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## Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

### STUDY IN CHURCH FINANCE, IV

Our Bishops and our Clergy work very hard to upbuild the Church. Our great number of confirmations are an evidence of that fact. But each parish experiences losses by the removal of its members. The rector of a large Church in Chicago wrote me that he lost 1,500 communicants in ten years.

The loss in revenue for the support of the parish and the work of the National Church resulting from this condition is enormous. It would be sufficient, if saved, to bring us very much nearer to the realization of our desires, the payment of the budget and the quota for the nation wide work.

The question is, have we financial resources not yet touched, and if we have such resources, have we any method by which we may utilize them?

To this subject I have given several years of thought and investigation. Ever since we began our forward movement in the national Church, I have been seeking some sound method to establish the parish and the forward movement upon some sure foundation. I have feared that campaigns will lose their force and will exhaust their sources of income. A new idea was slowly forming in my mind. It seized me with such power that it became the subject of my thinking for months. But at first it was so unformed and shadowy that I dared not discuss it, even with my friends. I gave my time, and mind, unreservedly, to the development of a method that would assure the future security of parishes, and at the same time assure their ability to support the work of the national Church.

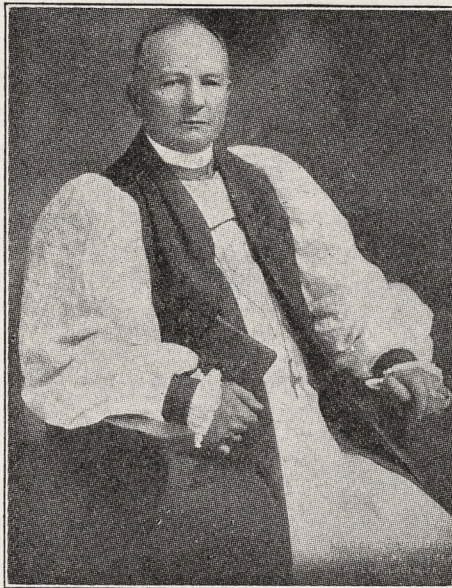
It may enlighten some of my friends, who have not understood my pre-occupation, to say that I was seized by an enthusiasm for the forward movement in the Church, far deeper than any possible enthusiasm for a single goal, in a given time. Whether or not I am mistaken in my purpose to think in terms of years rather than months, or mistaken in the value of the method slowly developing in my mind, only time will tell. But as a clergyman of the Church, I feel bound to do my utmost to follow my conviction that there is a remedy for our difficulties.

Finally the idea became clear enough to embody in a method. The method has these objectives:

*The strengthening of the attachment of people to the Church, the quickening of their sense of responsibility, the increasing of our resources, the diminishing of losses due to removals, the future security of the parish, the education of the people in the art of voluntary giving, and the increase of our ability to support the work of the national Church.*

I submitted the method to several clergymen of wide experience, to bankers, and to men of high responsibility in business affairs. All gave it their approval.

But, of course, the real test was the actual operation of the method in a parish. Without any public announcement, with no appeal, no campaign, I began to enlist the



Rt. Rev. Harry R. Carson, D. D.

people of the parish in support of the method. Only then did I realize that for this parish, at least, it would bring a security without which the parish would be seriously affected by the condition set forth in my first article.

(To be continued)

## Let's Know

By Rev. Frank E. Wilson, S.T.D.

### TRIAL OF A BISHOP

One of my neighbors, a priest of another communion, recently took occasion to level public sneers at the Episcopal Church because some of the clergy were in open defiance of ecclesiastical authority and the Church was unable to do anything about it. "Consider," he said, "the impotence of the Protestant Episcopal Church of America to eject the views of infidelity from her heretical body. Doctors would say that such symptoms reveal a moribund condition."

Of course the answer to this tirade was that the Episcopal Church is a constitutional body which believes in administering its discipline canonically rather than arbitrarily. The trial and conviction of Bishop Brown is a sufficient silencer to such superficial criticism. The methods of the Inquisition may be speedier but we consider it more just and more Christian to proceed by canon law which assures a man a public opportunity for his own defense.

The canons provide for a Court of Bishops consisting of nine bishops, three being elected at each General Convention for a period of nine years. Six constitutes a quorum.

In the case of a bishop teaching doctrine contrary to the doctrine of the Church, a formal "presentment" must be made to the Court in writing by not less than three bishops. This presentment must contain specific references to the particular occasions when the offense was committed, and a copy of it must go to the accused bishop. A Church Advocate is appointed as legal adviser to the Court, who must be a com-

municant and a member of the legal profession.

The Court must convene not less than two months and not more than six months after the presentment has been served on the accused bishop. He, the accused, may have his own counsel according to his own selection so long as the counsel is a communicant of the Church. The trial is conducted according to the principles of the Common Law "as the same is generally administered in the United States."

The decision of the Court shall be by majority vote in writing. In case of conviction the accused may appeal to the Court of Review, which consists of nine other bishops elected in the same way as the original Court. The appeal must be made within sixty days after the trial. If the Court of Review sustains the judgment of the Trial Court, all the findings must be submitted to all the bishops of the Church and sentence must not be imposed until the findings have been approved by at least two-thirds of all the bishops. The Court of Review then pronounces sentence which may be in the form of admonition, suspension, or deposition.

All these requirements were met in the case of Bishop Brown. In February the presentment was made by the Bishops of Vermont, Indianapolis and West Virginia. The Court was convened in Cleveland, Ohio, on May 27 with the Bishop of Maryland as President of the Court. Both parties were represented by counsel. Bishop Brown was present in person to answer to twenty-three specific charges against him. The case proceeded in regular form and on May 31 a unanimous judgment of "guilty" was rendered by the Court.

It now remains to be seen whether Bishop Brown will appeal to the Court of Review. Meantime sentence is withheld. He has announced that he will appeal. If he does, sentence can only be imposed by the Court of Review with the consent of two-thirds of the bishops.

Of course there are cries of persecution. But it is not a matter of persecuting Bishop Brown; it is a matter of protecting the Church. Outside the Church he is at perfect liberty to teach anything he pleases. The Church simply says that he can not teach such things in her name. And when the Church says so, it is not the judgment of one man or a few men. Two-thirds of the bishops speaking in unison may properly be said to represent the mind of the Church. Bishop Brown and the Church will both have received just treatment.

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## The Council's Work

By Alfred Newbery

### "WITHOUT ARTIFICIAL COLORING"

A business firm is reported to have advertised positions for girls who are neat and "without artificial coloring." The phrase can happily be applied to another demand, widespread and insistent among men and women today. It is the demand for information that shall be without artificial coloring. We are surfeited with propaganda and hindered by the widely-felt suspicion of propaganda directed at almost every channel of information. What we read of this or that issue is constantly being charged with an ulterior motive. News of international problems, accounts of industrial conflicts, political news, even the religious column—all are viewed with a certain measure of distrust, a feeling that this particular presentation has been "cooked up" for us, not to inform us but to sway us to this or that position. We are being forced to ask ourselves, concerning an article we may be reading, who the author is, where he comes from, what his background, whether he is pro-labor or pro-capital, for or against the League of Nations. We feel this way because the air is full of accusations of propaganda and we come to distrust our own basis of judgment and wonder if we ourselves are not the next to be pointed at.

An opportunity to throw into one "pool" the prejudices, opinions and bits of information of a number of individuals differing from each other in sympathies and experiences, and out of the mixture to build a conception which has withstood attack from every angle, which has incorporated the best contribution of each individual—such an opportunity would meet a vital need in this time of uncertainty and fearfulness. The discussion group presents it. "Group discussion is offered as a method in which the united will is reached by the interaction of the individual opinions, and through which is wrought something better than any one person brought to the group."

It would seem to be especially the duty of Christians to do group thinking on those problems for which, by profession, Christians have the only real solution. The world awaits the conviction, expressed and lived, of Christians on the difficulties that now beset us in the family, in the community, in the nation and in the world of nations.

Fortunately material is abundant. Material that will serve to start a group thinking is available from many sources. At summer conferences and upon other occasions, courses are given in the conduct of a group discussion. Certain texts are demonstrated. The Christian Way of Life offers an admirable text on international problems and is preparing one on economic questions. The Church League for Industrial Democracy is prepared to offer help to groups meeting to discuss industrial problems. The Social Opportunity of the Churchman is offered by our national Department of Christian Social Service. These are only a few out of the many that might be mentioned. Of spe-

## Our Bishops

Harry Robert Carson, the Bishop of Haiti, was born in Pennsylvania in 1869. He was graduated from the University of the South. His first work was in Louisiana as a general missionary. In 1898 he became a chaplain in the Spanish-American war, and upon his return became rector at Franklin, Louisiana. He went to the Canal Zone in 1912, where he was doing a remarkable work in recognition of which he was elected the Bishop of Haiti last year.

cial interest in this connection are the appendix to Miss Follett's book, *The New State*, and *The Whys and How of Group Discussion*, by Harrison S. Elliott.

