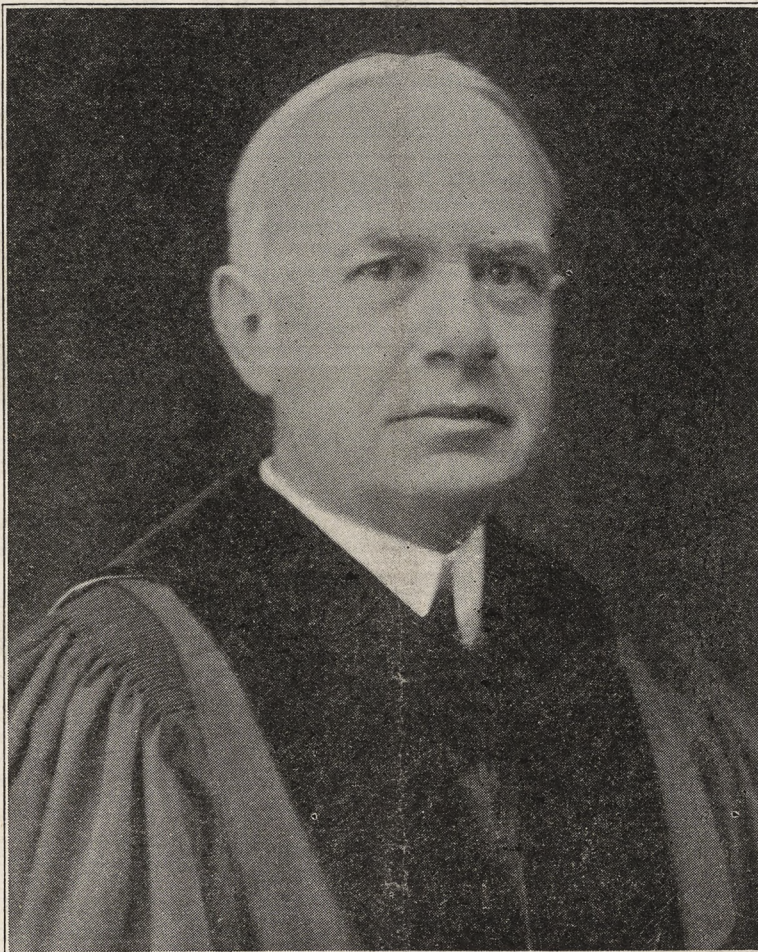


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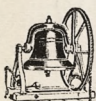


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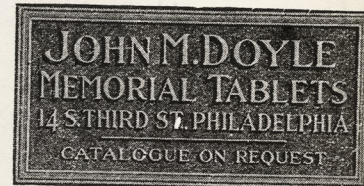
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THE WITNESS

THE CHURCH NEWS-MAGAZINE

Vol. IX. No. 27

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, RT. REV. CLINTON S. QUIN, REV. GEORGE P. ATWATER, REV. FRANK E. WILSON, VERY REV. R. S. CHALMERS, REV. GORDON REESE, REV. A. MANBY LLOYD, DR. WILLIAM S. KELLER, MR. ALFRED NEWBERY.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, Under Act of March, 1879
Published Every Week WITNESS PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

BISHOP JOHNSON'S EDITORIAL *A Convention Address*

A Diocesan Convention is an annual family reunion, at which certain pastors and masters meet to discuss the affairs of the family and to provide for the needs thereof.

At times, when a bishop is to be selected or a family quarrel is impending, there is a larger gathering of the clan than at times when everything is running along smoothly and uneventfully.

That is why I wish to place particular emphasis on the word faithful in this greeting.

After all, the real work of the Church is done through the faithful performance by its officers and members of those duties assigned to them, and not by spasmodic efforts to right things which have gone wrong, largely because those most anxious to right them have failed to do those things which constitute the labor of the day.

We all have duties to which we are committed by vows of baptism, confirmation and ordination; which vows are not imposed to fetter our liberty, but rather to point our obligations.

These vows ought not to be regarded lightly, for they are taken at God's altar and, in my judgment, more permanent harm than good is always done when individuals assume that their private judgment is superior to the deliberate action of the household.

Conformity in obedience even to what may seem arbitrary or unwise, is more helpful to the morale and purpose of the Church than individual sagacity which may or may not be superior to the wisdom of the Church, but which, when it is widely substituted for established order, produces chaos and friction in the body politic.

I am no purist in these matters and can discriminate between a temporary violation of canons and rubrics, and a persistent and intentional substitution of one's own preferences for the law as established by the Church.

I believe that obedience is better than sacrifice, and I think that obedience means accepting established authority as binding on us, even though its observance may be pain and grief to us.

And this, I believe, not because I attach a sacrosanct value to canons or rubrics in themselves, but because I believe there is a higher and broader law than that which concerns my own individual salvation.

God seems to me to work in a progressive order in the revelation of Himself to man. First in the Old Testament, He binds the chosen people to an obedience to law so that the Hebrew race has been an entity unto this day, having the qualities and the limitations of those who have been taught obedience to a common law, showing the value of corporate adherence in preserving the solidity of an institution.

In the Christian world we see the same institutional value in the Roman Catholic Church on the one hand and the Methodist Church on the other.

In both of these institutions there is imposed a legal system which enables these bodies to act effectively in whatever they undertake. Of course, they each of them have the limitations of their qualities, and sacrifice personal liberty and broad sympathies to institutional efficiency.

Next, God revealed Himself in Christ as love and gave us the real Christian motive for obedience, which is not the ancient fear of punishment but the love of Christ constraining us.

Next, God revealed Himself as a power, working in the members of His Church through the gift of His Holy Spirit, which St. Paul sets up as the method by which God confounds the wisdom of men.

Men, inspired by the gift of the Spirit, do things which philosophers, ancient and modern, merely talk about.

But this is not all!

I am convinced that it is not sufficient for God's plan and purpose

that men be individually righteous, but that His plan establishes a household of faith in which no scheme of human conduct is valuable to God, unless and until, it can adjust itself to the peculiarities of all other members of the Body of Christ

There are two ways of looking at God's plan or purpose:

First—That the redemption of society is a matter of making this world a decent one to live in and that the man who keeps the Ten Commandments is fulfilling all his obligations as a citizen and a child of God.

Second—The other view is not antagonistic to this, but goes beyond it and believes that this world is not an end in itself, but a means to an end, and that God's purpose is fulfilled only when we do all that we should do as citizens of this world and, in addition, force ourselves to fit into the lives of others so that we are every one members one of another.

This, I take it, is the purpose of the Church, as the Body of Christ, and the very differences among its members is the test that God makes of our fellowship one with another.

It is just this—that there are many nice people in the world, who are nice until they are compelled to live and associate with other people, especially people who irritate them.

If we are to be every one members one of another, we have not fulfilled the law of Christ until we substitute team work for individualism and demonstrate our ability to enter sympathetically, as Christ did, into the lives of other men.

This is not an easy task. Nor do we fulfill this task by the modern method of generalization about creeds.

I do not find that Christ approved of any other religious system in His day than that ordained of God, "Salvation is of the Jews." "The Samaritans worshipped they knew not what."

If you demand as a condition of charity that I shall say both Roman Catholics and Baptists are right and

Address before 39th annual convention of the Diocese of Colorado. In two parts, concluded next week.

doing the will of God, then I must be excused. It is too great a strain upon my intellectual imagination.

