and altar are of carved white stone. There is a cross aisle at the back of the church. The side aisle on the right leads to the choir room and vestry, while on the left aisle are additional pews. There is a high carved oak rood screen, depicting the figures at the Cross. The windows are all by D'Ascenzo.

The new Austin organ is already installed, as are the twenty bells of the carillon which were brought over from England. Beside the organ bench is what looks like a little toy organ, but it is really the keyboard for the carillon.

Adjoining the church to the northeast is a spacious parish house, and to the southeast, a roomy rectory. In addition to class rooms, etc., for the Church School, there is a completely equipped plant in the parish house for the purpose of serving meals and parish teas.

\* \* \*

With the temperature around ninety-six in the shade, the sun-baked sidewalks of Philadelphia remind one of a desert, while the cool, quiet central city churches seem like oases for spiritual, as well as mental and physical refreshment.

\* \* \*

At St. Stephen's, on Tenth above Chestnut, noon services are held all summer long, with remarkably large attendance. The Rev. Dr. Robert O. Kevin has been in charge during the absence of the Rev. Dr. Carl E. Grammer, the rector. Various rectors from parishes in and around Philadelphia have been guest preachers during the summer.

\* \* \*

At St. Mark's, on Locust above Sixteenth, intercessions are held every day at noon. In spite of the merciless drilling of subway machinery just outside the church, the peace of the inside of St. Mark's is undisturbed. At Holy Trinity, on Rittenhouse Square, many find inspiration in the daily services, held at nine and five.



## NEWS PARAGRAPHS ABOUT VARIOUS CHURCH EVENTS

By WILLIAM B. SPOFFORD

There are times I presume, with most of us, when we wonder whether the Church is really doing the job that Christ would have us do. We are a comfortable and self sufficient lot for the most part, not too much concerned about the misery that is all about us so long as it does not get too close to us. I got down in the dumps about it the other day. Word came that ninety families were to be evicted from their company-owned homes in a mining town. A statement was being written asking the owners to have a bit of heart and not throw these people out, and I was asked to do what I could to get it signed by a few prominent Church leaders. It was Friday noon. The families were to be evicted on Monday morning. Not too much time you see for the ordinary rules of the game. I called up a number of people—out of town, was the word I received. All on their vacations. After an hour of telephoning I had to call Mr. Myers, industrial secretary of the Federal Council, and report that I had been completely unsuccessful. "Well I have had better luck. Bishop McConnell signs eagerly. So does Dr. Worth M. Tippy. See if you can't get just one or two Episcopalians to add their names." So I tried again. I called Shipler of the CHURCHMAN. "Listen Ship. They are going to throw out a bunch of miners on Monday morning. We want you to sign a protest again . . ." "Sure," was the immediate response, "anything that you fellows think is all right is OK with me." Then I wired Bishop Gilbert. "Will you sign a protest against the eviction of miners' families, along with Bishop McConnell, Dr. Tippy, Jim Myers, Shipler and others." In due course the answer came back, "Yes."

Then I called a responsible officer of our National Council and explained the matter to him. "But I do not see how I can sign it without first reading it," he said. "But I haven't the statement," I replied. "It is being written now and there simply isn't time to mail copies to those we want to have sign it. Bishop McConnell is signing it under those conditions, and Worth Tippy and Bishop Gilbert. We wish you would". But he very gently and perhaps rightly refused. I hung up, thinking about the men who refused a call many years ago, one because he was to marry a wife, another be-

### GENERAL CONVENTION

MAY we urge rectors to order their Bundles for General Convention at this time. Since the Convention is to meet earlier than usual it is doubly important that orders be placed at this time. THE WITNESS is to have a staff of four people at Denver to cover the Convention, and we assure you of complete detailed reports of the important events. The cost of the paper in Bundles of ten or more is 3c a copy when ordered for a period of thirteen weeks. If ordered for the Convention periods only the cost is 4c a copy. We will appreciate it if you will place your orders now to start either September first or September 17th.

cause he had to say good-bye to his family, another because he first had to complete a business transaction. My judgment of this National Council officer was a bit harsh at first you see. Unjustly so, certainly. A man is right in refusing to sign in the blind, even though thoroughly responsible people are willing to do so. Yet I am not sure, even now, that he would not be justified in taking the chance in the face of the facts. Just how far have we the right to go in safeguarding our own reputations, or even the reputations of the organizations that we represent in the face of the needs of humanity? Caution has never been a characteristic of the Heroes of the Faith, and there are times, for me, when the leadership which is supposed to come from our officers at the National Headquarters would be more inspiring if they had less of it.