To every parish this subject makes its appeal. What are Christians thinking and doing with regard to the questions that loom largest on the present horizon? Will they do anything until they have considered their professions and the conflicting interests of society and have come to a decision regarding them which takes hold, which grows out of the convictions of the individual loyal Churchman and represents the contribution of many minds? How many discussion groups are there in your parish? Why do you not start one or join one? This is not a device to hold the interest of Church people, it is a step toward true democracy, a method whereby Christians may vitally affect the life of the community and the nation.

## Letters from Readers

To the Editor:

May I repeat my request of last year, that you advise your readers of the Church services held at the chapel in the Yellowstone National Park during the park season.

This year we shall have at least one service per Sunday with the exception of the following dates:

July 20: August 10, 17 and 31.

Morning and evening services not taken by ourselves are filled by ministers of Protestant denominations.

Yours very truly,

REV. W. FRIEND DAY,

Missionary for the Upper Yellowstone.

To the Editor:

The Witness is doing fine work and I am hearing good things constantly about it. With my good wishes, I am

Faithfully yours,

ETHELBERT TALBOT,

Presiding Bishop.

FROM A COLLEGE

Dear Friend,

That is not according to Hoyle, as a form of salutation, for I should at least make it clear that I am writing to The Rev. W. B. Spofford, Managing Editor of the Witness—Magazine Extraordinary—but forgive the slip. The fact I wanted

brought out is well brought out—I feel towards you as a friend, one to whom I owe much.

Yes, Indeed, rest assured that our subscription for a bundle will continue at least until the summer months (June probably to September) at which time my congregation gets up en masse and walks away from me. We are getting so that we can not get along without the Witness.

About three minutes of my announcement time is given each week to the mentioning of the articles of special interest, so that all who want copies will realize that fact as they pass the chair where the papers are left for Free Distribution. I had a job selling 7 or 8 in the old way, and now I really get rid of twenty-five a Sunday and find not nearly so much trouble in getting a few people to pay me enough to pay for the papers for one week. Then, with the occasional paper left over, I send to the sick or the isolated—people out in the country who can not drive in in bad weather—thus keeping their interest.

Last week my janitor, a poor student who is trying to work his way thru college, handed me two dollars to pay for Witnesses. Evidently he had been picking up an occasional copy found in a pew and reading it, and he had seen my list of the donors and wrote his name down as one who would give.

The Head Librarian of the college is a member of the congregation, and in a talk that he gave to our mid-week Bible Class on "The Gospel according to Shaw" he quoted from three Witnesses that he had evidently been saving. He said, "I have found more inspiration in this little paper than in any magazine I have read for many a day." Coming from a man who was formerly head librarian of the United States Navy, that means a lot.

I just mention these things because I know how I feel when I am working hard at a job, and someone tells me a bit of encouraging news. You deserve to hear some of the many nice things that doubtless are said about your paper.

Another woman—whose wide reading on social and theological matters is based on years of experience with the Church, said this morning, "The Witness is taking the middle course and making itself to be the best paper for the majority of our Church people." She likes your social outlook.

That is the comforting thing that I like. I studied much sociology when in college, and it always gives me pleasure to read your paper—which, to me, seems to express your social conscience reaching out and getting the right sort of men to write the right sort of articles.

Why I am choosing to write all this to you on Saturday night when I should be getting ready my sermon notes for tomorrow, I don't know—but I am interested in the Witness, and I want you to have it.

Yours most sincerely,

LEROY S. BURROUGHS.

Student Chaplain, University of Iowa.

The Diocese of Colorado has bought a house at 165 Gilpin street, Denver, to be the residence of Bishop Johnson, who has hitherto been living in Colorado Springs.



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## Standards of the Home and the Press

By Bishop Johnson

*A Paper read before the Denver Civic and Commerce Club*

Let us look at the city impersonally—as though it were an ant hill—in which we were not personally involved—about which we had no inveterate prejudices, for which we have no apologies.

In it we find three training camps in which men develop their ultimate character. The quality of these training camps determines the morale of the city.

In every civilized city, there are homes, schools and churches.

The home is the training camp of childhood.

The school is the training camp of youth.

The Church is the training camp of manhood. In each of these training camps, if they are to do their work efficiently, there must be

(1) Standards; (2) Discipline; (3) Morale—Otherwise the result is a perversion of training which will result in the rule of the mob.

The child is dependent upon example, the value of which he is ignorant. He is a creature of affections, imagination, impressions. If the child is to become a decent youth, he needs certain standards in the home; certain discipline exercised by parents; certain morale that he takes from the home into the street.

If the child becomes a Juvenile Delinquent, it is usually because there is a certain adult inefficiency in the home.

The parents, having themselves passed through the perilous follies of youth, are too often indifferent to the fact, that the child's character is as yet unformed and that he is susceptible to certain immoral microbes to which the parent is immune. It is not enough for the parent to say, "I am as virtuous as my neighbor."

He might as well say I am as healthy as my neighbor, therefore I have no obligation to protect my children from infantile disease to which I myself am immune.

The parent whose virtue is not a matter of standards which have been reached by disciplining himself is incapable of producing the morale necessary to the training of children. The child is a piece of impressionable gelatine, catching and holding everything that is in the air.

For the child to sit at a table in which scandal, vulgarity and bad temper are displayed is for him to imbibe microbes of immorality which, because they have an early start and no powers of resistance, will develop into an epidemic of indecency.

It is not enough for parents who are entrusted with the training of children to be fairly decent; they must be aggressively virtuous—and by that I mean they must have standards of home atmosphere which they keep as rigorously as the officers of a training camp observe military discipline.

For the officers to be careless, is for the recruits to be vicious.

We have today such a condition in our large cities. There are so many careless homes who are sending their product to that great melting pot, the public schools, that the parents of orderly homes are unable to protect their children against the virus of contagion. People who can afford it, note the situation with such alarm, that they begin to ask the question, "Where is a good school to which I can send my boy or girl, that they may not be overwhelmed by the evil influences that surround them?"

It is not because people are snobbish that we have such an enormous number of private schools; it is because the standards of the home are not strong enough to contend against the contagion of the crowd.

## Child Rule

Parents who are not fortunate enough to afford such precaution are unable, as a rule, to enforce a home discipline which is upset by the forces from without. They cannot be always saying "Don't!" as the child grows older. The child complains that other children enjoy license to do that which they have been forbidden. The child complains that his popularity among his mates depends upon a certain looseness of action.

The boy or girl must be allowed to do as the others do or be set down as queer.

Parents find themselves confronted with a perplexing dilemma and permit bad manners, loose habits and pernicious indulgences merely because their affections are too great and their own discipline too weak to thwart the rising tide of juvenile insistance.

It is an ominous fact that inexperienced youth dictates in many homes the routine of bed time, meals and expenses—with the result as disastrous to morale as it would be if the private soldier in the army were to dictate similar habits to their superior officer.

The home that lacks moral and religious standards; that cannot discipline children because parents obey no higher power than their own personal indulgence; that has no morale because the relations between husband and wife are entirely lacking in mutual reverence, in graciousness and

in courtesy are sending out broods of children who raise to the nth power the evils which they imbibe.

## The Press

I have been invited particularly today to discuss the influence of the press upon the standards of home life.

It has been said that the press is the voice of the people. It is not true today, for the press is the product of our modern corporate life and is, as a rule, like any other modern corporation—a legal fiction without anybody to kick or any soul to save. It may be the voice to the people but not of. There is no corporation in our midst which it is so dangerous to assail and so relentless in its vindictiveness as the public press. It is so potent to injure private reputation; so prone to ignore facts in order to vindicate prejudice, so powerful to get before the public anything that it may desire to publish that the prudent man says nothing.

I am of the opinion that the public press has done more to make cowards of us all than any other agency in America today. It makes cowards of our politicians who are always confronted with the specter of a one-sided trial in which they cannot defend themselves and yet can be publicly accused by their bitterest enemies.

It puts a restraint upon the modest man who would serve his country gladly—but does not wish to serve it in a pillory, where he can be belted by irresponsible parties at their will. I am not insensible to the great value of the public press. It is the great common denominator of our community life. I believe it was Drury who said that "all tyrants owed their power to some previous service rendered."

Back of Nero was the genius of Julius Caesar. It would be folly to abuse the public press as an institution of modern civilization; it would be equally folly to


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ignore the abuses of the institution which renders us great service.

The very greatness and power of the institution makes it all the more necessary that it should be governed by rules of decency and justice; or like any other institution having great power and little conscience, it will be injurious to our liberty.

It was Benjamin Franklin, one of the greatest publicists of our nation, who warned us that if the press were to be allowed an unrestricted license, it would be necessary to authorize the use of clubs and whips to meet the evil.

What other recourse than a club or a whip has the American citizen who becomes the object of derision and villification at the hands of an institution so powerful—that ninety-nine men out of a hundred will keep silent rather than invoke its wrath. I wish, therefore, to consider today, the influence of the press on the standards of the home.

#### Press and Home

I do not believe that our newspapers can be modeled after the fashion of a Sunday School paper which is always ineffective because uninteresting. I fully realize the dramatic side of news—it is news that a minister falls from the paths of rectitude—because it is unusual.

It is not news when a priest goes in and out among the poor of a community giving them faith, hope and courage.