But if you shall say that as a Christian I must be kind, courteous and sympathetic with Roman Catholics and Baptists, irrespective of whether I think them right or wrong, then I can understand that so far as I am concerned I am not their judge, but they are children of our Heavenly Father.

The second test is much more difficult than the first and far less popular, but I believe it is the test God gives us—not a test of our individual piety, but a test of our camaraderie and good fellowship. This position, I believe, in loyalty to Her Master, the Church must maintain.

The Council's Work

By Mr. Alfred Newbery

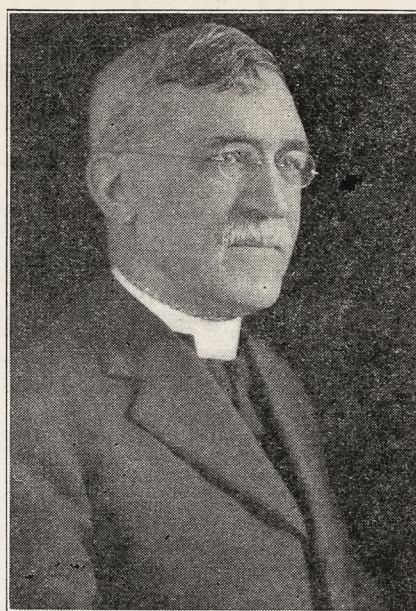
MILK AND ONIONS

MORE than two hundred thousand children came into our juvenile courts last year. Think it over. Is that a statistic to be used sensationally to show that our youth are going to the bow-wows? Hardly. Rather, we ought to be thankful that the juvenile courts were there to handle that many. It is a sign of growth that we handle unadjusted youth in that way. The two hundred thousand are unfortunate in that they became problems, but they are fortunate above all their predecessors in that, being problems, they got into the hands of the juvenile court.

In the first place, they stood thereby a splendid chance of keeping out of jail where they might have been made into criminals. In the second place they were thereby given a chance to have their point of view considered and to have brought to their aid some, at least, of the resources of home, church, friends and community to effect a better adjustment of their lives. They were not branded as criminals, and punished. They were studied as individuals in social relationships and a conscientious effort was made to make them more responsive to those relationships and to make those relationships more effective for their nurture.

These children—for they are but children—are the results of conflict. They are in conflict with environment, and the tragic past shows how unfair and unwise it is to punish them for it without studying the environment.

Who are these delinquents? What homes do they come from? Are they the product of the slum? Are they the offspring of criminal or vicious adults? They are children who steal,



Bishop F. F. Reese

"Give the Negroes a Fair Chance"

they are children who play bandit too realistically, they are sex-delinquents from good homes, they are children who have developed a haunting sense of inferiority and who compensate by acts which bring them into conflict with society, they are children falsely accused by adults, they are children mixed up in a high-school scandal, they are young unmarried mothers. They are children often from apparently normal, well-to-do homes

And a study of their homes often explains the situation. "That home where the interests of childhood are secondary to those of business, pleasure or personal ambition, is potentially a delinquent producing home," says the referee of the Los Angeles Juvenile Court. Just as the study of the dependent child leads one to the door of the broken home, and as the findings of the domestic relations court open another door on the same situation, so the juvenile court carves yet a third path to the home, which albeit unbroken so far as divorce or separation are concerned, is broken underneath the surface by antagonism, by selfishness, by distracting interests.

It is the child that suffers. Every gesture of the parents, or other elders, every tense moment of hostility, every sullen acquiescence, every battle over finances, every dereliction from moral life, whether overt or covert, make their impression on the child, and its these impressions that form the paths of delinquency. "It is not infrequent," says Dr. William A. White, "to find a child who fails in lessons at school has come from a home which was loaded with antagonistic emotions. The child senses these things even when their expression is very subtle. My illustration is that the child picks up the emotional flavor of the environment as effectively as a glass of milk in the ice-chest acquires the flavor of the onions that might be lying nearby."

Milk and onions. That is a good figure to keep in the home where we first discharge our duty in respect to them.

If you want to see the various situations that disclose themselves in the juvenile court, if you want to see what the court is doing and what you should do, read a very readable book by Dr. Miriam Van Waters, of the Los Angeles Juvenile Court, called "Youth in Conflict," published by the Republic Publishing Company, 421 West 21st Street, New York City, for one dollar.

If you want to see a program in which you should take a part, read the twelfth chapter. To Dr. Van Waters the Church is a vital factor in this problem. She calls it the "chief asset in a community program to prevent delinquency." Only through the Church can be created, she thinks, "the fundamental art of producing a social attitude of mind."

This is the social conscience to the stirring up of which the Department of Christian Social Service has applied itself and it recommends "Youth in Conflict" as good nourishment for the Christian social conscience.

Let's Know

By Rev. Frank E. Wilson

"TRY AND EXAMINE"

IN THE later Middle Ages preaching had fallen into common disuse. In fact, so little of it was done that St. Dominic established his order for the particular purpose of correcting the neglect. Their official title is still the "Order of Preachers," the name "Dominicans" being merely a popular nickname. Possibly it was in reaction against the dearth of preaching at that time that the Protestant churches of Reformation date laid such an overwhelming emphasis upon it.

This fact, coupled with the prevalent carelessness about receiving the Sacrament of the Holy Communion, led the English bishops to insert certain exhortations in the form of service for Holy Communion when the first Prayer Book, in 1549, was in preparation. These exhortations were in the nature of brief sermons urging the people to partake of the Sacrament more regularly and more frequently and also to receive it in the proper devotional spirit.

These three exhortations are still in our Prayer Book today, the first two being appended to our service of Holy Communion (pages 240 and 242) and the third appearing as part of the service immediately before the Invitation (page 229). None of them is used as often as they used to be, because the purpose which first inspired them is now met in the regular sermons and instructions which come from our pulpits every Sunday.

A correspondent has written us a question about this third exhortation which appeared first in the book of 1549, was slightly altered in the book of 1552, altered again in the revision of 1661, and considerably shortened in our American Prayer Book of 1789. The writer refers to that portion which says that "St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup." Then comes the question: "I have often wondered what is the meaning of 'try'."

In this instance to "try" means to "prove." It refers to St. Paul's fine passage on the Holy Eucharist in the eleventh chapter of First Corinthians. The apostle has been rebuking the Corinthians for the irreverence which they permitted to accompany the observance of this sacred service. It is not a thing to be done flippantly, but carefully. To make it a mere adjunct to social festivities is to degrade a sacred thing and to approach God unworthily. Rather, "let a man examine himself and so let him eat of that bread and drink of that cup."

The Prayer Book emphasizes the injunction of St. Paul by repeating it. To "try and examine" is merely saying the same thing twice to strengthen its meaning. It means that we are to put ourselves to trial and examination. In other words, it means what we commonly speak of as preparation for the Sacrament. We should go into conference with God, acknowledging our faults and asking His forgiveness. Then we can meet our Savior worthily—not that we are a hundred per cent righteous, but that we are penitent and desirous of improvement. Only, you can't be sure of your own spiritual sincerity unless occasionally you "try" yourself and see how far your own Christian faith is really taking root. It's a good subject for Lenten meditations.

NEW BUILDING PLANS FOR CHICAGO

New building is planned in Chicago. St. Paul's figures on starting a \$100,000 parish house in the spring, the Redeemer is soon to start a parish house, and a new church is to go up for St. Paul's-by-the-Lake.

