

The Witness

VOL. VI. NO. 37

CHICAGO, ILLINOIS, MAY 6, 1922

\$1.50 A YEAR

Program Announced for Social Service Conference

Little New England Town is Chosen as the Place For Second National Conference

The arrangements for the second National Conference of the Social Service Workers of the Episcopal Church meeting from June 19th to 22nd, have made such headway that at last they can be announced.

The little town of Wickford, about twenty miles away from Providence, R. I., on Narragansett Bay, has been chosen as the place. The Rt. Rev. William T. Manning, Bishop of New York, will act as chaplain and the Corporate Communion will be held in this historic church. The quiet beauty of the New England country will be at its perfection and will make a beautiful setting for the conference.

The first regular meeting will be held in the Town Hall at 8 o'clock. Bishop Gailor, Bishop Perry, and Mr. Robert W. Kelso, president of the National Conference of Social Work, will give a word of greeting. After the election of officers for the ensuing year the paper of the evening will be a report from a committee on Minimum Standards for Church Institutions, which was appointed at the National Conference last year. This report will be presented by the Very Rev. Elliot White, chairman.

The program in detail, with the names of the speakers as far as possible, will be as follows:

TUESDAY, June 20, 10:00 A. M.

1. What is the Plus that the Church has to Add to Secular Social Service? Mrs. John M. Glenn.

2. Rural Work:

- In Practical Operation. Rev. F. D. Goodwin.
- How can we Co-operate with the Government, the Grange, etc., in the Local Community?
- What must we do to develop the Rural Work? Rev. C. W. Whitmore.

AFTERNOON—Round Table Conference for any groups which desire them. No stated program.

8 P. M.—Preparation for Corporate Communion, Rt. Rev. William T. Manning, Bishop of New York, Chaplain.

WEDNESDAY, June 21, 7:30 A. M.—Corporate Communion, Bishop Manning, celebrant.

10:00 A. M.—The Policy and Program as Presented by the Department, introduced by the Executive Secretary.

a. How is it working? Miss Anne

Novel Services Are Held In Brooklyn Churches

Prominent Speakers Present Facts Which Are Spread by Members of Congregation

During the Sundays in Lent the American Board of Applied Christianity, formerly the Seabury Society of New York, co-operated with the Men's Guilds of the Church of the Messiah and the Church of the Nativity, Brooklyn, in a plan never before tried in an American Church. Evening Prayer was said in shortened form in both churches, and then followed two lay speakers. The first speaker told in each case striking stories of achievement by the Church. The aim was to show by indisputable facts something which the world owed the Church.

Topics included "The Church and Education," "What Churches of New York Do for Unprivileged New York," "The Churches and a Warless World," with proof that Churches had much to do with the calling of the Washington Conference; and "America's Contribution to World Christianity." Facts were given in tabloid form so people could take notes and could remember the data; facts which worshippers in Church pews rarely have opportunity to obtain.

The second speaker inquired of people in the pews whether they really had on writing pad or in mind some of the facts just told to them. Seeing to it that most pews had such facts, a request was given to stand. The standing meant a pledge to tell at least one fact to one person during the ensuing week and return the next Sunday and report having done so.

Not one drawback appeared. Nobody criticized it. None said they had not time to take up the work. The expense was no more than cost of a circular—that is, there was no expense. The gains were:

1. One hundred and sixty persons entered upon the work and carried it through. They enjoyed it. God blessed them because they did something, as He does not bless those who just stand 'round.

2. The speakers got their messages to far more people. It was the best possible advertising.

3. In each case the first speaker was a distinguished citizen of New York; a former Ambassador to Germany, a former candidate for President of the United States, an Associate Superintendent of New York public schools; the head of the Public Welfare Department of New York. Bringing them in touch with workers, and workers in touch with them.

4. Foundations laid in both Churches for a Personal Development Department.

TO OUR READERS

On another page in this issue we present to our readers the names of those Churchmen who have agreed to serve as our Board of Directors. These busy men have consented to give their time in order that your paper may better fulfill its function. We now solicit the cooperation of Witness readers, both in constructive criticism and in active promotion, to the end that the usefulness of the paper may be greatly extended.

T. Vernon, Rev. Charles K. Gilbert, Rev. C. Rankin Barnes.

b. What of the future? Rev. Robert P. Kreidler.

3:00 P. M.—What Contribution Has the Church to Make to the Problems Modern Industry Presents? (Speakers to be announced.)

8:00 P. M.—A Model Discussion Group, led by T. H. P. Sailer, Ph.D.