It is news that a bank cashier embezzles. It is not news that a bank cashier handles millions of the people's money without the discrepancy of a cent. It is news that a man breaks up the furniture in his home—It is not news that a man faithfully carries the burden of sickness and misfortune.

It is news that Babe Ruth hits a home run, a Jack Dempsey gets a knockout or Charlie Chaplin stages a new joke.

It is a sad commentary on the taste of human nature that it rejoices in iniquity and is bored by truth.

That we cannot help—It is the world. And the newspaper is in the world and must, I presume, be of it.

Reckless driving of automobiles, bad as it has been and lawless as it is, have not caused more grief and anguish to innocent victims than has the outrageous abuse of the public press in this and other cities.

There are rules which even the press should be forced to observe and the traffic officer should be the decent indignation of private citizens who have the courage to refuse that which they lack the courage to rebuke. What traffic rules should the public press observe?

#### Rules for the Press

(1) They should have clean hands financially. It is as indecent for the press to have a monetary interest in teapot domes as it is for a congressman or a member of the cabinet to be gummed up with oil. There should be no suspicion that the press has a pecuniary interest in that which can have the remotest suspicion of warping publicity.

Any suspicion that a newspaper has been or is guilty of blackmail should make it an offense to any decent citizen.

(2) That which determines public opinion should be scrupulously fair and should not attack unless it is willing to give equal prominence to the defense.

It is un-American that a man should be accused without the right of defence, and there is no tribunal more terrible than that which tries a man, sentences him and then sends him convicted and defiled into the home of every citizen. Until public demand repudiates as unsportsmanlike a paper that will attack and not give equal prominence to a defense, we are going to continue to be afraid of that one thing, even though we may fear no one else.

(3) That which comes into your home, and is read by your wife and children, should observe the same laws of decency as any other visitor. There is a passage in Holy Scripture which covers what I wish to say on this head and will serve as a text for the balance of my remarks:

St. Luke XI: 24-26. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

"And when he cometh, he findeth it swept and garnished."

It is a picture of the restlessness caused by sin. The unclean spirit is the soul of a sinful man; the house is the body which that soul regularly inhabits; from that house, polluted by some vileness, we go forth seeking rest.

There is a time when we emerge from the innocence of childhood into some follies of youth, when we are very sensitive to the defilements of sin.

There are certain sins which, when first committed, give one an acute consciousness of shameful uncleanness. The remorse of the "morning after" causes a man to go through dry places seeking rest.

Temporarily a man abandons his uncleanness, he loathes himself, he makes good resolutions, but as he goes on through dry places of temporary reform, he finds them dull. But while he is in this transient mood; mother nature in her kindly way restores the house—his body. For the time in which he abandons his uncleanness, mother nature sets his house in order. The red blood flows through his arteries; the pure air pumping through his lungs acts as a cleanser; the various agencies throw off the poisons and the defilement.

So, when the soul of a man returns to his house, he finds it swept and garnished. For a time he walks with head erect, firm step and clear eyes.

But the restlessness that is the inevitable result of his uncleanness, overtakes him. We might compare him to some dirty tramp who has suddenly inherited a beautiful mansion. He moves in, resolved to be a gentleman. But he lacks vocation and employment. He wanders through the beautifully appointed rooms, seeking rest. But he is incapable of enjoying the glorious possibilities of the house.

There is nothing more lonely than the human body inhabited by a clean soul.

His thoughts are lonesome. He bethinks himself of his former pals. He sends out the seven other spirits more wicked than himself, who are even more incapable of appreciating the beauty of the home.

(It reminds you of the picture of a group of Prussian officers, defiling and misusing the furniture of a French Chateau.)

The whole parable is a picture of an immoral social set, who have inherited wealth, culture, education, amusement, social graces, external assurance and internal rottenness; without adequate occupation; without real cleanliness of thought; without any serious appreciation of the beauty of the temple in which they dwell.

#### Seven Evil Spirits

So the restless occupant calls to his aid the seven spirits of evil who infest society; their names and abode, Vanity of Pride; Arrogance of Anger; Jealousy of Envy; Greed of Covetousness; Idleness of Sloth; Intemperance of Gluttony; Impurity of Lust.

At once the house is again defiled; it is thrown in disorder; all discipline is gone, and like Beau Brummel, the affectation of elegance, ends in the garret of impoverished squalor, of spiritual destitution.

It is a curious fact which can readily be gleaned from the public press, that people who pride themselves in their bodily cleanliness, who wear spotless linen and adorn themselves with elegant apparel, who scorn any garment which is soiled or patched, are really often moral lepers, defiling the temple of the body, with thoughts that are vile, speech that is filthy, acts that are unclean. The Master thus adequately describes these dirty vagabonds:—"Whited sepulchres which indeed appear beautiful outwardly, but are within full of dead men's bones and all uncleanness."

An unclean society repudiates the man whose cuffs are soiled or whose clothes are patched, but is singularly tolerant of those who are full of all uncleanness.

It is the glaring weakness of the social world, and by that I mean those possessed of wealth, culture and leisure, that it keeps the outside of the cup meticulously clean but tolerates an interior that is absolutely filthy.

"Because thou sayest I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked."

It was so in the declining days of the Roman Empire when moral rottenness was cursed by an outward display of a decadent culture.

It was so before the deluge in the France of the Louis' and the Russia of the Czars.

It was so yesterday in the palaces of Europe which are now going through dry places seeking rest—and finding none—the vile and the unclean—more wicked than the other, have come to inhabit the palaces of the past, which they are unable to adorn and which they hopelessly defile.

It is the threatening cloud on the hori-



zon of American self-esteem. It crops out in high places.

One catches glimpses of the uncleanness in the mirrors of Washington; in the uncensored doings of Hollywood, in the glass of fashion, in our own fair city, where the veil of privacy is often thrust aside and the pitiless light of a morbid publicity discloses the real uncleanness of domestic circles supposedly respectable.

It is in the world,—the love of which has ever been the enmity to Christ and human decency.

It is not a nice thing to talk about, but it is thrown into your homes with all its indecent particularity, which seems to be the debased idea of those who identify filthiness with news.

#### Poisonous Germs

If your sewers are out of order you run to the plumbers and the physician for fear that tiny microbes will undermine the physical health of your family; and yet we are morally so opaque that we subject our family to the poisonous germs of all uncleanness, and then wonder why youth is infected after such exposure to contagion.

How can we safeguard our homes from the infection caused by putrid news whose unclean suggestiveness is fatal to innocence and modesty?

I am fully aware of the defence made for the suggestiveness of the press—that the publishers print what the people want. It is the same reason that is given by the bootlegger and the panderer—justifying themselves in a nefarious trade. And the world is a partaker in the crime. We must have the news—the gossip of the day served in a piquant style even though it carries with it the devastating germ of all uncleanness.

I do not think that I am a prude nor have I any sympathy with the Puritan mind but I am convinced that publishing the sickening details of nefarious crime is a far more fatal infection to public health and moral cleanliness than any germs of tuberculosis or typhoid are to our physical well-being.

We have inherited a goodly inheritance from our forebears and are richly endowed with clean instincts, but we are rapidly contaminating the stream by the kind of stuff that flows unrebuked into our houses.

I am convinced that the most injurious menace to public morals today,—the greatest incentive to the spread of crime, the most diabolical danger to youthful morals is the unregulated license of the press to print that which will contaminate the home influence,—and to print that which you would not permit a visitor to say to your wife and children.

You would instantly repel a malicious gossip who would thus invade the sanctity of the home. I do not believe in the value of dramatically staged reformatorys—in which individuals get much notoriety which too often turns their heads, but I do believe in the quiet influence of men who admire decency to leaven society.

Do not measure the influence of your example merely by the strength of your

own immunity from suggestive news, rather measure it by the susceptibility of the weakest and the youngest of these our brethren.

The mark of the disease in society is shown by the restlessness of that class of society, who have the leisure and therefore the responsibility to serve others and whose whole aim is only how to indulge themselves with no regard to the evils that are destroying that society.

If it were not for a small remnant of those whose leisure is an opportunity for service, Denver would be as Sodom and Gomorrah.

I have no other panacea for these ills of society than the moral courage of the

individual and his attitude toward evil suggestion.

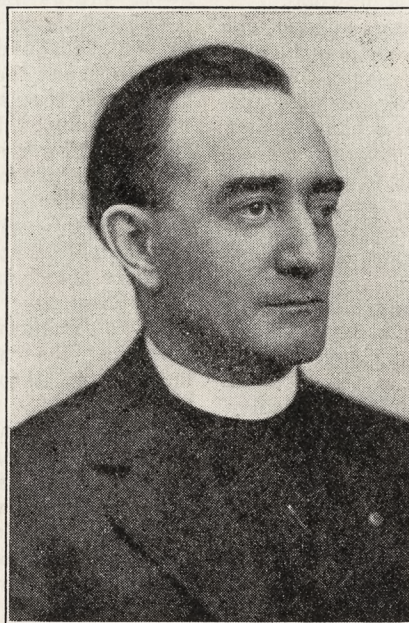
Each individual is responsible to his Master for these things:

First, That he recognize the unclean spirit when he sees it.

Second, That he acknowledges his responsibility to safeguard the cleanness of his home and to keep it free from the suggestion of evil.