OUR COVER

The Rev. Murray Bartlett, D.D., is the president of Hobart College. He was born in Poughkeepsie, N. Y., in 1871. He graduated from Harvard and the General Theological Seminary. In 1896 he was the assistant at Grace Church, New York, leaving there to become the rector of St. Paul's, Rochester, N. Y., where he remained until 1908, when he went to the Philippines as the dean of the Cathedral. Dr. Bartlett was one of the founders of the University of the Philippines, and the first president. The University began with 200 students, and at the end of five years, when Dr. Bartlett had to resign due to ill health, there was an enrollment of 1200 students. During the World War he served as a chaplain, was wounded in the Marne-Aisne offensive, and received the D.S.C. and the Legion of Honor. He was inaugurated president of Hobart in 1919.

Cheerful Confidences

By Rev. George Parkin Atwater

FOR THE CHILDREN

LAST week I printed a quiz dealing with the Old Testament. This week the phrases refer to names found in the New Testament. The proper answer to each descriptive phrase below is a proper name. But the phrases are so arranged that the last letter of the correct answer to the first phrase is the first letter of the next answer.

Take, for example, "The city in which Jesus was born." The answer is "Bethlehem." The last letter of Bethlehem is the first letter of the correct answer to the next phrase, "The man chosen to take Judas' place as an apostle."

(The first child sending me a correct list of answers will receive a gift.)

- (1) The city in which Jesus was born
- (2) The man chosen to take Judas' place as an apostle.
- (3) The other name of Peter.
- (4) The village in which Jesus lived in his boyhood.
- (5) The great King of the Jews.
- (6) The oldest city in the world.
- (7) The early name of St. Paul.
- (8) The evangelist who was a physician.
- (9) The title given to Christ, meaning "God with us."
- (10) The man Christ raised from the dead.

- (11) A province of Palestine
- (12) A king before whom Paul made a speech.
- (13) A man who told a falsehood.
- (14) The first Christian martyr.
- (15) A ruler of the Jews.
- (16) An aged priest of the temple.
- (17) One of the seven deacons.
- (18) A title meaning "Master."
- (19) The other name of Judas.
- (20) A city into whose coasts Christ went.
- (21) A city in which St. Paul stayed two years
- (22) The land whose capital was Damascus.
- (23) A hill on which St. Paul preached.
- (24) A pool near Jerusalem.
- (25) The Hebrew title meaning "anointed."

You may send your list to me at Akron, Ohio.

Pulpit, Preacher and Pew

By J. P. Jots

An artist was employed to decorate and touch up the paintings in an old church in Belgium. When the bill was presented the committee in charge refused payment unless he presented them with an itemized statement. He presented his bill as follows:

To correcting Ten Commandments	\$3.12
Embellishing Pontius Pilate and putting new ribbon in his hat	3.02
Putting new tail on rooster of St. Peter and mending his coat	3.20
Repluming and regilding wing of Guardian Angel	5.18
Washing servant of high priest and putting carmine on his cheeks	5.02
Renewing heaven, adjusting and cleaning up the moon..	7.14
Touching up purgatory and restoring lost souls	3.06
Taking spots off son of Tobias..	1.30
Putting ear rings in Sarah's ears	1.31
Brightening up flames of hell, putting new tail on the devil, cleaning left hoof and doing several odd jobs for the damned	7.17
Rebordering the Robes of Herod and adjusting his wig....	4.00
Putting new stone in David's sling, enlarging head of Goliath and extending Saul's leg	6.18
Decorating Noah' ark and putting new head on Shem....	4.31
Mending shirt of Prodigal Son and cleaning his ear.....	3.39
Total	\$57.40

The Lord's Prayer

When You Pray Say, "Our Father"

By Rev. GEORGE L. RICHARDSON

AT THE time of the meeting of the National Convention of the Democratic party in New York last summer, the story appeared in the newspapers that the committee on the platform, after a long night of apparently futile discussion over some of the questions on which they were most sharply divided, adjourned at dawn, but before they separated they stood and repeated together the Lord's prayer. If the story is true and not the invention of some imaginative reporter, it is one of many interesting evidences of the widespread use of this wonderful prayer and the universality of its application to human need. No doubt there were present there men of all faiths and some of very little faith at all. Is there any other prayer known to humanity which would have been familiar to them all and acceptable to them all? However much or however little they meant by it, they were all willing to repeat it and unquestionably it voiced for them a sense of need for guidance and a trust that guidance will be given to those who seek it in the hour of need.

It is beyond question of all prayers the most comprehensive and profound. No man can number the multitude who repeat it daily in every dialect of human speech, in the far solitudes of the frozen north, and under the burning sun of the tropics. Protestant and Anglican, Eastern Orthodox and Roman, and often the Jew make use of it. What a chorus of prayer! What a bond of unity, binding together in spite of their many differences the children of Our Father! Yet this prayer, so often repeated and so universally adapted to human need, is too often used without thought or without understanding.

When last June the writer of these articles ventured to make this prayer the basis of a series of short talks at one of the summer conferences for Church people, he was amazed at the number of people who came to express gratitude because things they had not understood or had never really thought about had been brought home to them. Its very familiarity seemed to breed, not contempt surely, but a certain fetish-like use of it, as if the mere repetition of the words had some magic that wins favor with God. On the other hand, one of the listeners told of a certain university president who said he could no longer use the Lord's prayer because he did not

know what "lead us not into temptation" means and he would not use a prayer whose purpose was not clear to him.

It is this amazing, profound and typical prayer concerning which the editor of THE WITNESS has asked me to write the articles that follow. No effort will be made to sound all the depths of its meaning. One would have to write a volume to give a comprehensive commentary upon all that it contains. All I hope to do is to set down under each petition one or two suggestions concerning its reason or its application. Perhaps I ought to add that my purpose is to make those who use the prayer think a little more carefully what it means and so use it with more intelligent devotion.

It is a somewhat appalling thought to those of us who are parents that our Lord chose the word "Father" to represent, as far as it is possible, the character of God and His relation to His human creatures. I recall the case of a woman who came to ask advice, greatly troubled because there seemed so little warmth and reality in her religion. One generally suspects that some unrepented sin is at the bottom of such a condition, but in this case there seemed to be no adequate cause, until she told the story of her childhood. Her own father was a selfish, cruel man who treated his wife and children with harsh and bitter injustice. In spite of herself, the memory of that unworthy human father colored her conception of the Divine Father. When she said "Our Father," it was not the thought of love and care that came into her mind, but the dark memory of her unhappy home. Probably there are others, perhaps many others, who say "Our Father" with some such veil of human unworthiness to hide from them the face of God.

Yet, on the other hand, it is true, happily true, that an ideal of fatherhood is implicit in the human race. Most children idealize their parents. They see in them not what they really are, but what they ought to be. Sometimes it happens that a child's loving praise startles and humiliates the father or mother, who knows that it is the child's indiscriminating affection that makes young eyes blind to weakness and failures. It was doubtless because this light of heaven in the souls of children makes Fatherhood an abiding ideal that our Lord told us "When ye pray, say Our Father."

When we do what He tells us to do, we claim kinship. Let us think of what that means. It means first that there is something in us that is like God. The old story of Genesis contains the bold assertion that we are made in God's image. Many people who say the Lord's Prayer fail to realize all that means. There is something in us that is like God, but the more we think of it, the more we shall see that this divine part is our true self and is the key to a harmonious life.