THURSDAY, June 22, 10:00 A. M.—How Can We Co-ordinate the Various Social Service Activities of Church Organizations with One Another and with Secular Agencies?

A report from a committee made up of representatives from all the national Church societies.

Bishop Perry Guest of Men's Club

Bishop and Mrs. Perry were the guests of honor at the banquet of the Men's Club of St. Luke's, Pawtucket, last week. The Bishop in his address spoke highly of the work being done at St. Luke's, speaking of it as an example of the true Church Militant. The club which entertained was organized last October and already has fifty active members.

Mr. Gateson Called to Pro-Cathedral

Rev. D. Wilmot Gateson of Williamsport, Pa., has been called officially to be rector and Dean of the Pro-Cathedral in South Bethlehem. Mr. Gateson has made no comment on the call.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Anniversary of Brooklyn's Oldest Church

Saint Ann's Church, Brooklyn Heights, observed its One Hundred and Thirty-fifth Anniversary on Sunday, April 23rd. In the morning the Rector, the Rev. G. Ashton Oldham, preached an historical sermon on the text, Galatians 4:26, "The Mother of us All," pointing out that Saint Ann's Church has long been familiarly known as "The Mother Church of Brooklyn," partly because for forty years it was the only Episcopal Church, and also because most of the other churches of Brooklyn owe their inception in some degree to Saint Ann's fostering care. He pointed out in addition that Saint Ann's was noted from the very beginning for its Sunday schools. In the early part of the 19th Century it had a flourishing school, a Children's Church, and specially built and equipped buildings for the training of the young. It was able to enlist its most capable and eminent parishioners in this work, notable among whom in later years was the late Mayor of New York and President of Columbia University, the Hon. Seth Low, who served as Superintendent of the School for many years. It was one of the founders of the Brooklyn Sunday School Union and the Brooklyn City Mission Society. Saint Ann's was a pioneer in the Free Church Movement, its seats being made absolutely free as early as 1878. It has been consistently interested in the missionary work of the Church. The Rector also pointed out that while Saint Ann's is old in years its spirit is still young, as evidenced by its present vigor and adaptability to changed and difficult conditions. In the last five years the communicant list has grown from 366 to about 1100. The entire plant is in operation practically every day and night of the week. During its history it has had 16 rectors, three of whom were elected to the Episcopate.

In the evening there was Festival Even-song, after which the congregation adjourned to the Parish House for an informal social hour where addresses were made by Col. Edward Barr, who gave many reminiscences of old Saint Ann's, and by the Hon. William Cox Redfield, who spoke on the significance of Saint Ann's long history and its challenge to those of the present day. Many former parishioners were present on this occasion and scores of letters of felicitation were received from the clergy of the diocese and former friends and members of the parish.

College Presidents Discuss Problems

An important conference of the leaders of all five of the Church Colleges, Sewanee, St. Stephens, Trinity, Hobart and Kenyon, was held Friday, April 28th, in the office of the Presiding Bishop and Council, 281 Fourth Avenue, New York City. The Conference was called by the Rev. W. E. Gardner, of the Department of Religious Education, at the request of the Right Reverend Charles H. Brent, Bishop of Western New York and Chancellor of Hobart College, in order that the colleges might consider the possibilities of

permanent relationship for mutual understanding and support. All five presidents of the colleges named accepted the invitation and were present. They are: Rt. Rev. A. W. Knight, University of the South, Sewanee, Tenn.; Rev. B. L. Bell, St. Stephens, Annandale, N. Y.; Rev. R. B. Ogilby, Trinity, Hartford, Conn.; Rev. Murray Bartlett, Hobart, Geneva, N. Y.; Rev. W. F. Pierce, Kenyon, Gambier, Ohio.

Dr. McComb Addresses Groups in Cincinnati

The Rev. Dr. Samuel McComb of Emmanuel Church, Boston, addressed conferences at the Church of the Advent, Walnut Hills, Cincinnati, on May 3rd. In the afternoon he spoke on Spiritual Healing and in the evening on Religion and Health.

Summer Sessions at Sewanee

The summer term of the University of the South, which opens June 15th and runs to August 24th, offers a varied assortment of courses. Classes will be offered in Biology, Chemistry, English, French, German, Spanish, Greek, Mathematics, Philosophy, Physics, and Christian Application of Sociological Principles, Ecclesiastical History, English Bible, Religious Pedagogy, and History and Use of the Book of Common Prayer.

The regular University courses are designed for those students who desire to complete their degree work in less than the usual four years required, and for entering students who wish to get somewhat ahead in their college work by taking a summer course; and for teachers who wish to complete degree courses.