Third, That he manifest a willingness to make some sacrifices and to show some moral courage in setting his face against all uncleanness whether of speech, or in newspapers, or in the kind of people whose social status he either accepts or rejects at any cost.

## He Answers Your Questions



**F**RANK E. WILSON, a young rector in Wisconsin, sprang to sudden prominence because of two extremely able books, "What Every Churchman Ought To Know" and "Common Sense Religion." Each week he has a column in **THE WITNESS** headed "LET'S KNOW" in which he answers the questions sent in by Witness subscribers.



## The Work of the Brotherhood

By John W. Irwin

Educational Director of the Brotherhood of St. Andrew

A Juvenile Court judge is quoted as having said that in his many years of service he had never sentenced a boy who was a regular attendant at Church and Sunday school. The fact that our newspaper columns reek with accounts of juvenile crime indicates, when coupled with the opening statement, that the solution of the problem of juvenile delinquency lies in getting the youth of our land into the Sunday school and the Church.

It is easy to blame the American home for the existing and growing wave of juvenile delinquency. We constantly hear that "the home has broken down;" that there is an absence of parental authority, and that young people are useless or wicked or both, for that reason. But even if these oft-repeated statements are true, has the Church no responsibility? Has the Church, our Church, seized and used every modern method for holding its youth, or has it depended entirely on the Church School with few facilities for reaching outside, and with perhaps twenty-five hours to be devoted to actual religious instruction each year, to mold the character of the child and lead him into the Church? Have you ever heard this statement? "In our Church, we don't believe in fads. We don't think that basket ball and camps and opportunities to eat, have any place in religion."

But the devil, whose name is so seldom heard, uses the pleasure-instinct to win youth. His alluring ways are pictured as delightful, up (or down) to the last turn.

Is the Church portraying a joyous Christian life, and getting young folks to understand the real meaning of the phrase, "Her ways are ways of pleasantness and all her paths are peace."

Our Church may have failed to perform her full duty toward the youth of the land, but she has set the world an example in the development of boys into Christian leaders, by means of plans successfully created and operated by the Brotherhood of St. Andrew.

For years the Brotherhood has been studying the "Boy Problem," and cautiously, gradually, prayerfully, developing a great training system which should spread throughout the whole Church almost spontaneously, because it does that which needs doing, and it utilizes in the work, methods in spiritual development which have been proved sound both in the spheres of pedagogy and of religion.

Love for boys, knowledge of them, interest in them, physically, mentally and spiritually, is evident even to a hasty reader of Junior Brotherhood literature. The Brotherhood, in this unique Junior plan, builds its structure on certain assumptions—some of them seem novel and daring—but a record of accomplishment has already been created which silences the doubter.

1. The boy is normally and innately religious.

2. His attitude toward Christian ideals is more receptive than at any future period of his life.

3. He is more teachable than he will be later on, for memory power is at its highest point, and this is the habit-forming period.

4. To a manly appeal for Christian service, he will give a manly, and an instant, response.

These are some of the ideas which appear somewhat strange and new to those of us who are not in touch with Brotherhood experience and progress.

Brotherhood work with boys has been going on for thirty-one years. At the very beginning it advocated certain principles which pedagogical science adopted and applied many years later.

It said clearly that boys should not merely be amused—but *used*. It presented a difficult service. It called for a crusade, a zealous contention for God and the Church, and against sin and Satan. It demonstrated the joy of the Christian soldier, and the appeal was, and is, irresistible.

In its thirty-one years of work with boys, results have stood out for all to see. The Junior Brotherhood has developed more candidates for Holy Orders than have come to the Church from any other single source. Junior Brotherhood boys are teaching in the Schools of the Church, assisting at her Altars, leading other boys to a knowledge of the Christ, through His Church. They have been the right-hand "men" of rectors everywhere. The Junior Brotherhood Chapters have supplied leaders for all Church organizations made up of young people. They are in addition, working personally, the St. Andrew way, to bring to Jesus boys who do not know Him. And still further, they are taking their faith

to college with them and graduating from college with faith unimpaired.

The Brotherhood detected an erroneous teaching method in general use, and proceeded to separate, definitely and for all time, its work with young boys, and its work with older boys, the dividing line being the age of fifteen.

The older boy presents a separate problem, or better, a whole book of separate problems, and the experience of the Brotherhood seems to prove that this different, difficult problem has been solved. The program for older boys is called "self-directive, self-discovery" program. It touches every facet of the boy's life. It enables him to get acquainted with himself, assists him in the development of all the traits and tendencies that can aid in the Christian life. Especially does it teach the elements of leadership, appreciation of opportunity, knowledge of methods, recognition of responsibility.

He is being taught and trained by expert, specialized methods; including the splendid experience of a great annual National Convention, and attendance at Training Conference Camps, a chain of which extends from coast to coast, and the thing that he is taught is how to be what the Church today needs more than anything else—a Christian Leader.

### DEATH OF THE REV. DR. LARRABEE

The Rev. Edward Allan Larrabee of the Church of the Ascension, Chicago, died on June 13th at St. Luke's Hospital, where he has been ill for a month. He became the dean of Nashotah in 1909 after serving as rector of the Ascension for 25 years. Three years ago he resigned from Nashotah and returned to the parish as the assistant rector. Father Larrabee, as he is known throughout the Church, has been a pioneer in that movement within the Church which resulted in the Priests' Convention held in Philadelphia last month.

## C. L. I. D.

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## The Gloomy Dean is Raked Over the Coals by Young Clergyman

Indecent Newspapers, Prayer Book Reform, Birth Control and Politics  
Also Fill the Headlines of English Papers

By Rev. A. Manby Lloyd

The two cleverest politicians in England to-day are Galloper Smith and the Gloomy Dean. The former now known as Lord Birkenhead is a demagogue. The latter, also known as Dean Inge, is a mystagogue. Both men would have delighted the heart of Walter H. Page. Like him they loathe the feminised and fad-ridden; they dislike grape-juice, pensions, Christian Science, peace cranks, co-this and cot'other and coddling in general; Billy Sunday and the common run of yellow dogs and damfools . . . (Vice: Life and Letters of W. H. P.)

It is a brave man who ventures to attack either, but Dean Inge meets his match in this week's "Guardian," where he is severely handled by Canon Oliver Quick, who complains that the Dean uses his justly immense authority in the pulpit of St. Paul's to misrepresent movements in the Church which he dislikes. He persistently assumes that to apply the Gospel to social reform is to secularize it. This 20th century Solomon could cut man in two and assign his body to the doctor or the economist, and his soul (with less confidence) to the parson.

Canon Quick comments on the Dean's startling exegesis. "He cannot seriously mean that the saying 'unto this last' was intended to prevent Christian public opinion from interfering with sweated industries, or that when our Lord said 'To him that hath shall be given.' He was making all dividends clean."

We are learning, says Mr. Quick, what Christians once knew well, that as man's nature is twofold but one, so his healing is ultimately twofold but one also. People who are willing to leave men's bodies in sickness, misery and squalor on the ground that you can't expect anything better on earth, have really never been converted to Christ's heavenly gospel. Nothing is easier than to use a spiritual or otherworldly gospel. . . . As a cloak for incapacity to deal with material evils. And it seems to have escaped the Dean's notice that the plea, "These are political and economic problems which it does not concern our faith to remedy," is too often only the latest translation of the old Corban which relieves from moral responsibility, or else it is the muttered self-justification of the modern priest and Levite, as they pass by the victims of a predatory civilization upon the other side.

\* \* \*

Mr. Wheatley, the Health Minister has informed the health authorities of two London boroughs that if they persist in using their official organization of clinics for giving "practical advice in birth control" their grants from the Exchequer will be stopped. He has agreed to receive a delegation of advocates of "Birth Control," headed by H. G. Wells, but it is quite certain

that they will not be able to argue him into reconsidering his decision. Mr. Wheatley is a Catholic, a fact which will doubtless be used to stir up bigotry. But he will have the support of most decent-minded Protestants, who see where this propaganda has led France and would ultimately lead us.

\* \* \*

The government elected to treat the vote on the repeal of the McKenna tariff (chiefly on motors) as a vote of censure, but came off triumphantly. Mr. Baldwin completely killed the attack by an opening conducted with such good temper, humour and absence of vigor as to discount any-

thing said by subsequent speakers. "The faces of his supporters" says a report, "were a study to behold as he proceeded with his pleasant stories and his tearful appeals." Mr. Snowden achieved another personal triumph, reducing his opponents to gloomy silence. This was Mr. Baldwin's last chance to show his fighting metal and his doom as leader is probably sealed.

Mr. Lloyd George has reconciled the National liberal club to himself by a strong fighting speech, and his portrait is said to have been discovered in the cellar and restored to its former place of honour. But as long as that Old Man of the Sea (Asquith) is on the Liberal Party's back, there is little hope of recovery.

\* \* \*

A Bill before the House of Commons to suppress the indecency of newspaper reports has aroused the opposition of the newspaper society. But there have been many disgusting tragedies of late and the "Bungalow murder" of an unmarried girl, whose dismembered limbs have been raked

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up by the police, has provided a strong commentary. The limit was reached says the "Guardian," by the special correspondent of an evening paper who found the dead girl's sister and wormed all sorts of nauseous details from the dead girl's letters from the man to whom she was engaged.