Educators today are debating what sort of training is necessary to produce character. They see that our system is tending to emphasize some one faculty at the expense of the others. Sometimes it is the mind that has more attention than its due, sometimes the body. The result is incompleteness and lack of balance. The key to the solution of this problem is in putting the first things first. The divine life, which is meant to be the controlling influence and power in us, must be fulfilled, and then our whole nature falls into harmony. Moreover, it is to be nourished and sustained by constant communion with God and God has provided the way in Christ for this contact and development. "He sent forth His Son," says St. Paul, "that we might receive the adoption of sons," which is another way of saying that we may come to know our Father and to be His children in fact as well as in name.

But now consider the other side. It is not only true that there is something in us that is like God, but it is equally true that there is something in God that is like us. There have been times when religious thinkers have been afraid to say this boldly; they have stood in dread of the error which they call "anthropomorphism." That means making God in man's image, making Him too human,—as the Greeks in their ancient mythology framed for themselves Gods having all the failings and instabilities of our humanity. But, after all, we have Christ's authority for believing that anthropomorphism has a truth behind it. There is something in God that is like us. Kinship, which can be described by the terms "Father" and "child," is a mutual relation; it can not be all on one side.

Well, then, see what follows: Sometimes people stumble at the thought of the Incarnation because there seems to be an impossible incongruity in it, as if when God was

made man, He became something altogether different from Himself, contradicted His essential being. But no, when our Lord says "Say Our Father," He points out to us the truth that there is a real kinship. When God sends His own Son in the flesh, he expressed that kinship. He did not contradict Himself. He acted in accordance with the law of His Being. One might almost dare to say that it was a necessity of His nature that He should do so. All this, as St. Paul sets forth in his Epistle to the Galatians, is bound up in the great words "Our Father." We may say it because "God hath sent forth the spirit of His Son into our hearts."

Activities of the Young People

Edited by Miss Fischer and Bishop Quin

NEW ENGLAND

The Young People's Movement rose to a new level at the conference of the Young People's Fellowship of the Province of New England held in Trinity Church, Boston, Feb. 7-8. Over 200 representatives came from all parts of New England to crystalize the growing interest and power developing among the church's young people and to form a provincial young people's organization.

The preamble to the Constitution adopted says: "Feeling the great need of association for worship, study, fellowship and service to the Church and country, the young people of the Episcopal Church of the Province of New England, under the authority of and with the consent of the bishops of the province, do hereby form an organization that shall be an association of diocesan organizations of the province." The name selected was "The Young People's Fellowship." The purpose as outlined is to coordinate all the varied activities of the young people's organizations of the province, and to stimulate and systematize the same in accordance with the four-fold ideal of worship, study, fellowship and service in the five fields—parish, community, diocese, nation and world.

The age of officers was limited to the period between sixteen and twenty-five years. The following officers were elected: President, Ray Markham, Providence, R. I.; first vice president, in charge of the department of worship, Eleanor Whipple, Winthrop; second vice-president, in charge of study, Stanley H. Purdy, Middletown, Conn.; third vice president, in charge of fellowship, Harold F. Wilson, Burlington, Vt.; fourth vice president, in charge of

service, Louise Kincaide, Portland, Me.; secretary, Mildred Anderson, Edgewood, R. I.; treasurer, Henry Pratley, Watertown. Two members at large were added to the officers to form the executive council: Rosamond Cross, Fitchburg, diocese of western Massachusetts, and Lillian Knight, Manchester, N. H.

The members of the advisory board are: Bishop Arthur C. A. Hall, of Vermont, president of the Synod of the Province of New England; Rev. Malcolm Taylor, executive secretary of the province, and the following members of the provincial committee on the Young People's Fellowship—Rev. Percival M. Wood, Auburndale; Rev. Elmore M. McKee, New Haven, Conn.; Rev. George L. Richardson, Burlington, Vt.; Rev. George R. Hazard, Manchester, N. H.; Rev. Lauriston Castleman, Portland, Me.; Henry S. C. Cummings, Brookline; Miss Helen Vickery, Fitchburg.

The chairman of the provincial committee, Rev. P. M. Wood, opened the conference, turning the session over to Henry S. C. Cummings as temporary chairman, who in turn was succeeded by Ray Markham when elected president.

Welcome was extended by Rev. Henry McF. B. Ogilby, in behalf of the Massachusetts Commission on Young People, and by Miss Eleanor Whipple in behalf of the young people of the Massachusetts Y. P. F.

Rev. William E. Gardner, Church of the Messiah, Boston, spoke on the Young People's Movement, urging its members to search out and scrutinize the saving forces of our modern life, conserving those spiritual forces that uplift.

Rev. John H. Rosebaugh, chairman of the Provincial Commission on Religious Education, the evening speaker, said the young people of today must face courageously the criticisms aimed at the youth of today, whether true or not, just or unjust, and must answer them by showing the sincerity of Christian purpose in their daily life.

Topics were presented by young people and lively discussion followed. After supper a social hour was spent.

Sunday at 8 a. m. over a hundred members of the Fellowship attended the Corporate Communion in Trinity Church. Rev. Malcolm Taylor preached the sermon, with a strong plea to the young people "to make unto themselves a conscience."

If you want to get a bundle during Lent send a telegram to us informing us how many to send. The cost to you is 3c a copy. Better try the bundle plan during Lent at least. Helps a parish, they say, having a Church paper in the homes each week. Try it.

Racial Co-operation and the Incarnation

By Rt. Rev. F. F. Reese

Inter-racial co-operation and harmony between the white and negro races can be brought about only when the churches realize the sense of Christian brotherhood towards every man, black or white. Such a realization is a slow process, an iridescent dream perhaps, but it is the business of the Church to hold up and work for the realization of what the world regards as an iridescent dream.

The first and most important contribution which the churches can make towards any matter of right human relations is to preach the gospel of the Incarnation. The Negro is a man as God reveals the meaning of manhood. He is within the unity of the race as the Incarnation reveals it. The religion of every man or group is fatally defective which does not so regard him.

The Negro is not like the white man in every particular. There are striking differences, physical and mental, but he is one with the white man in his essential humanity. When the churches have converted their own people and have led them to accept that truth and base their relations to the Negro on that principle, there will be cordial co-operation and confidence between the races.

The responsibility rests, first, upon the white race, just in so far as it assumes its superiority in strength and capacity and just in so far as it has enjoyed advantages and civilization which the Negro has not enjoyed. Right relations which constitute morality and true religion will inevitably promote justice and fair dealing and kindness and brotherly conduct toward the Negro. It will mean that it will be taken for granted that he is entitled to the opportunity to make, under God, the best of himself of which he is capable, and that no prejudice or contempt or injustice on the part of the white man will hinder or handicap him. Under God, he will have every opportunity and every assistance from his stronger brother to work out his salvation, individually and racially.

Every man's and race's self-respect must be respected and encouraged. This means that we must regard and treat the Negro, as a man, with the self-respect which every man should feel. Thought and feelings about him and toward him which express themselves in words and acts implying disrespect and contempt as of a superior to an inferior are unchristian.

Christian leaders and preachers
(Concluded on last page)

Thousands Give To Finish Cathedral

Over Thirty-five Thousand People
Have Made Gifts for the Com-
pletion of Cathedral

TRIBUTE TO MR. ROOT

Bishop Manning gave out the following statement as to the Campaign at the service at the Cathedral at 4 p. m., February 15th:

"We have great reason for thankfulness and encouragement in our work of building the Cathedral.