However I am not writing this to find fault with anyone; rather to tell you an inspiring tale or two. As most of you know some of us have been doing what little we can for the miners who are starving in West Virginia. And I can report to you that since the first of May the people of the churches have donated over \$6500 to relieve the misery there. Not an awful lot, considering the great need, but at least something to convince these miners that there are church people who care. Included in the last check for \$2000 that was sent to them the other day was one for \$50 that came from a little congregation in Alfred, New York . . . Christ Chapel. Here is the letter that came from their pastor, the Rev. Charles Binns: "The story of the suffering among the miners has made such an impression on our

little congregation that they have decided to send you \$50 and to postpone buying a new carpet for another year." A brief message, but one that speaks volumes for those people.

The other is from Mr. H. J. Voorhis, who is the headmaster of Voorhis School for Boys, in California. With a check came this letter: "We are sending it through your organization because we would like the miners to know that at least one of our reasons for wishing to help their efforts to build a strong clean union are strictly in accord with the social teachings of Jesus, and because we feel it to be our duty as people who try to be Christians to strengthen the hands of all those who are attempting to build a cooperative social order in the place of the competitive one which is the basic cause of most of the difficulties of our present day. Please convey to the miners the knowledge that this money represents the savings made by our community in doing completely without two meals in the past two weeks and making two other meals such simple ones as to cut their cost in about three. We hope that it will mean something to them in their struggle to know that our community, from the smallest boy to the oldest faculty member, feel so strong a sympathy with them that we are glad to make this small voluntary sacrifice."

\* \* \*

The Rev. A. M. Blackford of Jacksonville, Florida, writes to tell you of a motor-camping trip through 27 states, covering about 13,000 miles. The occasion for his message is to corroborate and emphasize the brief story we ran in the issue of July 30th about the scenic wonders of Colorado. Says he: "On my necessarily hurried tour of the West, I could not include Estes Park, but I can testify enthusiastically to Bishop Johnson's statement that 'Colorado is the greatest scenic state in the Union.' The grandeur and beauty of western, and especially southwestern, Colorado was surpassed on our trip only by the Lake Louise country in the Canadian Rockies. The section around Ouray and Montrose reminds one of a visit to the Alps."

\* \* \*

For the third successive summer, an unusual experiment in evangelistic work is being carried on by the Church of the Epiphany of Chicago, the Rev. John F. Plummer, superintendent, in the form of Sunday evening outdoor services.

To understand the nature of the services, it is necessary to know something of Jefferson Park, where



they are held. The parish is a center for loafers and unemployed and persons of all sorts and descriptions. Each Sunday evening shortly before 7 o'clock, a little group of clergy and laity gathers at Epiphany church and then goes in procession to the park nearby. Capt. William Hosking, Church Army representative who is a member of the summer staff of City Missions, is in charge. After the singing of familiar hymns, an informal service and short talk follows. Before the service is well under way, the congregation starts growing and averages 150 or 200 each Sunday evening. A number of baptisms and confirmations have resulted from these services.

\* \* \*

St. Luke's, Paterson, N. J. is building a new church. One of the reasons for building at this time is to relieve unemployment.

\* \* \*

The Bible or some part of it has appeared in 919 languages and dialects according to a statement issued by the American Bible Society. This figure, in which no duplication of languages or dialects occurs, represents the publications of the three major Bible Societies functioning throughout the world.

The latest book from the press is the Gospel of St. Mark in Atche, a dialect used by one of the tribes on the French Ivory Coast of West Africa.

\* \* \*

Rhode Island is working on a plan by which it hopes that all of its missions will be independent eventually. It is asking each congregation to release a few dollars every year of its appropriation. The largest is \$30.00 and the smallest is \$10.00. Five teams of two men each, one a clergyman and one a

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layman will visit every mission station before the first of November. The first mission visited was St. Thomas' in Providence, this week, and, there the plan was cordially accepted.

\* \* \*

Providence has a large Swedish population, a part of which is ministered to by the Rev. Fritz L. Anderson, rector of St. Ansgarius' Church. He is planning to hold a service in memory of the late Archbishop Soderblom of Upsala, Sweden, who was greatly admired in this city. The date will probably be Sunday, August 16.

\* \* \*

William Owen Richards, former Church Army captain, was ordained deacon by Bishop Ingley of Colorado on July 26th at Steamboat Springs. He is to continue ministering in northwestern Colorado.

\* \* \*

The Rev. Edric Amory Weld, for the past four years the rector at Middlebury, Vermont, has accepted the rectorship of Holderness School, Plymouth, N. H. Mr. Weld is a graduate of Groton, Harvard and Cambridge, with additional work at Union Seminary and Oxford University.