Between the picture postcard people, the press and the movies, pornography is being converted into a fine art; crimes of "passion" are of increasing frequency and most of our Sunday papers are an abomination. Poor old Bottomley did give us clean literature, but his paper John Bull, though under rather high-brow editorship, has an increasing circulation.

\* \* \*

Dr. Pollock, Bishop of Ripon, has joined Bishop Knox in his campaign against Prayer-book revision, especially against changes in the Order for Holy Communion. "The present form," he writes, "does hold us together;" and at the same time he recognizes that there are clergy who will not use it. He regards them as past praying for.

The fact, which these Bishops seem to ignore, that very few clergy of any school of thought obey the rubrics literally, makes some modification imperative. Only antiquarians can see any doctrinal significance in the proposed optional omitting of the Ten Commandments, in the joining the Prayer of Oblation to that of consecration, or in shortening the words of administration. Similar modifications have been made long ago in the Scotch and American Churches, which cannot be accused of papalising. The opposition, however, threatens to be so strong, that it is very difficult to see how a disruption can be avoided. One thing is certain. The High Church party will go on "adapting" in the future, as they have done in the past.

The Bishop of Exeter is concerned about the birth-rate. The good Bishop, (Lord Wm. Cecil) is a true son of the great Lord Salisbury, (The "master of flouts and sneers,") and is somewhat given to phrase-making. Reminding his hearers of Empire Day (May 24) he said: "If I had my way I would put a cradle beside the flag, and when the girls' schools came to salute the flag I would make every girl salute the cradle, for the greatness of England depends on the cradle."

The immediate cause of the Bishop's outburst was a recommendation of the Church Committee that no clergyman should be employed in districts where the population is under 500. "One is loath to see two parishes thrown into one, but our rural parishes are not likely to increase in population, for the alarming fact is that in Bloomshire the average size of a family is 3.08. "Salute the cradle" is now the headline of several leading articles.

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## Witness Fund

Donations to this fund are used to pay for the subscriptions of those who want THE WITNESS but are unable to pay for it themselves. The management is very glad to bear half the burden and asks those of our readers who are able to do so to help make up the other half. The sum of \$500 a year would take care of the subscriptions of those whom we know will read the paper regularly if they can have it. Please help if possible. Many of the recipients are clergymen in rural districts.

We acknowledge the following donations to the Fund for 1924:

Mrs. E. W. Stimpson.....	\$6.00
Chas. H. Evans.....	1.00
Rev. H. W. Nelson.....	3.50
Mrs. C. H. B.....	.75
Dr. J. W. Wister.....	3.00

Total for 1924.....\$113.25

## CHINESE PIGS AND PIRATES ENTER-TAIN ST. LUKE'S, SHANGHAI

A hospital for men, situated in the heart of a poor and crowded district, is St. Luke's, Shanghai. It has 160 beds, a training school, with fifty to sixty Chinese boys in training, eight Chinese internes, in addition to the small foreign staff. The clinic, to which women and children as well as men come, takes care of 70,000 or more in a year, sometimes 400 in an afternoon. Here as in the hospital cases may be seen every day such as might appear only once or twice a year in America.

Several streets lead to St. Luke's and the hospital is surrounded by them, so there is an abundance of light and air. There is also plenty of noise. Trains screech around the corner day and night; flocks of sheep are driven by, bleating in terror; wedding processions and funerals pass, wailing and sobbing and howling; pigs strapped to wheelbarrows squeal in chorus with the ungreased axles, drunken sailors shriek and beat and sing to the fast-barred iron gate through the long summer nights, and the rickshaw coolies howl.

In a little chapel in the hospital morning prayers are said daily, a service written specially for St. Luke's staff.

There are six wards, two medical, three surgical and one for eye troubles. A ward just opposite the chapel is for prisoners.

street beggars, pirates and other roughish customers. The windows are barred and there is always an officer on guard; otherwise anything from gambling to murder might happen to disturb the blissful peace of the hospital.

Dispensary and laboratory are combined in one small inadequate building which is occasionally so full of people one can scarcely turn around. A small room is to be built which will relieve things to some extent. Here Dr. Tyau examines employees of factories and companies which contract with the hospital for the care of their patients. Street accident cases are also received. An emergency operating room is almost constantly busy.

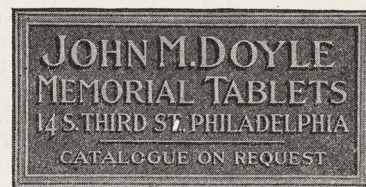
The hospital pays its own running expenses, either through fees or gifts of Chinese and foreign residents of Shanghai. The general Church makes appropriation only for the salaries of the foreign staff.

## ESSAY CONTEST WON BY WITNESS EDITOR

The Rev. Gilbert P. Symons, a member of the editorial staff of THE WITNESS was the winner of the prize essay contest of the MacDowell Society—judged the best by a committee composed of Glen Frank, the editor of *The Century Magazine*, Prof. William Lyon Phelps of Yale, and Agnes Repplier of Philadelphia. His essay was called "A Gentle Passion for Mending." An article by Mr. Symons on "A Church for Folks," appeared in THE WITNESS of June 7th.

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## First Session of a School of Pageantry Meets This Summer

Church to Supply Extended and Adequate Instruction Under a Faculty of Experts in Their Various Fields

The Church Pageantry School, the first session of which will be held this summer, August 18th to 30th, at St. John's Military Academy, Delafield, Wis., is the natural outgrowth of the popular pageantry classes of the various summer conferences. It is to supply more extended and adequate instruction than is possible in a single course that this school is organized.

While held under the auspices of the Episcopal Church, it is open to all, and students may rest assured that they may here learn something eminently worth while under a faculty who are experts in their various fields.

The school has been officially endorsed by the National Commission on Church Drama and Pageantry, the Province of the Mid-West, the Diocese of Chicago, the Bishop of Milwaukee, and the Grace Hickox Studios of Chicago. Credits will be given for work done at the school leading to a school certificate or diploma, and it is planned to have the school accredited by the National Department of Religious Education so that credits may count toward the National Teacher Training Certificate. A three or four term curriculum will be developed after the first session.

The departments and faculty are as follows: (1) History of Drama—Rev. Irwin St. John Tucker, Chicago, author of "The Sangreal." (2) Composition of Plays and Pageants—Rev. Frederick D. Graves, Fresno, Cal., Provincial representative of the National Commission. (3) Acting—Miss Grace Hickox and Miss Gloria Chandler, Chicago, from the Grace Hickox Studios. (4) Stagecraft—Miss Dorothy E. Weller, Denver, Colo., from the Cathedral Theatre "Workshop." (5) Liturgical Pageantry—Rev. Morton C. Stone, Chicago, Liturgical specialist. (6) Educational Dramatics—Instructor to be announced. (7) Story Telling—Rev. Louis Tucker, Mobile, Ala., author of "Men of the Way." (8) Puppets—Mr. Oswald L. Jackson, Oak Park, Ill., inventor of the magnetic puppet stage. (9) Eurythmics—Miss Leontine L. Roberts, Chicago, trained in the New York School of Dalcroze. (10) Dance—Miss Elizabeth Stewart, Chicago, formerly Premiere Danseuse of the Chicago Opera Ballet. (11) Music—Very Rev. George Long, Quincy, Ill., well known church pageant master.

The school will be of special interest to clergy, teachers, guild workers and young people. Young people of sixteen will be

admitted. Those under eighteen must have the endorsement of their rector to the application.

### MANY SUMMER CONFERENCES SCHEDULED

Three hundred and forty-six summer schools and conferences to be held during the coming months are scattered throughout the entire continent. In the United States the following are scheduled: Alabama 3, Arkansas 2, California 13, Colorado 11, Connecticut 1, Florida 2, Georgia 3, Idaho 2, Illinois 12, Indiana 8, Iowa 6, Kansas 7, Kentucky 7, Louisiana 3, Maine 7, Maryland 5, Massachusetts 3, Michigan 10, Minnesota 4, Mississippi 4, Missouri 9, Montana 4, Nebraska 5, New Hampshire 5, New Jersey 8, New Mexico 1, New York 14, North Carolina 15, North Dakota 2, Ohio 12, Oklahoma 3, Oregon 2, Pennsylvania 27, Rhode Island 1, South Carolina 3, South Dakota 8, Tennessee 4, Texas 5, Utah 1, Vermont 1, Virginia 7, Washington 15, West Virginia 4, Wisconsin 17. The program of conferences for Canada shows 1 in Alberta, 4 in Manitoba, 3 in New Brunswick, 30 in Ontario, 7 in Quebec, 4 in British Columbia, and 1 in Saskatchewan. Prince Edward Island has 1 conference scheduled and Nova Scotia 9. The number of conferences to be held in United States is 286 and outside the United States 60, making a total of 346. Institutes held by young people's societies, summer camps of various movements, and many gatherings of local significance are not included in this tabulation.