The courses in the Bible, the Prayer Book, Ecclesiastical History, Christian Evidence, Applied Sociology, and Religious Pedagogy are offered for the special benefit of social service and religious workers and teachers, but are available to candidates for degrees also. These courses are offered in connection with the regular sessions of the summer training school for workers which meets at Sewanee annually.

The satisfactory completion of the work of the summer term entitles the student to a full year's credit in two subjects, no more classes being permitted except in special cases.

Two Hundred and Twenty-fifth Anniversary of Trinity

Invitations are out for the celebration of the 225th anniversary of the granting by King William the Third of the Charter of Incorporation to Trinity Parish, New York. The anniversary is to be celebrated by a public service at four o'clock tomorrow.

Lenten Attendance Campaign Is Successful

The Church Attendance Campaign, conducted during Lent in Emmanuel Church, Norwich, N. Y., by the members of the Brotherhood Chapter, was most successful. The goal of 200 for the evening service was passed several times and the attendance at all services was greatly increased.

An average of 40 persons were present at the 8:00 a. m. service on the Sundays in Lent, while the total for all Sunday services increased from 423 on the first Sunday to 761 on Palm Sunday. The Easter services were better attended than ever before, 227 persons receiving the Holy Communion at the early hours, and the total of Easter communions being by far the largest in the history of the parish.

Large Confirmation Class at Norwich

On Wednesday, April 12th, in Emmanuel Church, Norwich, N. Y., Bishop Fiske confirmed a class of 56 and received two, making a total of 58. Of these 23 were young people and 35 adults, there being 16 men and 19 women. Almost one-third of the class were baptized in other religious bodies, the largest number being from the Roman Catholic Church. Counting the 80 persons presented for confirmation during 1921 by the rector, the Rev. Frank Dean Gifford, a total of 138 have been added to the communicant list during the present rectorship of 16 months' duration. Emmanuel Church has now over 600 communicants.

During 1921 of the 58 baptisms in Emmanuel Church 23 were adults. During the first four months of 1922, ten men, nine women and eleven children have been baptized. It is rather unusual to have the adult baptisms outnumber the children so largely.

Gifts to Trinity Church, El Dorado, Kansas

On Easter Day immediately preceding the Celebration of Holy Communion at 7:00 a. m. the following gifts were blessed and set apart for the services of the Church: A pair of brass candlesticks (Eucharistic Lights) given by the Rev. A. W. Pannell, Priest-in-Charge; a "Missal Desk" for the Altar, given by Mrs. S. R. Clifford; a very handsome Bible for the Lectern, given by the Girls' Friendly Society.

The Guild also supplied the Church with 48 new kneelers for the pews.

Girls' Friendly Meets in Rochester

The Thirteenth Annual Meeting of the Western New York Girls' Friendly Society met at St. Luke's Parish, Rochester, on Tuesday and Wednesday of this week. The sermon on Tuesday evening was preached by the Rev. J. N. Barton of Grace Church, Buffalo.

Englishman Conducts Healing Mission in Florida

Pensacola has been indeed blessed in the services of the Healing Mission held at Christ Church, Pensacola, Fla., of which the Rev. Hendree Harrison is rector, the missionary, Henry Blandford, having made many cures, both of the body and the spirit.

Christ Church is the largest of the four Episcopal churches of this parish, with a seating capacity close to one thousand, but each night the crowds were so great that it was necessary to supplement the pews

with chairs placed in the aisles of the church.

Mr. Blandford was born in London, England, and his first healing was when as a boy of twelve he cured a small playmate through the laying on of hands. Since that time his power, through Christ, has grown, and not only are many physical cures made by him but the power of his message touches and transforms the lives of thousands.

The mission conducted by Mr. Blandford at Christ Church extended over a period of more than ten days and still the people here have refused to let him go. He has held services at St. John's Church, on the naval reservation, at St. Cyprian's, the colored church in this parish, and will hold another service at St. Katherine's church on Friday evening, and still the people are begging him to remain to give them the comfort of his presence and his message.

Protestant Ministers Assist Rector

The Right Rev. R. L. Harris D.D., Bishop of Marquette, visited Sault Ste. Marie on Palm Sunday and confirmed a large class. The rector was instrumental in securing the issue of an appeal to the Christian people of the city to observe Holy Week and Good Friday. As a result large numbers came to all the services. On Good Friday the church was filled one and a half times during the Three Hours Devotion, at which with the permission of the Bishop the rector was assisted by three of the other clergy of the city. In the evening the choir rendered Dubois' "Last Seven Words" and every seat in the building was taken. The largest congregations in years attended the Easter services and there were more communions made. The offerings on Easter amounted to over \$1,150.