"During the past week more than \$400,000.00 has been added to the Building Fund. About 35,000 persons are on our lists as contributors to the Fund. There are, I believe, still thousands of persons in our city and country who wish to contribute to this great enterprise and who will do so.

"You all know the spirit of large minded fellowship and good will this undertaking has called forth and is inspiring among us.

"As an illustration of this spirit let me cite three valued communications which have just come to me:

"The first of these is an invitation to take part in the celebration of the One Hundredth Anniversary of the Broadway Presbyterian Church which I have gladly accepted. The second is a letter from Rabbi Alexander Lyons of the Eighth Avenue Temple, the largest Jewish congregation in Brooklyn, sending his own contribution of \$25.00, in addition to \$500.00 already contributed by his congregation and assuring me of the prayers of himself and his people for the completion of the Cathedral. The third is an invitation, which I have accepted with great pleasure, to the annual dinner of the Friendly Sons of St. Patrick on the night of March 17th, St. Patrick's Day. I may mention the fact that the Bishop of Corea who passed through this city last week told me that the interest shown by the City of New York in the building of the Cathedral was a strength to the cause of religion throughout the world, and that they feel in Corea that it is a support and encouragement to the Missionary workers there and everywhere."

Bishop Manning ended with a tribute to Mr. Elihu Root, the chairman of the Cathedral Committee, who was that day celebrating his eightieth birthday. He also urged the people of New York and the country to express the spirit of self-denial and sacrifice of Lent by making gifts to the Cathedral.

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

The programs printed weekly in this column were written by the young people who attended the Young People's Conference at Seawanee last Summer. A record of each program printed is filed, with a copy of the issue. Members of Fellowships and Service Leagues are asked to keep a record of the programs in order that they may vote, between May 15 and June 15, for the one they consider best.

Prizes for the best two, and prizes for the first three most active Fellowships are to be awarded on July 1. The five prize winners will have free scholarships to the Seawanee Conference next year.

SUGGESTED TOPICS

Here are a number of suggested topics for meetings. A very interesting evening may be spent in getting up a list of your own.

1. Young People's place in the Church.
2. What does Jesus mean by eternal life?
3. Christianity and disarmament.
4. Does punishment tend to prevent crime?
5. The message of the pulpit for today.
6. How can we improve our recreations?
7. How to improve the meetings of our Society.
8. Capital punishment: Is it wrong?
9. The Church and the moving pictures.
10. What does the Holy Communion mean to me?
11. What does Confirmation mean to me?
12. What has been the greatest influence for good in my life?
13. What do Palm Sunday and Good Friday teach us about public opinion?
14. Am I solely responsible for my acts?
15. What are young people seeking?
16. How can young people use their abilities?
17. Choosing one's calling in life.
18. Will the radio help the Church?
19. Is the Sunday School doomed?
20. Self control: How to get it; its rewards.
21. A good name and how to obtain it.
22. How can we apply the Golden Rule today?
23. What has the Christian Church meant to un-Christianized countries?

Report On Financial Condition of Church

Effort Is to Be Made to Raise
Money So Triennium Can
Close Without Debt

MILLION AND HALF NEEDED

The Treasurer of the National Council, Mr. Lewis B. Franklin, has presented a preliminary report showing the financial operations for the year 1924. He estimated that the expenditures exceeded the income to the extent of about \$136,000. His report showed a decrease in receipts from dioceses on program quotas of \$39,627.86 as compared with 1923, but an increase in income from all sources available for budget appropriations of \$35,005.49. The estimate of expenditures for 1924 showed an increase of about \$216,000 over 1923. But he reported that this increase was due wholly to the necessary normal and gradual increase of the missionary work in the several fields. The cost of administration showed a decrease. He reported that again the receipt of undesignated legacies, amounting to \$395,022.88, had saved the Council from a much larger deficit. This deficit of 1924, added to the accumulated deficit inherited by the Council, largely due to war conditions, will make the total deficit about \$1,000,000.

The Treasurer reported further that estimates made by the various dioceses, based upon the results of the recent Every Member Canvass, indicated a small increase in the probable receipts from the dioceses in 1925. He estimated that the National Council will probably need \$400,000 in addition to the income now in sight from all sources to close the year 1925 with all current maintenance obligations met.

The report was studied by a special committee at the meeting of the Council the middle of February. As a result an effort is to be made to raise a million and a half dollars and close the triennium without debt.

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Churchwoman Issues A Notable Report

**Finds Much to Criticise in the Plan
of the Colorado Fuel and
Iron Company**

FAILED LOCALLY

The success of employees' representation in industry, through which approximately 800 companies are now attempting to solve their labor problems, depends largely on the ability of employers to understand the point of view of wage-earners, to secure their cooperation, and to develop leadership among them. This is indicated in a 500-page report issued by the Department of Industrial Studies of the Russell Sage Foundation, which is directed by Miss Mary Van Kleeck, a prominent New York Churchwoman, and a vice-president of the Church League for Industrial Democracy. While the report is based on a five-year study of employees' representation in the coal mines of the Colorado Fuel and Iron Company—undertaken by the Foundation in 1919 and completed last summer—it is pointed out that the analysis of the relations between employer and employee in this industry is true also of the railroads, the packing industry, the textile industry, and other important branches of American business.

"Our studies of wage-earners' participation in management, not only in the Rockefeller properties in Colorado but in other industries," declared Mary Van Kleeck, in making the report public, "have convinced us that primary attention must be given to the views of the wage-earners and that it is very important for the owner of an industry to find out how his workmen feel about such a plan and not to rely solely upon statements about the employees' attitude from managing officials. The success of any plan of employees' representation in industry depends on the confidence and cooperation of the employees, and on the willingness and ability of local officials to carry out the ideas of the owners. To ignore this and to permit a plan to go on for years without stimulating genuine leadership among the wage-earners is to build on an illusion."

The report, prepared by Miss Van Kleeck and Ben M. Selekman of the Department of Industrial Studies, points out that though the labor situation in the mines of the Colorado Fuel and Iron Company is much more satisfactory than before the employees' representation plan was introduced ten years ago, there have nevertheless been three strikes among the miners of this company

since the introduction of this plan, and that during one of these strikes state troops were kept in the vicinity of the mines for several months. The report reveals other instances of antagonism between the company and its employees. Thus, in all the camps the miners were prevented from holding union meetings in the buildings of the local Y.M.C.A., a majority of whose board of directors were officials of the Colorado Fuel and Iron Company. And in one camp when the miners attempted to rent the only other available public hall—a dancing pavilion—for union meetings, the company, to prevent its use for this purpose, bought the pavilion and razed it to the ground.

The report attributes the partial failure of the employees' representation plan in the mines of the Colorado Fuel and Iron Company, to the local officials of the company rather than to John D. Rockefeller, Jr., who personally introduced the plan. The Foundation's investigators report that although the employees' representation plan limits the power of discharge—the abuse of which by foremen and superintendents caused many of the labor difficulties of earlier years—foremen and superintendents have to be trained and carefully supervised in carrying out a policy which involves changes in their traditional attitude.

Speaking of industry at large, the Foundation's investigators say: "Local rather than national organization of employees is exactly what is desired by many employers; some of these welcome employees' representation because they see only that phase of it which limits its activities to employees within a single company, and they believe it offers an escape from their difficulties with trade unions. Organizers and union officials irritate them, and many are the charges of arrogance and lack of responsibility or efficiency which employers heap upon the leaders of unions. Some of the criticisms are well-deserved; some are the natural result of the constant opposition of employers to unionism; some are merely efforts to justify irritation which a manager feels in being obliged to make concessions to the demands of labor. On the other hand, the men feel that a national organization alone has the power to protect them in a conflict with their employers."