### THE HOME DOWN ON MULBERRY ST.

Down in Mulberry Street, just below Bleeker, stands one of New York's few remaining "old mansions," St. Barnabas' House, of the City Mission Society. To many New Yorkers this is little more than a name, but to one who has been through the House, and seen the women—with children or without—and the babies sheltered there, the name spells "Miracle." For through the friendliness and counsel of those who minister there many a destitute

woman has found the world an altogether different place in which to live.

Recently a young woman from the middle west, having heard of this "door that is never locked," came down to see for herself.

She saw lonely women, set on the street by misfortune or abuse, coming to this friendly roof for shelter, a temporary harbor for sixty years for women and children suddenly cast adrift.

She saw "runabout" children, whose mothers are ill in hospitals, or through other sad causes have left their children with none to care for them. Sometimes the City Mission can help "both ends." At the low Kindergarten table sat a wee, white-faced girl, and the story told the visitor was this:

"Her father is holding down two jobs, working days in a garment factory and at night firing furnaces. His furniture was placed in storage when the rent money was needed for the wife's hospital bills. She is now in the City Mission's beautiful Convalescent Home at Milford, and soon they can have their little home again."

In big, airy top floor rooms is the baby nursery, for well babies under three, alone, or with their mothers. The tiny faces showed the stamp of many nationalities, for no one is ever turned away—except for lack of room.

### HOPE A FEW SENATORS WERE PRESENT

A delightful wedding took place in the Bethlehem Chapel of the Cathedral in Washington on the afternoon of June 4. The bride was a lovely Japanese girl, graduating from the Cathedral School for Girls, one of the most brilliant students, the tennis champion and further a devoted Churchwoman. Her father is the president of the Tokyo Electric Light Company. He however was detained in Japan by illness and the bride was given in marriage by Ambassador Hanihara. The groom is the Japanese Vice-Consul at Seattle. He also is a devout communicant and made a point of arranging to be present at a celebration of the Holy Communion with his bride on the following Sunday. The entire senior class of the Cathedral School stayed over after commencement to attend the wedding. Bishop Naide's daughter was bridesmaid. Bishop Tucker formerly of Kyoto and Dean Bratenahl of the Cathedral officiated.

## PICTURES

IN the early fall we plan further improvements in The Witness. In this improved paper we hope to feature each week a large photograph of some memorial-stained glass window; pulpit; reredos; lecturn, etc., with a short description of it. The management will appreciate hearing from clergymen in whose churches such furnishings have been recently installed—or where they are being planned.

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## DR. ATWATER'S IDEA GETS ACROSS

In the Witness for May 3rd appeared an article in Dr. Atwater's column urging that the Church recognize the 1600 anniversary of the Nicene Creed with a pageant at the General Convention next year. As a result of the article the following resolution was unanimously adopted by the Newark Clericus at its meeting held at the Maplewood Country Club, Maplewood, New Jersey, May 26, 1924.

Forasmuch as the 1600th anniversary of the formulation of the Nicene Creed will occur next year, the year of our Lord 1925: Be It Resolved,

That the Newark Clericus go on record as desiring a fitting recognition of the anniversary;

Further,

That a copy of this resolution be sent to the chairman of the Committee of Elections and Rules of Order of the Diocese of Newark, requesting that, if possible, place and time be given in the business program of the next Diocesan Convention to be held in May, 1925, for such emphasis upon this historic event as might lead the Convention to memorialize the General Convention of the Church for a conspicuous observation of the same when it meets in the City of New Orleans in the 1600th anniversary year.

## MISS LINDLEY TOURS THE ORIENT

Miss Grace Lindley, executive secretary of the National Organization of the Woman's Auxiliary, has been spending a few months touring the Orient and visiting the missions of the Church there. She left home in November of last year and spent some time in Honolulu, passing through Japan at the end of December. January, February, March and April were spent in the Philippines and China, bringing her to Japan on May 7. Two weeks were spent in the Diocese of Kyoto and the remainder of her time until the date of her departure for home, via India, on June 17, was given to the two Dioceses of North Tokyo and Tohoku.

Miss Edna B. Hitchings, private secretary to Dr. John W. Wood and Miss Alice Lindley, sister of Miss Grace, have accompanied Miss Lindley on this tour. Miss Hitchings, however, returns directly from Japan, while the others return via India.

A HANDBOOK ON CHURCH  
IN LIBERIA

A gap in the literature of the work of the Anglican Communion in Africa has been filled by the fourth volume in the series of Handbooks on the Missions of the Episcopal Church, which has just been published by the Department of Missions of the National Council. The new volume treats of the work of the Episcopal Church in Liberia, its oldest mission field. After a brief survey of conditions prevalent in Africa in general, the story of the Liberian Mission is told from its beginnings to the close of the year 1923, to the beginning of the advance into the interior, of which the establishment of work at Masambolahun by the

Order of the Holy Cross is a thrilling and romantic incident.

Those who are familiar with the Handbook series will find this new volume on Liberia larger and better than the preceding volumes. The illustrations include reproductions of early engravings and water color sketches of the first mission buildings, and of an oil painting of the new situation at Masambolahun. There is also an excellent map of Liberia, a selected reading list, and a pocket for the annual supplements by means of which it is intended to keep the book up to date.

Liberia, the only native republic in Africa, the great continent of the future, presents a fascinating story, vividly told in this new book.

SPECIAL PREACHERS FOR  
NEW YORK

Special summer preachers at the Cathedral of St. John the Divine, New York,

will be as follows: June 9th to July 13th, inclusive, the Rt. Rev. Henry J. Mikell, D. D., Bishop of Atlanta, will preach at eleven and at four o'clock. Bishop Partridge of West Missouri, is preaching morning and afternoon on July 20th and 27th. On August 3d, the morning preacher will be Dean Robbins, who will have returned from his preaching tour in England. In the afternoon the preacher will be the Rev. H. P. Veazie, the precentor. The preacher at both services on August 10th and 17th will be the Rt. Rev. John Newton McCormick, D. D., Bishop of Western Michigan. Dean Robbins will preach morning and afternoon on the last two Sundays of the month, August 4th and 31st. A great many of the summer students at Columbia attend the Cathedral services, at which an effort is made to provide preaching by the most eminent preachers of the national Church.

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# Is Modernism a Foe to Good Government?

**Did You read** what the Pacifists tried to do at the Methodists' Quadrennial Conference at Springfield, Massachusetts?

**Have you read** the comments by well known writers as to the great issue at the General Assembly of the Presbyterian Church at Grand Rapids, Michigan?

**Do you know** that the Fundamental Conference at Minneapolis will mean more to the Church than now appears on the surface?

## Dr. James M. Gray

will discuss the momentous subject in the July number of the Moody Bible Institute Monthly under the title

### "Modernism a Foe To Good Government"

(If you have read what the others have said—now read what Dr. Dr. Gray says)

Dr. Gray's previous articles in Moody Bible Institute Monthly on "The Deadline of Doctrine Around the Church" and "Why We Believe the Bible Will Stand," etc., have been republished in pamphlet form in several editions, running into tens of thousands. Every lover of the truth will appreciate Dr. Gray's contribution to this great controversy.

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A four months' subscription to the Moody Bible Institute Monthly is now being offered for 50 cents, beginning with the July issue, which contains this remarkable article by Dr. Gray.

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### Moody Bible Institute Monthly

188 Institute Place, Chicago, Ill.

GENTLEMEN: I enclose 50 cents, for which I am to receive the Moody Bible Institute Monthly for four months. This will include the July number, containing Dr. Gray's article on "Modernism a Foe to Good Government."

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adopting a special summer schedule is St. George's, Stuyvesant Square, where the "sacred hour of eleven" is giving way to ten o'clock for the principle morning service. Announcement is also made that the first relay of boys for the St. George's Summer Camp will leave New York on Monday, July 7th. Registration for the camp will continue through July.

### **LIBERIA WANTS TO HELP THE JAPANESE**

In the same mail the other day came two offerings from Liberia. One was \$175 from the Church school of Irving Memorial Church, Cape Mount, their Lenten offering.

Of the other, a sum of \$15.40, the Rev. H. A. Donovan writes, that it is for Japan and adds:

"This has come to us as the result of a few remarks I made recently while speaking to a group in one of the interior towns in our district. The town is practically heathen, except for two men who attended St. John's School a number of years ago, and who have been baptized in the Church. One I believe was baptized by Bishop Penick 46 years ago, the other by Mr. Matthews during his service here in 1902.

"This town, Jundu, is one in which we have been trying to open an interior school, though we have always been opposed strongly by the Mohammedan priest and his followers who have a strong hold on the town's people. The money which came entirely unasked is certainly an offering of sacrifice and love. One is touched to see old women and young men presenting bowls of rice and pieces of dried fish, after they had heard the story of the sufferings of the Japanese people."

### **SCHOOL OF METHODS MEETS IN OKLAHOMA**

The fifth Annual School of Methods of the Missionary District of Oklahoma assembled at Norman, the seat of the State University. Monday, the ninth of this month. About twenty-five people attended the first day's sessions, with promise of more to come during the week. The sessions of the School, proper, are held in the Methodist Church building, which is admirably fitted for such gatherings. The services, etc., are held in St. John's Church. Miss Tillotson is here and the leader in a number of conferences among the women. Rev. Robert B. H. Bell of Denver, is most interesting in telling of the Methods of Healing. The Church's Commission on Faith and Order is ably represented by its secretary, the Rev. Floyd W. Tomkins, Jr.