Memorial Gifts to New Jersey Church

The Church of the Transfiguration, Woodcliff on Hudson, N. J., received on Easter Day a memorial Paten, Chalice, two cruets, and a communion spoon. They are the gift of Mrs. C. F. Sparling in memory of her grandson, Chester F. Sparling, the third. On Palm Sunday, an Oak Lectern and a Lecture Bible were given by Mrs. Mark Broadway in memory of her husband, Joseph Broadway. An Altar Rail in memory of Augustus Magai, the first clerk of the Church, will be installed and dedicated the 2nd Sunday after Easter.

Diocese of Harrisburg Says Goodby to Mr. Cady

On Tuesday evening, April 16th, representative citizens of Tyrone met in the High School auditorium to voice their regret over the departure from the community of the Rev. Frank T. Cady, Rector of Trinity Church.

The center block of the auditorium was filled with Boy Scouts, and a row of Girl Scouts. Musical selections were rendered by the Tyrone High School Band-Orchestra. The master of ceremonies was W. H. Scullin, president of the Scout Council, who introduced the speakers of the evening.

Thomas H. Mather gave an account of the organization and development of the

Tyrone Public Health Association, which he attributed wholly to the Rev. Mr. Cady.

R. A. Zentmyer, representing the Chamber of Commerce, of which Mr. Cady was a member, spoke of the excellent work done by the clergyman in the civic field.

Superintendent Eisenhart, of the Tyrone Public Schools, alluded to the Rev. Mr. Cady's services in teaching in the schools during the war, when it was absolutely impossible to secure teachers.

The Rev. Mr. Cady, very briefly and fittingly, acknowledged the honors tendered him. It is not often that a citizen leaves a community, and is given such a testimonial of his worth, as was thus accorded to the Rev. Frank T. Cady.

Three Beautiful Windows are Unveiled

Three beautiful stained glass windows of English glass, were unveiled at the Church of the Advent, Walnut Hills, at Easter time. This parish under the leadership of the Rev. George C. Dunlap, D.D., has laid special emphasis upon the Healing Ministry, Social Service, Religious Education, so the subjects of the windows are: Christ the Healer, Christ the Carpenter, Christ the Teacher. The windows were given by Mrs. Stephen Chase in memory of Mrs. Christian, Mrs. Richard Sullivan in memory of her daughter and Mrs. James Gilmore.

Remarkable Easter at Central Falls

St. George's, Central Falls, R. I., had the most remarkable Easter in its fifty years' history. The Rector, Rev. Willis B. Hawk, unassisted had three celebrations of the Holy Communion; 580 persons made their Easter Communion on Easter Day—this is an accurate wafer count. The special Easter Offering, which does not include the offering in the regular weekly envelopes, amounted to \$4,768.24. This offering completes the Parish quota for the New Church

Building Fund. The children of the Church School gave for their Mite Box Offering for Missions \$301.50. These offerings are most wonderful inasmuch as almost every family in the Parish is seriously affected by the strike situation. The Parish has made a most remarkable record. Within three years the Parish has paid off a mortgage of \$1,450.00 and has added to the Building Fund for a New Church \$35,000.00. There is now in the banks to the credit of the New Church Building Fund \$41,152.67.

Bishop Tuttle Confirms in Chicago.

The Presiding Bishop, Rt. Rev. Daniel S. Tuttle, D.D., administered confirmation in the Church of Our Saviour, Chicago, on April 26th. The Rector of the Church, Rev. Frederick L. Gratiot, is to accompany Bishop Tuttle to the general convention as his chaplain.

TWO GOOD BOOKS

BISHOP JOHNSON'S

The Personal Christ

FIFTY CENTS

and

Historical Development of the Church

THIRTY-FIVE CENTS

The Witness Publishing Co.

CHICAGO

Vacancies in Church Work

The Commission on Registration and Reference of Church Workers is under the Presiding Bishop and Council and seeks the registration of both workers and places to be filled.

Since it was organized two years ago, the work of the Commission in placing workers has increased nearly ten-fold.

Among the most pressing needs are:

Clergy for the Western Field, parish and mission.
Vacancies in the East for Summer locum tenens.
Experienced institutional and City Mission Workers.

The service of the Commission covers both clerical and lay workers and vacancies. In addition to clergy needs, there are those for deaconesses, nurses, parish visitors, lay readers, directors of religious education, teachers, housemothers, matrons, etc.

The Commission keeps on file a list of workers and vacancies and is prepared to give workers and those seeking workers prompt and efficient service. There is no fee connected with this work.