"It is foolish to deny a divergence of interest between employers and employees. Every dispute over wages illustrates it. The need is to establish some means of adjusting these divergent claims without the wasteful conflict by which the power of each side is tested and the issue decided in favor of the stronger."

Salary Not Too High Says English Dean

**Ecclesiastic Has Debate With Labor-
ite Over the Matter of
Their Wages**

DEAN CHEERED

By Rev. A. Manby Lloyd
Durham Diocese is again in the limelight.

Some recent criticism by Bishop Welldon, Dean of Durham, regarding the new wage demands of the railwaymen called forth pointed references to the Dean's salary of £3,000 a year, with the result that on a recent Tuesday evening the Dean and a railway signalman met in friendly public debate. "So far from enjoying an income of £3,000 a year which I can spend on myself," said the Dean, "I paid last year in taxation £1,267 19s. 11d. My subscriptions to objects intellectual, charitable, and religious amounted to £584 9s." In other words, by the time Bishop Welldon had paid his compulsory taxes and those voluntary ones to which men in receipt of four-figure incomes are, in varying degrees, liable, practically two-thirds of his income had vanished.

Mr. T. A. Westwater, the signalman, put the railwaymen's case in an able manner. In the course of his speech, the dean asked out of whose pockets the demanded increase of wages would come. A voice retorted: "The Dean's," while another shouted: "The Ecclesiastical Commissioners." "They do at least as much good as the brewers," the dean replied, amid laughter. He would have the wages as high as possible, but the railwaymen's demand was greater than could safely be laid on the community. The burden would strike at the people poorer than the railwaymen. It would be enormously aggravated by the equally legitimate demands of other classes of labor, and would have the effect of increasing the cost of transport and consequently driving trade away. The dean was cheered when he sat down.

THE WAY OF LIFE

- - By - -

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WITNESS BOOKS

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Church Gives Women Chance Says Pastor

Rev. C. L. Street of University of
Chicago Differs With Brother
at Michigan University

NEWS PARAGRAPHS

The Rev. Henry Lewis, the live student pastor at the University of Michigan, had an article on student's work in this paper a couple of weeks ago, which brought the following response from another live student pastor, the Rev. Charles Street of the University of Chicago:

"I have read with interest the Rev. Henry Lewis's article on 'The Work in Our Colleges,' which appeared in THE WITNESS of February 12. I agree heartily with most of what he says, but I take exception to the passage where, in speaking of vocations available for women, he says, 'College women have not even one definite vocation such as the ministry to turn to, for neither the Deaconess order nor the Sisters appeal largely to them.' This may be true, but I cannot acquiesce in the implied conclusion that because the Deaconess order and the Sisters do not appeal to college women, no effort should be made to make them appeal. Both of these orders, different as they are, are doing splendid work for the Church. Both need more recruits and more recruits of the kind that might be found in our colleges. I can think of few things that would do more for the work of the Church than to have more college women dedicate their lives to the service of the Master in the special and difficult kind of work which the Deaconesses on the one hand and the Sisters on the other perform.

"And as for other vocations, the situation is surely not as bad as Mr. Lewis would have us believe. There are many vocations now available. One is social work, which is surely Church work in the larger sense, whether it be undertaken through a definite Church agency, such as the

Church Mission of Help, or through some other agency of a more general kind. Another developing vocation for college women is in the field of religious education. Then there are boundless opportunities in the mission field. It has been the experience of those who have to do with women's work in the Church that positions are always to be had for properly qualified women workers. Salaries are not always up to the standard set for the same work by agencies outside of the Church, it is true. There is room for improvement in this respect. But let us not give our college women the impression that the Church has no worth while jobs for them to do. What we need is not new vocations, but better use of the vocations that are available now."

That question of the enlargement of the powers of Provinces was discussed at the meeting of the National Council the other day, but not much. Committee appointed. Committee met. Subject too big, so they are going to talk about it some more when they meet in May.

Our Church committee on literature for the blind recently published a book of "One Hundred Hymns" in Braille. Through the generosity of a member of the committee Christmas greeting cards and a calendar were also sent to the blind communicants of the Church.

The same committee reports that from 1920 to 1923 there was a decrease of blindness by 5,000 persons, due to prompt treatment and precautionary measures taken by health organizations and school officials. Over against this the committee announces that from September, 1923, to September, 1924, 4,456 men, women and children have been partially or totally blinded through accidents.

* * *

Seven new missionaries appointed at the meeting of the department of Missions on February 10, six women and a man. Two went to the domestic field, one to Latin America, four to the foreign field.

* * *

I have before me nine closely typed pages about a pow-wow in New York about the Church Service League. It amounts to about this: It was agreed that the purpose of most of the organizations of the Church is to mobilize the entire man power and woman power of the Church in the five fields of service. Several organizations doing the same thing has caused confusion. Therefore the Field Department is to promote the formation of parish councils, made up of representatives of all the agencies and forces of the parish. These councils should correlate their efforts with the work of

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The work accomplished during the year 1924 has proven the value and need for a National Center.

the diocese and general Church. In each diocese there should be an annual conference of representatives of the lay activities of the diocese, with a triennial conference for the general Church, at the time of the General Convention. After arriving at this they agreed to the discharge of the commission on the Church Service League, and created a Commission of Co-operating Agencies to take its place; except in those dioceses and parishes where the Church Service League is already established it may continue to function under that name, and any other diocese or parish which desires a Church Service League can have it. I read the entire nine pages and that is what I got out of it. If any of you care for the details I shall be glad to send the nine typed pages. Personally, right this minute, I am ready to move for a P. E. pope who will give orders.

Let's have the more cheering news about what people are *doing*. Well, here is news of a man who refused a comfortable job because there wasn't enough work on it to keep him busy. Mr. H. W. Atkinson is the man. He was put in charge of the Transportation Bureau nine months ago. His job was to get free railroad transportation for workers bent on the business of the Kingdom of God. He resigned the other day with "not sufficient work" as his reason. Now the secretary of the Council has got to handle the job, and the Church is saved \$4,500, the cost of maintaining a separate office for it. He goes down as this week's hero.

The Field Department has a group of Associate Secretaries, mostly parish priests, who are called upon by the national office to make speeches, hold conferences, etc., on the national work. No women among them. Now there are. Eight appointed the other day in New York, one for each province. Their names—always interesting, names: Miss Eva Corey, Boston; Mrs. A. S. Phelps, Plainfield, N. J.; Mrs. Roger Walke, Baltimore; Mrs. J. B. Cranmer, Wilmington; Miss Elizabeth

PREACH AND HEAL (Luke 9:1-2)

This was the Master's commission to His Church. Many neglect this part of the Christian ministry because they do not know how to begin, or because they lack power or authority or courage.

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Matthews, Glendale, Ohio; Mrs. C. S. Quin, Houston, Texas; Mrs. W. P. Remington, Pendleton, Oregon.

Mr. L. L. Gaillard, General Secretary of the Field Department, has resigned. The Rev. F. B. Bartlett of St. Louis has been appointed to fill his place.