### **OUR CHURCH**

By W. P. Witsell

"Convincing and interesting. One of the most valuable publications of this kind in recent years. It is attractively bound and attractively printed; and one could hardly imagine a better manual to place in the hands of the layman, who, being a member of the Church already, really wants to understand Her History."—Dean Chalmers.

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CHICAGO

### **DR. STEWART'S TWENTIETH ANNIVERSARY OBSERVED**

Gifts to the parish totaling \$156,000.00, a handsome diamond ring presented by members of the Parish to Mrs. Stewart, and a cheque for a thousand dollars from his vestrymen to Dr. Stewart, marked the celebration at Whitsuntide of the Twentieth Anniversary of the Rev. George Craig Stewart, D. D., L. H. D., as rector of St. Luke's Parish, Evanston.

At the beginning of the year Dr. Stewart told the anniversary committee of the Vestry that if they wished to honor him they could do it best by setting out to raise the debt of the parish—\$106,000.00, and that he would appreciate thankofferings in the form of Church Enrichment rather than a purse for himself.

The parish responded with enthusiasm. On Whitsunday at the 11 o'clock service the Junior Warden, Mr. T. T. Lyman, presented to the rector a Book of Golden Memorial bearing the names of over eight hundred contributors who had contributed over \$150,000.

### **BISHOP TUCKER DECLINES ELECTION**

In reply to the notification of a committee consisting of the Rev. Dr. Shields, the Rev. R. E. Boykin, and Judge Maginnis, that he had been elected Bishop of Florida, the Rt. Rev. H. St. G. Tucker, D.D., found it necessary to decline the call to this diocese. Much regret was expressed through the diocese when this action became known. It is recalled that Bishop Tucker declined a similar call to the Diocese of Michigan last year.

Dr. Shields, who is president of the Standing Committee, will soon call the committee together, it is understood to decide upon a special Council of the Diocese for the election of a bishop.

### **ALBANY CATHEDRAL SUMMER SCHOOL NEXT WEEK**

The nineteenth annual session of the Albany Cathedral Summer School for the clergy is to be held from June 23rd to June 28th. The faculty includes the Rev. Julius A. Schaad, the Rev. Ralph B. Pomeroy of the General Theological Seminary, the Rev. Frederick Lynch of the Church Peace Union, Dr. Horace J. Howk, the Rev. E. L. Souder, Major J. A. Warner, the Superintendent of the New York State Police, and Bishop Oldham.

### **THE GOSPEL OF FELLOWSHIP**

By  
BISHOP CHARLES WILLIAMS

Nature of Fellowship defined and then applied to Racial, International and Church Problems.  
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### **DENVER RECTOR HAS AN ANNIVERSARY**

The Rev. Robert B. H. Bell, rector of St. Thomas', Denver, recently celebrated the twenty-fifth anniversary of his ordination, and the tenth anniversary of his connection with the parish.

On Saturday, May 24, there was a parish lawn party, at which his parishoners presented him with a bronze clock. They are also erecting a wrought-iron rood screen in the Church to mark the occasion. The speakers at this gathering included Bishop Johnson, the Rev. Charles H. Brady of St. Barnabas' Church, the Rev. William Barrett of Montview Presbyterian Church, the Rev. Fr. McDonough of the Blessed Sacrament Church, and a member of the vestry.

### **CONFERENCE IN WESTERN COLORADO**

A conference was held in the western section of the Diocese of Colorado, on June 6, 7, and 8, in St. Matthew's Church, Grand Junction, the Rev. W. McMurdo Brown, rector. On the first day the subjects for discussion were "The Need of the World," "The Church," and "The Field."

The morning of the second day was given to discussion of Church school work and religious education, young people's societies, Christian Nurture, and teacher training. The afternoon's subject was "The Parish," and there were group conferences for vestries and bishop's committees, women's guild workers and members of the Auxiliary.

### **JAPAN RECONSTRUCTION OFFERING**

The offerings in the Diocese of Ohio for The Japan Reconstruction Fund, May 25th, so far as reported, seem to have been generous. The outstanding gift of \$100,000 by Mr. Samuel Mather was finely followed by Trinity Cathedral congregation, Cleveland, with a contribution of \$31,000.

### **THE NATIONAL CENTER**

The National Center for Devotion and Conference at Taylor Hall, Racine, Wisconsin, can accommodate a few Church people as boarders during the summer months. Application should be made to Mrs. George Biller at Taylor Hall.

### **REFERENCES REQUIRED.**

### **A WORD-MAP OF THE OLD TESTAMENT**

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**C. L. I. D. HONORS PROF. NORMAN NASH**

A dinner was given to the Rev. Norman Nash of the Cambridge Theological Seminary by the Boston Branch of the Church League for Industrial Democracy, of which he is chairman. Professor Nash is to sail this month to study industrial problems abroad, and while there will act as the representative of the C. L. I. D. It is hoped that some sort of unity will be brought about with the Industrial Christian Fellowship, the organization within the Church of England which was represented in America last winter by the Rev. G. A. Studdert Kennedy.

**BISHOP BROWN ASKS FOR HELP**

The Bishop of Virginia, the Rt. Rev. William Cabell Brown, D. D., at the meeting of the Council of the Diocese in St. Paul's Church, Alexandria, requested the Diocese to elect a Bishop Coadjutor on the grounds of the extent of diocesan work. The Council later adopted the resolutions requisite for asking the consent of the Bishops and Standing Committees of the Church to this election.

**CHURCH SERVICES****CHICAGO, ILL.****GRACE EPISCOPAL CHURCH**

Wabash Avenue at 15th Street.

Rev. Wm. Otis Waters, S. T. D., Rector.  
Sunday Services: 8 and 11 A. M.  
Evensong: 7:30—St. Luke's Hospital.

**CHICAGO, ILL.****ST. PAUL'S CHURCH**

Dorchester Avenue and 50th Street

Rev. George H. Thomas, Rector.  
Sundays: 8, 9:30, 11 A. M. and 5 P. M.  
Holy Days: 10 A. M.

**CHICAGO****THE CHURCH OF THE ATONEMENT**

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The Rev. Frederic S. Fleming, Rector.  
Sundays: 7:30, 9:30, 11:00 a.m.; 5:00 p.m.  
Daily: 7:30, 9:00 and 5:30.  
(Fridays—10:30 additional)

**CINCINNATI, O.****CHRIST CHURCH**

Rev. Frank H. Nelson and Rev. C. Russell Moodey, Clergy.

Sundays: 8:45 and 11 A. M. and 7:45 P. M.  
Daily: 12:10 P. M.  
Saints' Days: Holy Communion, 10 A. M.

**CLEVELAND, O.****ST. JAMES CHURCH**

East 55th St. at Payne Ave.

Mass Daily, 7:00 A. M.  
Sundays: High Mass, 10:30 A. M.  
Friday: Devotions, 7:30 P. M.

**ALASKA SENDS IN SOME CASH**

The children of the two little church schools at Tanana, Alaska, St. James' in the white settlement and the Indians' Mission of Our Saviour, have sent their Easter offering, for the Church's Mission, \$19 from St. James' School, and \$8.05 from the Indian children, who earned it during Lent, the boys by making flower boxes and other things of wood, the girls by knitting and sewing. In addition, the Indian congregation at the Mission of Our Saviour sends, for the use of the general Church, their Easter offering of \$36.50, from the seventy-four people present on Easter Day.

**DEAN DAVIS HONORED BY HIS STATE**

The degree of Doctor of Laws was conferred on the Rev. Carroll M. Davis, Domestic Secretary of the Department of

**ATLANTIC CITY, N. J.****CHURCH OF THE ASCENSION**

Pacific and Kentucky Avenues

Rev. H. Eugene Allston Durell, M. A., Rector.  
Sundays: 7:30, Eucharist; 10:30, Matins; 12:00, Eucharist; 8:00 P. M., Evensong.  
Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursdays and Holy Days.

**NORTH ADAMS, MASS.****SAINT JOHN'S**

The Rev. Arthur Murray, Rector  
Services, 8 and 11 A. M. 7 P. M.  
Church School 10 A. M.  
Saint's Days, 10 A. M.

**BUFFALO, NEW YORK****ST. PAUL'S CATHEDRAL**

The Rev. Charles A. Jessup, D.D., Rector.  
Sundays: 8 and 11 A. M., 4 and 8 P. M.  
All Week Days: 8 A. M. and Noon.  
Holy Days and Thursdays: 11 A. M.

**CHICAGO****SAINT CHRYSOSTOM'S CHURCH**

1424 North Dearborn Parkway.

The Rev. Norman Hutton, S. T. D., Rector.  
The Rev. Walter C. Bibler, M. A., Associate Rector.  
Sunday Services: 8, 9:30 and 11 A. M. and 4:30 P. M.  
Tuesdays at 10 A. M.  
Thursdays at 8 P. M.

**BOSTON****THE ADVENT**

Mt. Vernon and Bremmer Sts.