Commission on Registration and Reference

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THE MASCULINE INGREDIENT

Bishop Johnson

I have just come from a Church meeting. There were eight or ten business men. These men stood high in their community which is not a large one.

Nearly all of them were confirmed members of the Church. They were all men scrupulously honest, unusually intelligent, good fathers and good husbands.

These men, as is usually the case with members of this Church, were upstanding men in the community where they lived.

They stood for public improvements, were generous contributors to any movement for the uplift of the young. They were absolutely without cant. They abhorred any mechanical conception of religion in which they would be mere puppets. They were leaders in business, efficient in public works, standing for the very best in American politics. But one thing was lacking as one studied and admired them.

They lacked definite religious convictions. They had no spiritual enthusiasms. They made no personal sacrifices in exerting a spiritual influence.

And that one thing, which transforms a man into a spiritual force for righteousness, and which that particular community sorely needed they could not or did not supply.

* * *

My mind travels to another scene in which a judge is reported to have said in a juvenile court: "There seems to be a wave of juvenile crime passing over America today, and the culprits seem to lack any appreciation of the seriousness of their offenses." Expressed in another way, there is scarce a community in America today, where, when the time comes for young boys to form their associates, parents are not seriously concerned as to the influences which shall surround these boys.

And this apprehension is felt equally in small towns or large cities. Those who can afford it, look for a private school in which their boys can escape the temptations of the gang. It is a mooted question whether it is safer to bring boys up in the rough atmosphere of the streets or in the

artificial atmosphere of the ordinary private school. Shall I run the risk of having my boy grow up tough or snobbish? And yet the communities in which these boys grow up are places where boys ape men, and try to be like the men that they know.

And who are the men that they imitate? Those who appeal to the boy's weakness. The man who is democratic, coarse and hearty exerts an influence over youth that good clothes, good manners, and good habits do not exert unless they make a distinct effort to do so. It requires a considerable effort for the man to learn good manners, good habits and good morals.

But when he has learned these marks of the Christian gentleman, it requires far more effort for him to carry his influence into the realm of boyhood. He can do it as no other man can, but he cannot do it unless he makes a distinct effort to do it, for the boy has not yet arrived at the point where these things appeal to him.

* * *

In other words, we have a condition in Christian America which is rather appalling.

The American man is not a force in stimulating young boys to imitate him, because his spiritual convictions are passive rather than active; he is not thinking in terms of spiritual influence; he esteems the message of the gospel but he is not a force in making it felt among the young. He will work hard to leave money for his children to spend, but he will not press hard to give a spiritual inheritance to the young.

On the other hand evil men are always a force—just as diphtheria is an epidemic which spreads easily; while anti-toxin is the result of much labor and great effort.

We need an anti-toxin to the moral and spiritual epidemics that are raging in America today among the young. And what should that anti-toxin be? I know of no other successful resistant than an aggressive spiritual force which may be exerted by Christian men.

We rather expect that the clergy and the mothers should look after the morals of the young, and they do so as far as they can. But no man has an alibi in doing his share to raise American boys in high ideals.

Men can raise cattle and hogs; they can erect buildings and railways; they can form lodges and clubs; but they are not exerting the moral and spiritual force upon youth that is so urgently needed.

* * *

The problem begins when the boy is about twelve years of age.

He is under women at school and in Sunday school; he is under his mother at home and he is under the gang influence on the street. Where does the man come in at that time when a man is needed to mould the growing boy?

Is the father vitally interested in his son's spiritual development? Is the good man as concerned with the growing boys in his community as he is in the shade trees or the paving?

Is the rector aided by strong men, who being strong themselves are capable of imparting just the tone to education which the adolescent youth requires?

It is all right to be a success in your

business or profession, but that very success should establish a sense of gratitude to God so you will be anxious to pass on what has been received as a contributing force in the spiritual development of the rising youth.

It is all right to enjoy the perquisites of one's own success, but there is one thing lacking when we feel no gratitude for what we have received and no responsibility to pass on our influence.

* * *

The Church is a mixture and it is only when the mixture is right that the influence is effective.

We need the scholarly, cultivated rector who is the prophet, priest and pastor.

We need the conscientious, consecrated devotion of holy women. We need the bright enthusiasm of children.

We need also the strong practical influence of successful men. If the mixture fails to move the car, it is because the last ingredient is lacking or is not present in sufficient quantity.

The religious man is too apt to be an unbalanced character, who functions in the ecclesiastical field because it is unoccupied. And then when someone whom red-blooded men do not particularly respect, takes hold to contribute whatever there is of the masculine ingredient, your strong man turns petulantly away and says, "If that is masculine religion, I want none of it."