\* \* \*

Mrs. Clinton McLane of Concord, N. H. has been selected as head of St. Mary's School, diocesan school for girls in New Hampshire.

\* \* \*

The Rev. William C. Marshall, Bedford, Virginia, conducted a preaching mission recently at Massies Hill, Southwestern Virginia, which is a part of Nelson Parish, one of the most interesting in the diocese. It is presided over by the Rev. Frank Mezick who has been rector since 1902, and is one of the best known and most beloved men in the county. He has served longer in charge of one parish than any other clergyman in the diocese; his work in Nelson having begun, in fact, seventeen years before the Diocese of Southwestern Virginia was cut off from the Diocese of Southern Virginia. Somehow when "country parishes" and "country work" and "country parsons" are mentioned in these parts, one naturally thinks of Nelson Parish and Mr. Mezick as typical examples.

Mr. Mezick was ordained to the diaconate in 1899 and to the priesthood in 1900, so that with the exception of two or three years he has served his entire ministry in this one charge. Other parishes have had their ups and downs; their rectors have come and gone. In these days of hectic changes and uncertainties it is interesting and gratifying to ob-

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serve the case of Nelson Parish, where the rector and his people have worked along together for twenty-nine years in peace and harmony.

\* \* \*

Ex-mayor H. Otto Wittpen of Jersey City, one of the leading Churchmen of the East, died on July 25.

\* \* \*

The rector of St. John's, Boonton, N. J. is on his vacation. But the services are going on just the same—in charge of the Young People's Fellowship.

\* \* \*

Ground was broken on July 31st for the new St. Peter's Church in Helena, Montana. A service of dedication was held on the new ground conducted by Rt. Rev. William F. Faber, bishop of the diocese, and Rev. Henry H. Daniels, rector of the parish. The lot was purchased two years ago, and since then continued effort has been made to raise the cost of the building. A campaign was conducted last June, which made possible the start made today. The building will be completed by the end of January, 1932.

The architect is Mr. Harold Whitehouse of the firm of Whitehouse and Price in Spokane, Washington.

\* \* \*

Men of prominence in Chicago's business and civic life are included in a group which Bishop Stewart has selected as the "Bishop's Associates." The group, ultimately to include 100, will be advisors to the Diocesan in matters of import. Eighty-one names have already been chosen by the bishop.

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Hibbard, capitalist; John F. Jelke, Jr., Lake Forest; Eames MacVeagh; John V. Norcorss, lawyer; Wm. F. Pelham, C. Ward Seabury, Gilbert E. Porter, Joseph A. Rushton, Edward L. Ryerson and Wirt Wright, all prominent business men.

Bishop Stewart suggested such a group in the spring when he met with some 100 laymen to consider the advance work program. At that time, the bishop said he would like to have

# Seven Weeks of Prayer

August 23 to October 10

## A CALL

TO ALL Members of *The Episcopal Church in the United States from the Altar of the Church Missions House to make a Corporate Act of Prayer before, during, and after the General Convention:*

Good Christian People, I bid your prayers for Christ's holy Catholic Church, the blessed company of all faithful people; that it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love, and to restore to it the witness of visible unity; and more especially for that branch of the same planted by God in this land, whereof we are members; that in all things it may work according to God's will, serve him faithfully, and worship him acceptably.

—JAMES DEWOLF PERRY, *Presiding Bishop.*

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such an organization which he could call together three or four times a year to consider paramount problems before the Church in the diocese.

\* \* \*

Here is a good story told on two clergymen of considerable prominence in the Church.—Dr. John Kershaw, late of St. Michael's Church, Charleston, and the Rev. Shirley Hughson, O. H. C. Dr. Kershaw died several years ago, but he told this story himself and we accept it as true.

The boyhood of these two men was as different as their Churchmanship in later life, but they lived in the same town,—Camden, S. C. Dr. Kershaw's father had been a Confederate general and was afterwards a circuit judge. Fr. Hughson's grandfather was a Baptist preacher at a time and in a place where being a Baptist was not popular.

The elder Hughson was having a baptism in a mill pond nearby a swimming hole known as "Red Hill", dear to every boy that ever grew up in Camden. John and Shirley, being rather imaginative youngsters craved action above that afforded by the singing of the congregation on the bank of the pond. A chance dog offered the opportunity. Dr. Kershaw took his front legs and Fr. Hughson took his hind legs and gave him a wide swing, landing him in the midst of the baptismal party in the water. The boys fled, pursued by the irate Baptists, and the woods were full of searchers all afternoon, until darkness gave the fugitives a chance to get home unnoticed.