One more item about the meeting of the Council and then we will get out of New York for a little while, though Bishop Manning will probably call us back for a word or two later on. The Council passed a resolution about Child Labor, urging "upon all Church people the immediate and continual duty of bringing home to

the American conscience the Christian truth that every child has a right to an adequate opportunity for educational development and self-expression; and of setting in motion every influence toward securing this right to the child by regulating and limiting, and so far as possible, eliminating, the industrial labor of children throughout the country."

Three-day conference for diocesan and parochial officers of the Woman's Auxiliary is to open at Taylor Hall, Racine, Wis., on April 14. Mrs. Hermon Butler of Chicago, Mrs. K. N. Robins of Western New York, and Miss Matthews of Ohio, members of the Executive Board, are to lead in a discussion of the matters that are

HYMNALS IN THE PEWS

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* * * * *

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* * * * *

The Church Pension Fund

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to come up at the triennial meeting in New Orleans next October. The rates are \$2.75 a day, including board and room. Nice place, Taylor Hall. Better write Mrs. George Biller, 281 Fourth Avenue, New York, that you want to be there.

A subscriber writes to ask what language will be used at the Christian Conference in Stockholm next summer. Quick, somebody tell me so I can let him know.

The Rev. Phillips Osgood of Minneapolis is to deliver a series of lectures this Lent at the University Club of the city. His subject is "Dominant Personalities of By-Gone Days." The personalities are to be: Akneton, the father-in-law of Tutank-amen; Judas Maccabaeus; Cleopatra; St. Francis of Assisi; Savonarola; Joan D'Arc.

Summer school for a week at the Harvard School, Los Angeles, from June 29 to July 4. Faculty: Bishop Stevens, Bishop Sanford, the Rev. Messrs. Bode, Barnwell, Easley, Lewis, Niblo, Tomkins, Trelease, Wreford, Dr. Miriam Van Waters, and Mr. Edward Sargeant.

When you figure up your income tax which is paying for past wars, meditate on the bill calling for the expenditure of \$330,180,000 for military purposes which the President signed the other day. After that read the poster, "America First," by Bishop Oldham.

A series of conferences of what the papers call "the Assyrian Protestant Episcopal Church" were held in Chicago last week. They met at St. James' Church. Archbishop Martimeous, head of the Church in this country, was present. Pretty hard, without the constant advise of the

foreign-born American experts at "281," to keep all of these fellows straight in one's mind.

Here's a new one. The church of St. Columbus, London, has installed a dressing room for brides, where a last-minute dab of powder and paint may be added. Why go to the expense? Some, these days, would be willing to do it marching up the aisle.

The Manhattan chapter of the Daughters of the American Revolution held their annual patriotic service at the Church of the Incarnation, New York, on Washington's Birthday. Dr. Silver, the rector, who is chaplain of the chapter, preached.

The rector of Gethsemane, Minneapolis, the Rev. Don Frank Fenn, has been advised, because of overwork, to go away for a two week's rest before beginning the Lenten season.

Providing a beautiful service in the churches of Japan is not easy, especially the musical part of it. The Japanese love music but are very poor singers themselves. Miss Margaret Paine of St. Agnes' School, the teacher of music, therefore organized and trained a choir. Now St. Agnes' Church has beautiful music . . . except when the choir is borrowed by other churches. But then they won't do this long. Already they have started training choirs of their own.

The Woman's Auxiliary of Harris-
(Turn to page fourteen)

THE Great Pyramid

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(Until New Church Is Built)
Rev. Wm. Otis Waters, S.T.D., Rector.
Sunday Services: 8:00 and 10:30 a. m.,
7:45 p. m. Daily, 7:00 a. m.

St. Paul's

Dorchester Ave. and Fiftieth St.
Rev. George H. Thomas, Rector.
Sundays at 8, 9:30 and 11 A. M. and
7:45 P. M.
Holy Days at 10 A. M.

The Atonement

5749 Kenmore Avenue
Rev. Frederic S. Fleming, Rector.
Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.
Daily: 7:30, 9:00 and 5:30.
(Fridays—10:30 additional).

St. Chrysostom's

1424 North Dearborn Parkway
Rev. Norman Hutton, S. T. D., Rector
Sundays: 8, 9:30, 11 and 4:30 P. M.
Tuesdays at 10 A. M.; Thursdays at 8
P. M.

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector
Sundays: 7:30, 8:15, 11:00 and 4:30.
Daily: 7:30 and 5:00.
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Trinity

Copley Square
Rev. Henry K. Sherrill, Rector.
Sundays: 8, Holy Communion; 9:30,
Church School; 11, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4, Service and
Address; 5:30, Young Peoples Fellowship;
7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY

The Ascension

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

NEW YORK

The Incarnation

Madison Avenue at 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8, 10 and 11 A. M., 4 P. M.
Daily 12:20 P. M.

Trinity

Broadway and Wall Street
Rev. Caleb R. Stetson, S.T.D., Rector.
Sundays: 7:30, 9:00, 11:30 and 3:30.
Daily: 7:15, 12:00 and 4:45.
MIDDAY SERVICES

The Heavenly Rest

Fifth Ave., above Forty-fifth St.
Rev. Henry Darlington, D.D., Rector.
J. Christopher Marks, Mus. D., Organist.
Sundays: 8 and 11 A. M., 8 P. M.
Saints Days: Holy Communion, 11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8 and 11 A. M., 4 and 8 P. M.
Daily: 8 and 12 A. M.
Holy Days and Thursdays: 11 A. M.

NORTH ADAMS, MASS.

St. John's

Rev. Arthur Murray, Rector.
Services: 8 and 11 A. M. and 7 P. M.
Church School: 10 A. M.
Saints' Days: 10 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum
Very Rev. Edgar Jones, Ph. D., Dean
Sundays: 7:30, 11:00 and 7:45.
Week Days: 7:30.
Holy Days and Wednesdays: 10:00.

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.

DALLAS

St. Matthew's Cathedral

Very Rev. Robert S. Chalmers, Dean
Rev. B. L. Smith, Associate Priest.
Sundays at 8, 11 and 7:30 P. M.
Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. James's Church

22nd and Walnut Streets
Rev. John Mockridge, Rector
Sundays: 8 and 11 A. M., 8 P. M.
Week days: 7:30 and 9 A. M. and 6
Thursdays and Holy Days: 10 A. M.

MINNEAPOLIS

St. Mark's

Oak Grove St. and Hennepin Ave.
Rev. Phillips Endicott Osgood, D. D.,
Rector.
Rev. Hanford Livingston Russell, Asst.
Sunday Services: Holy Communion,
8 A. M.; Bible Class, 10 A. M.; Morning
Service and Church School, 11 A. M.; Com-
munity Service, 4 P. M.; Young People's
Fellowship, 5:30 P. M.

Gethsemane

4th Avenue South at 9th Street.
Rev. Don Frank Fenn, B.D., Rector.
Sundays: 8 and 11 A. M., 7:45 P. M.
Wednesdays, Thursdays and Holy
Days:

ALBANY

All Saints Cathedral

Very Rev. Charles C. Williams Carver,
B. D., Dean.
Sundays: 7:30, 9:45, 11:00 and 4 P. M.
Week Days: 7:30, 9:00 and 5:30 (Even-
song, Wednesdays and Fridays, the Lit-
any, 9:30; Thursdays and Holy Days
Eucharist, 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. D. B. Dagwell, Dean
Rev. Jonathan Watson, D. D., Assistant
Sunday Services: 7:30, 11:00 A. M.,
7:30 P. M.; Church School, 9:30 A. M.;
Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints' Cathedral

Cor. Juneau Ave. and Marshall St.
Very Rev. C. S. Hutchinson, D.D., Dean
Sundays: 7:30, 11:00, 7:30.
Week Days: 7:00 and 5:00.
Holy Days and Thursdays: 9:30.