He is too self centered to see that his very attitude is fatal to the growing boy, and that his excuse does not relieve him from responsibility, but rather increases it. What business has he to turn away from just that responsibility? Who has excused him from the draft?

Who has countersigned his alibi? The Church is a volunteer army except as the Lord drafts men through their own consciences.

Is it a sufficient sop to one's conscience to reply to God, "This weakling is serving Thee in the Church. I am therefore exempt and will leave the future of American boys to a diluted masculine influence?" There is no alibi for any Christian man by which he has any right to enjoy the blessings of God's bounty and then exempt himself from the responsibility of doing that which God lays at his gate.

I believe Christian influence is suffering more today from holding back of the masculine ingredient as a spiritual force than from any other cause.

The Church has men. She has a right to look to them as spiritual forces.

Nor is it an adequate excuse to say that you are doing this through a lodge or club. The lodge and the club have their use, but the Lord God established the Church to be the instrument through which moral and spiritual forces should be exerted.

Who are you that substitutes something which you declare to be just as good when God has bidden you to do this one thing? Would you really dare to make this excuse, face to face with your Judge, that you had no confidence in the instrument which He had established and had substituted something else; especially when the chief trouble with God's instrument is the withdrawal of your own force from its energy?

Cheerful Confidences

By George Parkin Atwater, D.D.

PRACTICAL PASTORAL CARE

During the past few years there had been an enormous shift of population in America. Many families have found new homes. Nearly every parish has sojourners from other parishes. I once called the roll of states at a meeting of a large organization and found that half the states of the Union were represented by one or more individuals who called a particular state his home.

This has brought about an interchange of ideas that has enriched the parish life. Nearly every parish in our land has some methods, peculiar to the parish, that would be of immense value to others, were they made known.

Nearly every rector has developed some methods of parish work. If it were possible to gather all the ideas and methods of all rectors, we should have a "compendium" of pastoral care that would assist the entire Church.

Such ideas occasionally drift into the Church papers, but they are fugitive.

I should be glad to have clergymen or laymen send to me a statement of any useful method. If possible I shall make known such methods to all readers of the Witness, in this column, if necessary. Perhaps the Editor would give the space necessary to print the methods, if their volume tends to overcrowd this space.

Here are a few examples of what I mean.

An English lad taught us to make Palm Crosses out of one long strip of a palm branch. It can be folded in such a way as to make a durable cross, without any other aid than proper folding. We give these crosses to our people on Palm Sunday, and I see them in many a home. Would you like to know how it is done?

On Easter we gave to each of our small children a package of seeds. They were asked to make a garden and to bring the flowers to the Church to be placed on the altar.

The names of the boys who serve at the altar on any Sunday are printed in large type and placed at the entrance of the Church under the heading, "The Servers at the Altar Today Are." This is intended to encourage them to regularity and faithfulness.

The page number of the Prayer Book on which the Collect Epistle and Gospel are to be found appears on our "Hymn Board." The people are instructed to look there if they are unable to find the place otherwise.

After each service I give to every stranger at the Church a manual of information about the Church, which has general and local information and instruction.

These are but a few suggestions of the type of methods developed in parishes. You have your own. May not the Church have the benefit of them?

Canon Talbot Visits Chicago

Canon Talbot of the Cathedral at Washington, D. C., gave an illustrated lecture on the "Spirit of Gothic" last Tuesday evening at the home of Mrs. Frederick D. Countiss, Chicago.

"Woodbine Willie" Takes a Living

"Woodbine Willie," otherwise the Rev. G. A. Studdart Kennedy, M.A., well known as a preacher and writer in England, has been nominated by the Archbishop of Canterbury to the rectory of St. Edmond's, London. His first bid for fame was as a chaplain to the forces during the war. On his return from France, however, he was very outspoken in his pacifism and his denunciation of the economic and imperialistic causes of war.

Former Attorney General to Address Hobart Students

The Hon. George W. Wickersham, formerly Attorney General of the United States, will deliver the address to the graduating class at the celebration of the Centennial of Hobart College, to be held June ninth to thirteenth. Mr. Wickersham's address will be delivered June twelfth.

Mr. Wickersham, who is a trustee of the University of Pennsylvania, will also be a delegate of the University to Hobart Centennial.

Can He Depend Upon Us?

By V. C. Bonnländer

After our Saviour's work was done on this earth He returned to His Father's home. As He was entering the gate of Heavenly Jerusalem the angel who kept watch there questioned Him, as he must needs question every one who desired to enter.