It is not recorded if this is really the cause of Fr. Hughson's conversion to the Church, but it may have had something to do with it.

\* \* \*

Congratulations are being extended to Rt. Rev. and Mrs. William G. McDowell on the birth of their first daughter, Mary Meade. Little Mary has six older brothers.

\* \* \*

The casualty list among the Alabama clergy has been heavy this

summer. Rev. W. B. Lee of Auburn underwent a serious operation in June and has been away from his work ever since. Dr. G. W. Ribble has been resting under doctor's

orders all summer, successfully staying off an even more serious operation. Dr. Edmonds Bennett, retired, of Mobile, fell and broke his arm and sustained severe bruises. The

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Daily: 7:15, 12 and 3.

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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.

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Daily: 12:30, except Saturday.

Holy Days and Thursday. Holy Communion, 11:45.

### Grace and St. Peter's Church Baltimore, Md.

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The Rev. Robert S. Chalmers

The Rev. Harold F. Hohly

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Weekdays:—8:00 A. M.

### Gethsemane, Minneapolis

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Sundays: 7, 8, 9:30, 11:00 and 7:45.

Wed., Thurs., Fri. and Holy Days.

### St. Mark's, Milwaukee

Rev. E. Reginald Williams

Hackett Ave. and Bellevue Place

Sundays: 8, 9:30 and 11.

Gamma Kappa Delta: 6 P. M.

Holy Days: 10 A. M.

### 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.

### Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.

Sunday: 8, 11 and 4.

Daily: 8, 11 and 4.

### Grace Church, Chicago

(St. Luke's Hospital Chapel)

Rev. Robert Holmes

1450 Indiana Ave.

Sundays: 8, 11:00 and 7:45.

(Summer Evensong, 3:30).

### 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

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Holy Days: Holy Communion, 10 A. M.

### Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.

Rev. Julian D. Hamlin

Summer Schedule

Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:00 P. M.

Week-days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

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Rev. P. N. McDonald of the Ascension, Montgomery, climbed a fig tree with disastrous results. A limb broke and he received a severe compound fracture of the shoulder. Outside of this, the Alabama clergy seem to be doing nicely.

\* \* \*

St. Paul's Church, Augusta, Ga., of which the Rev. John A. Wright has been accepted to the rectorship, is one of the most important of the larger parishes in Georgia. It was organized by the Society for the Propagation of the Gospel in 1750. The building has been destroyed several times, the last time being in 1916. Since then a handsome church and parish house have been erected. The church is surrounded by the old cemetery dating from colonial times.

\* \* \*

Announcement has been made of the election of the Rev. Otis G. Jackson, assistant at St. Paul's church, Chicago, for the past three years, to be rector of St. Mark's church, Cincinnati, and his acceptance. He will assume his new duties early in October.

\* \* \*

A living churchwoman was honored in an unusual way when the "Little Chapel of St. Anne," at St. Elizabeth's, Glencoe, Illinois, was dedicated by the Rev. Richard C. Talbot, Jr., rector. The chapel has been created in honor of Mrs. Anne Tapper and named after her.

For nearly forty years, Mrs. Tapper has been a leading worker at the Glencoe parish. She has been sacristan, choir director and acolyte mother, and still continues an active parishioner.

\* \* \*

Some of the Church girls in the University of California have been giving three nights a week to teach English to little Chinese children connected with our True Sunshine Mission, in Oakland.

\* \* \*

The summer conferences held at Evergreen, Colorado, on the Episcopal Church conference grounds, are bringing to the heart of the mountain parks a distinguished body of American Church dignitaries and educators as well as visitors from all over the United States. The conference grounds, usually open during the summer months only, will this year remain open until the first of October, and will serve as a meeting and camp center for many of the members of General Convention who desire to pass some of their time at this delightful and picturesque spot. Already several of the bishops have expressed a desire to camp out in the

Rocky Mountains, and they will satisfy this taste for adventuring in the life of the open in several square miles of mountain grounds owned by the Church.

\* \* \*

Less than two years ago Archdeacon Junker of South Dakota held a service for a few old Church friends in the South Dakota town of Gary. Within a few months four people were presented for confirmation. Since then, the Archdeacon after careful preparation has presented two classes and St. Barnabas' Mission has been organized with sixty-five new communicants,

most of whom knew nothing of the Episcopal Church two years ago. This is, moreover, the third congregation of about the same size that has come into the Church in the Archdeacon's area in the northern part of the state, the other two being at Henry and Naples.

\* \* \*

Some one looked up the home conditions of all the sailors who got into trouble of one kind or another while they were members of the crew of one of the battleships, and found that in 92 per cent of the cases there had been a divorce or a step-parent in the home.

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