St. Paul's

Cor. Marshall and Knapp Streets
Rev. Holmes Whitmore, Rector
Sundays: 8:00, 9:30, 11:00, 4:30.
Saints' Days and Tuesdays, 9:30 a. m.
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St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays 8:00, 9:30, 11:00 and 7:00.
Gamma Kappa Delta Club 6:00 p. m.
Sheldon B. Foote, Mus. Bac., F.A.G.O.,
Choirmaster.
Wells-Downer Cars to Bellevue Place.

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Grace

924 Lake Street.
Rev. F. R. Godolphin, Rector.
Rev. A. Gordon Fowkes, Assistant.
Sundays: 7:30, 9:45, 11 A. M. and
6 P. M.
Monday, Wednesday, Thursday, 7:30
A. M.

burg met in Williamsport the first of the month. The Rev. Francis Creamer conducted a Quiet Hour, and Bishop Overs of Liberia and Bishop Darlington addressed the meeting. Mrs. George Biller was there representing the national office.

* * *

The Rev. E. Croft Gear has just concluded a preaching mission at St. Matthew's, Minneapolis. The rector, the Rev. D. F. Bolles, writes: "I am inclined to think that missions are what is needed to awaken a mass of indifferent constituents, and open the mind of others. A man of Mr. Gear's type, using direct, forcible and convincing talks, reaches farther, sinks deeper and stirs people to see their losses and possible attainments, more than anything else."

* * *

The Rev. Wyatt Brown, rector of St. Michael and All Angels, Baltimore, was the university preacher at Princeton from February 15 to 18.

* * *

Calvary Church, Wilmington, Del., is on the corner of Third and Washington Streets. Been there for fifty years. Bishop Cook says: "for at least a third of that time, last past, the neighborhood has so changed in character and population that the sphere of its influence has been strictly limited, and its opportunity for growth destroyed." Couple of years ago the vestry sold the rectory and bought a lot in a good location in the city with the proceeds. Now they are figuring on a modern plant, thoroughly equipped, on the new location. It is to be a memorial to Bishop Coleman, bishop of the diocese for nineteen years.

* * *

Last week I spoke of the ingenious plan of a rector's of printing the first and fourth pages of his parish leaflet with standing matter, with the current news and notices multi-graphed in the inside pages. Thus a year's supply can be secured from the printer at considerable saving

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because of the quantity secured. The mail this morning informs me that this is "old stuff," and a leaflet is enclosed to prove it. The informant apparently thinks it "good stuff" also, for he uses the method. He says he got the idea from Trinity Church, Elmira, N. Y., three years ago.

* * *

Pastors in Washington, D. C., are trying to get the theatres, movies, etc., to close on Sunday. Pastors of fifty churches are reported to have signed a petition. Somehow I can't get the connection between the movies and theatres, even on Sunday, and religion. Having been brought up in puritanical New England, by parents who boasted membership in the Sons and Daughters of the American Revolution, I claim the right to be narrow minded, but I swear I can't go with my reforming friends who want to legislate against all pastimes that they personally fail to enjoy. Someone please recommend some reading for me to do on the subject.

* * *

The three churches of Binghamton are to unite during Lent for a course of devotional sermons by Rev. R. A. Parrock of Colgate University. These are to be held at the Good Shepherd. At Trinity, on Tuesday evenings, they are to have a service,

with a course of instructions by the Rev. T. A. Conover of Bernardsville, N. J., while at Christ Church, on Thursday noons, they are to have special Lenten preachers. Here is their list: Bishop Coley, Dr. Delany of New York, Dr. Gilbert, social service secretary of New York, President Bell of St. Stephens, President Ogilby of Trinity, Bishop Talbot, and Dr. Beach of Scranton. Incidentally they are going to have THE WITNESS on sale.

* * *

Over a thousand dollars has been raised in Christ Church, Eau Claire, Wis., where our associate editor, Dr. Wilson, is rector, as a memorial to Mrs. Wilson who died recently. The money is being raised by the Altar Guild, the income from it to be used for the altar and sacristy.

* * *

Diocesan convention in Lexington. Rev. B. H. Reinheimer, secretary of Southern Ohio, told them of the Church's program. The bishop reported progress all along the line in the work of the diocese. Next year the diocese is to celebrate the thirtieth anniversary, meeting at Christ Church Cathedral, Lexington.

* * *

Rev. A. A. Gilman is to be consecrated suffragan bishop of the District of Hankow on the 4th of March.

The Lord's Prayer

By GEORGE L. RICHARDSON, D. D.

- March 5th—"In Heaven" and "Hallowed Be Thy Name."
- March 12th—"Thy Kingdom Come."
- March 19th—"Thy Will Be Done."
- March 26th—"Give Us This Day Our Daily Bread."
- April 2nd—"Forgive Us Our Trespases."
- April 9th—"Lead Us Not Into Temptation."
- April 16th—"Deliver Us From Evil."

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The cost of The Witness in Bundles of ten or more to one address is 3c a copy. Thus, if you would like ten copies for the seven remaining Lenten issues, it will cost \$2.10; for 25 copies, \$5.25, etc.

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A Line a Day for Lent

By Rev. William Porkess

First Day

If our policy be, "A little religion goes a long way," then actually we shall not get very far in the religious journey.

Second Day

To be mastered by or to gain the mastery of the power of money, reveals unmistakably life's worst defeat or most glorious victory.

Third Day

In playing the game of life as true sportsmen there are far too many spectators.

Fourth Day

There are no bargains in the moral and spiritual markets of the world.

RACE RELATIONS

Bishop Reese's article Continued from page seven

must consider it a primary duty to promote sympathy and kindness, justice and charity toward the other race. And the people who call themselves Christians and are members of congregations of the various communions must consider their religion an imperfect and a diluted form of Christianity, unless they shall embrace within the range of their Christian duty the senses of Christian brotherhood towards every man, black or white.

This is the way inter-racial cooperation and harmony can be attained and the only way it can be permanently maintained. This may be regarded as a slow process, a counsel of perfection, an iridescent dream. But it is the business of the churches to preach counsels of perfection, to hold up and work for the realization of what the world regards as iridescent dreams.

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The Midday Service is held daily, except Saturday. It is so arranged that it ends promptly at 12:30, and is immediately followed by a half-hour organ recital.

Both the service and the organ recital will be broadcast by WJZ.

The Lenten preachers at Trinity this year are: the Rt. Rev. William T. Manning, D. D., the Rt. Rev. Herbert Shipman, D. D., the Rt. Rev. Arthur S. Lloyd, D. D., the Rev. George Craig Stewart, D. D., the Rt. Rev. James E. Freeman, D. D., the Rt. Rev. Edward J. Bidwell, D. D., the Rev. Bernard I. Bell, D. D., the Rt. Rev. Edwin A. Penick, D. D., the Rt. Rev. John N. McCormick, D. D.

Sixteen hundred boys of the Church met in three Massachusetts centers for the annual Washington's Birthday athletic meet. Boston attracted 900, while Lowell and Fall River brought together 350 each. President Ogilby of Trinity College spoke to the Boston crowd.

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