"What didst Thou accomplish during the thirty-three years since Thou didst leave Thy Kingly throne?" he asked.

"I went to earth to gather the souls of men into my kingdom."

"Ah, then multitudes of souls must have been brought into thy kingdom for all thy pains and labor. Pray, tell me what is the number of the great host?"

"One hundred and twenty men and women," replied the Lord. (Acts i, 15.)

"What!" exclaimed the angel. "So many years of effort and only these few! Can thy great kingdom be built on this handful of followers!"

"Yes," came the answer, "because I can depend upon them."

An increasing number of parishes through their Vestries, Parish Organizations, and Interested Individuals are sending ten of their leaders, women as well as men, as delegates to the diocesan, provincial and national ten day summer conferences of the Church. On the average each parish will contain two or three people who will find what they need at the

Conference for Church Work

A National Conference

Wellesley College, Wellesley, Massachusetts
June 26 - July 6, 1922

Through the courtesy of the President and Authorities, we are again to occupy the buildings of Wellesley College. The entire cost of the ten days, including board, room and registration fee, is \$35. 00.

Last summer 500 Church people, representing 46 dioceses, attended this Conference as registered members. In view of the increasing number who wish to come, the decision as to admittance this summer will be made on the basis of previous parish or diocesan experience rather than on a basis of age or sex, provided that the registration fee of five dollars is sent BEFORE THE TENTH OF MAY to

Miss M. De C. Ward, 415 Beacon St., Boston

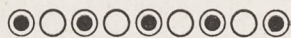
An Announcement

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IT IS THE FUNCTION of this Board to advise in the management of the paper and to direct its policies. A report is to be submitted to each member quarterly by the Managing Editor; meetings are to be held whenever possible (certainly at the General Convention); and the Editors will endeavor at all times to keep in close touch with this representative group of Churchmen, so that The Witness may continue to serve the whole Church as a non-controversial, devotional and instructive newspaper for the people.

Present Day Personalities

By A. Manby Lloyd

A Famous Pamphleteer

To some he is only known as M. A. Oxon. To those who "know" he is the Rev. W. Lowndes, sometime priest in the diocese of Nassau. He first became famous—or notorious, according to your point of view—by the issue of a pamphlet called "The Twilight of the Establishment." As a result, he is, perhaps, (with the possible exception of Conrad Noel) the best-abused priest in the Church of England. Yet Conrad Noel and William Lowndes are in many ways as far apart as the two poles. They agree in this—that religion as by law established is a horrible travesty of the "Faith once delivered to the Saints," and that any person (be he Bishop, Priest or Layman) who is anxious to bolster up such a travesty of religion, is a person with whom they no longer wish to associate.

As 30,000 of the clergy have decided to "cut" Fr. Lowndes, I made it my business to see him and have just spent two delightful days at Oxford, where he is in retirement, but not inactive or depressed, as many people will find out some day—to their cost. And people in high places, too, for M. A. Oxon does not worry about the smaller fry. Let no one picture a fanatic or a Bolshevik, or a man of small mental calibre—quite the reverse.

A slight humble figure, dressed in ordinary clerical attire, he would easily pass for an ordinary quiet peace-loving parish priest. The gist of our conversation was simply this—that Liddon was the last of the line to see the trend of Modernism, that Lux Mundi practically killed him; that Gore is leading Anglo-Catholics down the slippery slope which can only end in the destruction of Anglo or any other Catholicism.

Bishop Gore has recently said that the early chapters of Genesis are myth. Mr. Lowndes is prepared to challenge this, and his next book will attempt to prove by way of Bergson and Creative Evolution, plus Professor Sayce and Babylonian records, an entirely new thesis.

I have M. A. Oxon's permission to give your readers an outline of this thesis, but it must be reserved for a later date.

The Rev. Clarence May

Mr. May is one of the most able of our younger clergy, and is on the staff of St. Paul's, Covent Garden. This ugly 18th Century Church is in the midst of the flower and fruit market and has Fr. Ad-derly for its present vicar. A memorial to Dr. Arne, the famous musician who was baptised and buried there has just been unveiled.