Rector Dr. van Allen.  
Sundays: 7:30, 8:15, 9, 10:30, 4, 7:30.  
Week days: 7:30, 9 and 5.  
Thursdays and Holy Days: 9:30.

**MINNEAPOLIS, MINN.****GETHESEMANE CHURCH**

4th Ave. So. at 9th St.

Rev. Don Frank Fenn, B. D., Rector  
Sundays 8:00 and 11:00 a. m., 7:45 p. m.  
Wednesday, Thursday and Holy Days

Missions of the National Council, by the University of Missouri on June 4th. It was given because of distinguished service to the state and to St. Louis by Dr. Davis, who was, for twenty-five years, Dean of Christ Church Cathedral, St. Louis, and a great leader in many civic and social service movements. Under his charge, the Cathedral became a great center for community welfare work, and he served on the boards of many organiza-

**MILWAUKEE, WIS.****ST. PAUL'S CHURCH**

Marshall and Knapp Streets.

Rev. Holmes Whitmore, Rector.

Sundays: 8 and 11 A. M., 7 P. M.  
Church School: 9:30 A. M.  
Saints' Days: 9:30 A. M.

**NEW YORK, N. Y.****ALL ANGELS' CHURCH**

West End Ave. and 81st St.

Rev. S. DeLancey Townsend, D. D., Rector.  
Sunday Services: 8 and 11 A. M. and 4 P. M.  
Daily Services: 5 P. M.  
Wednesdays, Thursdays, Fridays and Holy Days, 11 A. M.

**NEW YORK****CHURCH OF THE INCARNATION**

Madison Avenue and 35th Street

Rev. H. Percy Silver, S. T. D., Rector.  
Sundays: 8 and 11 a. m.; 4 p. m.

**NEW YORK****TRINITY CHURCH**

Broadway and Wall Streets.

The Rev. Caleb R. Stetson, S. T. D.,  
Sunday Services: 7:30, 9:00, 11:00 and 3:30.  
Daily Services: 7:15, 12:00 and 4:45.

**NEW YORK****CHURCH OF THE HEAVENLY REST**

Fifth Ave. above Forty-fifth St.

Rev. Henry Darlington, D.D., Rector.  
J. Christopher Marks, Mus.D., Organist.  
Sunday Services: 8 and 11 A. M.; 8 P. M.  
You are cordially invited to worship with us.

**CLEVELAND, OHIO****TRINITY CATHEDRAL**

The Very Rev. Francis S. White, D. D., Dean.

Sunday Services: 8:00, 11:00 and 4:00.  
Daily Services, 8:00, 11:00 and 4:00.

**THE RECTOR'S ANNIVERSARY CELEBRATION****ST. LUKE'S CHURCH, EVANSTON, ILL.**

Our Parish is celebrating the twentieth year of service of our Rector, Dr. George Craig Stewart. We want to hear from every person who has ever been a member of St. Luke's. Send us your name and address, so you can receive a personal greeting from Dr. Stewart.  
(Signed) THE VESTRY,  
St. Luke's Church.



tions. In the early days of the war, he went to France as chaplain with the first hospital unit from Missouri.

#### TO TRAIN ADULTS IN BOSTON

The committee on adult education has announced that there will be a Diocesan Institute for adults at St. Paul's Cathedral, Boston, next fall, from October 15th to the 18th. This will form an integral part of the Diocesan Training School, to be held on the five Thursdays in October.

#### THE CONVOCATION OF THE CHURCHES IN EUROPE

The 12th Convocation of the American Churches in Europe met on April 23rd, in Paris. Bishop McCormick presided, the delegates being the rectors of the churches in Rome, Florence, Geneva, Dresden, Munich, Paris and Lucerne. Only Paris was represented by a lay delegation. The action of the convocation can be summarized as follows:

1. A permanent residing bishop for the European Churches.
2. His salary to be paid by the Church in America.

The matter will be brought to the attention of the General Convention, meeting in 1925 in New Orleans.

#### GRADUATE CLASS FROM UTAH HOSPITAL

The commencement exercises for the graduating class of St. Mark's Hospital Training School for Nurses, Salt Lake City, Utah, were held at St. Mark's Cathedral Thursday evening, May twenty-ninth at 8 o'clock. Those graduated were the Misses Alice Brady, Marjorie Steele, Vera Quinn and Julia Reddington. The diplomas were presented by the Right Rev. Arthur W. Moulton, Bishop of Utah. The address was given by a member of the staff, Dr. George E. Roberts. Miss M. E. Hale, superintendent presented each one with a graduate badge. Those assisting at the service were Dean D. W. Fleetwood, Rev. A. E. Butcher and Rev. H. R. Pool, Hospital chaplain.

#### VERSAILLES SUMMER CONFERENCE IS WELL ATTENDED

The Conference for Church Workers, held at Versailles, Kentucky, opened on June 15th, with a good attendance. The faculty includes Bishop Burton, Bishop Woodcock, Dr. Loring Clark, Miss Mabel Lee Cooper, Mrs. Herbert Woodward, and the Rev. Gordon Reese.

#### SAINT MARY'S SCHOOL

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19 Raleigh, North Carolina.

#### A MEMORIAL TO FAITHFUL MISSIONARY

The Church people of the Diocese of Osaka, under the leadership of Bishop Naide, are raising 5,000 yen as a memorial to Miss Leila Bull, who died there on March 20, after having been connected with the work of the Church in Osaka for thirty-six years. One thousand of this fund is to be used to erect a stone over Miss Bull's grave if, as they hope, her body is allowed to rest in the Osaka cemetery, and for a memorial booklet. The remaining four thousand will be used for the founding of a "Leila Bull Scholarship" or the training of women workers for the Japanese Church.

#### MEMORIAL PLANNED FOR SAVANNAH RECTOR

A committee has been formed in the parish of St. John's Church (Rev. W. A. Jonnard, rector), Savannah, Ga., to raise funds for a handsome, carved oak reredos to be placed as a memorial to the late beloved rector Rev. William Taylor Dakin. The amount to be raised is in keeping with the high esteem in which his memory is held by the members of this congregation. As soon as the fund is raised, it is hoped to complete the memorial and have it placed in the chancel in four months' time.

#### YOUNG PEOPLE MEET IN NEW YORK

The Young People's Service League of the Diocese of New York held its annual two-day meeting at Miss Mason's School,

#### PUEBLO, COLORADO

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Tarrytown, on June 7 and 8. Bishop Lloyd and Bishop Manning make addresses. Delegates were present from many parishes, to discuss the future of the Church and the part the rising generation are to have in it.

#### MILWAUKEE, WIS.

ALL SAINTS' CATHEDRAL

Corner Juneau Ave. and Marshall St.  
The Very Rev. C. S. Hutchinson, D. D., Dean.

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Week Days: 7:00, 5:00.

Holy Days and Thursdays: 9:30.

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ST. MATTHEW'S CATHEDRAL

The Very Rev. Robert S. Chalmers, Dean.

The Rev. B. L. Smith, Assistant Pastor.

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Daily Services: 7:30, 9:30 and 5:30.

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The Rev. Phillips Endicott Osgood, Rector.

The Rev. Hanford Livingston Russell, Associate.

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Holy Communion, 8 a. m.; Bible Class, 10 a. m.; Morning Service and Church School, 11 a. m.; Community Service, 4 p. m.; "Hearthfire Time," 5:30 p. m.

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##### MISCELLANEOUS

MENEELY BELL CO., TROY, N. Y., AND 220 Broadway, N. Y. City.



## CHURCH MISSION OF HELP INCORPORATING

The Spring meeting of the Albany Diocesan Board of the Church Mission of Help was held at the home of the chairman, Miss Ethel Van Benthuyzen, Albany, who entertained the members at luncheon. Bishop Oldham presided at the meeting, and articles of incorporation prepared by Mr. Russell M. Johnston, Chancellor of the Diocese, were agreed upon. There was an address by Dr. Joseph Lawrence, of the State Department of health. Miss Agnes M. Penrose, Executive Secretary, spoke of the work being done by the organization in the diocese, in cooperation with rectors, physicians, officials and social agencies.

## THOROUGHLY EATEN BY INSECTS

The first non-Roman Church erected in Porto Rico, and the only one then allowed by the Spanish authorities, was the Church of the Holy Trinity, at Ponce, Queen Victoria contributed toward its construction and support. It has now been so thoroughly eaten by insects that it has been condemned and must come down. The congregation hopes to erect a concrete building before long.

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## BISHOP PADDOCK IS BETTER

Bishop Paddock is at Williamstown, Mass., for the summer. His health continues to improve, the many letters received from friends, known and unknown, have greatly cheered and strengthened him.

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Mr. Gillette's proposals cannot be dismissed as a dreamer's nostrums for social ills—for he is a successful man of affairs, an inventor, organizer and executive of the first importance in the industrial world. He speaks with authority on economic problems.

Those who may regard his proposals as another Utopia will be forced to admit that this Utopia is a possible one, within the range of

our present economic organization.

The solution as presented by the author does not deal with the abstract philosophies of life or the spiritual needs of individuals, but with the mathematical problem of economical production and distribution of products and service, and the development of a world mechanism, based on knowledge of how to meet man's needs for material existence.

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