I made a special journey to report Mr. May's mid-day address in Holy Week, which was preceded by a low Mass. Having removed his chasuble, Mr. May, who usually has a "stunt" series, the latest books, or the latest plays, chose for his subject the events of Monday in Holy week. He recalled how Our Lord wept (yesterday) over Jerusalem. How often the empires of this world know not the things that belong to their peace, trusting to armies and submarines rather than to

truth, justice and brotherhood. Today (Monday) He sets out from the simple refreshing atmosphere of a happy home, to Jerusalem again and on the way a strange thing happens. It is difficult to interpret and many critics would like to cut it out. (Then followed the narrative of the barren fig-tree). Some have said this curing of the fig tree was simply a display of bad temper, unworthy of the Lord of Glory and the Man of Sorrows, but we must give up trying to explain things by merely explaining them away. It was plain enough—Our Lord seized the occasion of conveying a lesson of deep mystical meaning. There was the fig tree with every prospect of fruit, but it was simply encumbering the ground, and Our Lord's life was a protest against outward sham, against the semblance of respectability. The greatest enemies of the Cross are those who make a fair outward show, but inwardly produce no fruit. We must "abide on the Vine" if we would bring forth fruit. (Then followed an exhortation to do good and spend our lives in a right way, to translate creed into conduct; and though we have much to reproach ourselves with to remember there is some force in Longfellow's "something attempted, something done.")

So far the sermon was quite ordinary, though well delivered, and obviously free from cant. Good solid ethics for a middle-class audience of busy men and women, glad to get a few moments escape from desk and typewriter; glad to escape from Mrs. Asquith's self-revelations in the Evening Standard, or the Armstrong poisoning mystery.

But we were expecting something more from Clarence May; some gossip from the Green Room, or some insight into the modern crazes. He had not even quoted Chesterton or Bernard Shaw, and people began to fidget. Surely there would be some reference to M. Coue, for every one in London is humming the phrase

"Every day, in every way
I am getting better and better."

* * *

Mr. May did not disappoint us. He brought in psycho-analysis! I knew he would. No modern preacher can get through a sermon (even in Holy Week) without dragging in psycho-analysis. Mr. May did it very cleverly without offending our sus-

ceptibilities. This places him in the front rank of preachers. It was great art. Without noticing the transition we were paying homage to the new psychology—or thought we were. Psycho-analysis tells us there is one instinct and one only to which all our motives can be referred—the sex instinct. But Mr. May had been reading a book by Mr. Somebody (I could not catch the name) of Oxford House, who is out to challenge this. The sex instinct is there, right enough. But there are three instincts, not one instinct. There is the sex instinct for the preservation of sex. There is the self instinct for the preservation of self. And there is the altruistic instinct, which helps us to rise above the sex and the self instincts.

How else could you explain the response to the call to arms in 1914? If we are living on the lower planes we are producing no fruit, but if we are looking to Jesus then we are guided by the third instinct, the "other person" instinct, and this instinct is the instinct of the Cross.

Mr. May, I thank you. But I am glad to know that the New Psychology is already out-of-date.



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PUBLICITY CONFERENCES DURING
MAY AND JUNE

A series of twelve publicity conferences
will be held this year under the auspices
of the national Department of Publicity.
Last year there were three conferences,
one in New York on June 21 and 22, one
in St. Louis on June 28 and 29 and one
in Salt Lake City from September 7 to
10. This year, in order that representa-
tives of the various dioceses and districts
may more conveniently attend, the num-
ber of conferences was increased and will
be held according to the following sched-
ule:

Tuesday, May 23, Richmond—St. Paul's
Parish House.

Wednesday, May 24, Philadelphia, The
Church House.

Friday, May 26, Boston—The Diocesan
House.

Tuesday, May 30, Utica—Grace Church
Parish House.

Wednesday, May 31, Cincinnati—Christ
Church Parish House.

Friday, June 2, Atlanta—Cathedral
Parish House.

Tuesday, June 6, Dallas—Cathedral
Parish House.

Friday, June 9, Denver—St. Mark's
Parish House.

Tuesday, June 13, San Francisco—
Grace Cathedral Chapel.

Friday, June 16, Portland—The Dioce-
san Offices.

Wednesday, June 21, Minneapolis—St.
Mark's Parish House.

Friday, June 23, Chicago—The Dio-
cesan Offices.

The sessions will be at 9 A. M. and 2
P. M., except in Cincinnati, where the
hours will be 11:30 A. M., 2 P. M., and
8 P. M.

The conference will consist of diocesan
representatives appointed by the bishops,
but other persons actively interested in
Church publicity are invited to attend and
participate. At the conference last year
fifty-three dioceses and districts were
represented. It is hoped that this year
every diocese and district will have at
least one representative present.

The purpose of holding these confer-
ences is to afford an opportunity for the
discussion of the practical problems of
Church publicity which the publicity men
in the Field are facing and to discover in
what way local and general headquarters
can be mutually helpful. The conferences
last year proved so successful that in each
conference a resolution was unanimously
adopted urging that similar conferences be
held every year.

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ganized at St. Luke's Church, in the West
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the religious instruction.

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