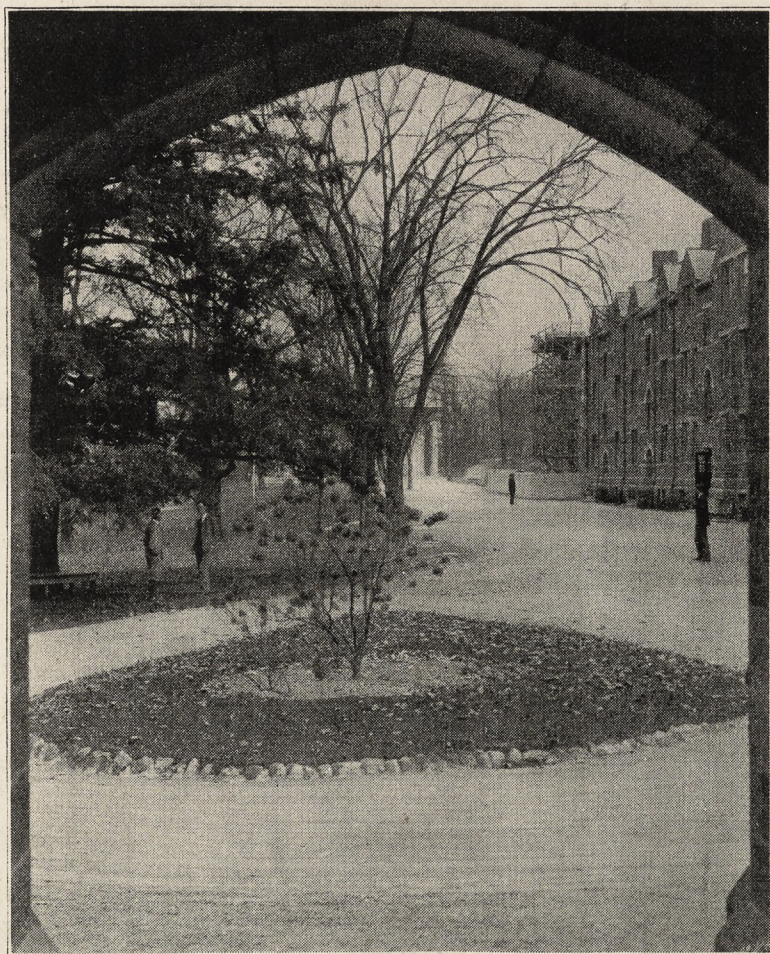


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CHICAGO, MAY 14, 1925



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# THE WITNESS

THE CHURCH NEWS-MAGAZINE

Vol. IX. No. 38

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 NEWBERRY.

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

## THIS MATTER OF PROVINCES A GENERAL CONVENTION TOPIC

By

BISHOP JOHNSON

PROVINCES grew out of a need in the early Church.

The Roman Empire was so large that General Councils could be summoned only infrequently.

It was three hundred years before the first Council was assembled and in the next three centuries only four more were held.

On the other hand, the diocese was too small a unit for determining matters of more than local interest.

The province, therefore, was devised to meet this need and to be a substitute for the more expensive and cumbersome General Council.

The size of the United States, like that of the Roman Empire, would seem to justify a similar institution to relieve the General Convention of much that it does very ineffectively or is unable to do at all.

Really, there is no theological question involved, but it is rather a question of greater efficiency and it ought not to be discussed in the light of special interests or inveterate prejudice.

But the fact that provinces are effective agencies does not necessarily mean that the province as it exists on paper is the kind of an institution that the Church needs or can use.

Provinces were introduced into our legislation in a very academic manner without any very clear idea of the function that they were to perform.

They took the place of the old Departments which were created to further missionary intelligence and stimulate missionary zeal.

They were never organized in order to play the part that is now proposed for them as spheres of legislation and departments of a National Council.

In short, the present provincial organization was not created to fit into the present plan of a National Council and should, therefore, be revised

"ab initio" before trying to use it for a purpose for which it was not intended.

When automobiles were invented there was no serious attempt made to use the old carriage body for housing a gas engine, but a new body was prepared for the new mode of locomotion.

The use of provinces as auxiliaries to the National Council should be studied from the bottom up with reference to some of the problems that confront us.

What, then, is the objection to the province as now constituted?

First, if it is intended to use them for the purpose of aiding the General Convention in legislation, then it is imperative that the constitutional membership in both bodies should be the same.

In the General Convention, the diocese has one representation, Missionary Districts have another.

In the provinces they seem to be regarded as the same kind of a unit.

Now, in the first five provinces, this does not involve any anomaly, but in the other three it does, for these provinces are divided between the two representations.

It is a curious anomaly, but nevertheless an existing fact, that dioceses are regarded by the Church as self-supporting adults, but that missionary districts are looked upon as dependents, no matter how old or strong they may become.

It is not good law that one group should have all the privileges of dependents and at the same time all the privileges of adults.

They may not be citizens and wards at the same time.

If provinces are to engage in legislation, then the missionary district should be abolished as such and all units of a province should be a diocese.

Otherwise you will introduce into

provinces 6, 7 and 8 a cleavage that will not make for harmony.

As the bishop of a dependent diocese, I would be willing to have a differential in representation made between a self-supporting and a dependent diocese, but in a province they ought to be the same kind of a unit.

In the second place, the use of provinces for departmental agencies involves separate secretariats.

Eight such organizations is more than the financial and numerical strength of the Church will admit.

It is a serious matter to draft a considerable number of secretaries from the body of the clergy, when the need of parochial and missionary clergy is so great.

A province, to have legislative and executive power, should be a body large enough to command respect for its actions.

The eight provinces, especially the weaker ones, are about as impressive today as a Central American Republic and you can't make much more out of them.

And in the third place, under the present scheme, the provinces with the greatest resources are those with the smallest responsibilities.

There should be some way of yoking up the large areas of thinly populated states with the power of the smaller but more powerful ones.

Under your present system one county in New York State with a small area receives as much aid from Church sources as the whole state of Iowa or Nebraska.

This means intensive gardening for the purposes of gardening, and bankrupt ranches for the purposes of ranching.

If the purpose of a province is to aid in the distributing of power to areas that cannot produce power of its own, then the provinces should be created with reference to that need.



There are five counties in Colorado without a single minister of any religious denomination.

Is it a sign that the Lord has made of one blood all counties in the United States, that one county should spend five thousand dollars for intensive work while another county has no one to baptize anybody?

The question is one calling for a statesman-like program, not for petty prejudices in a restricted area.

It is objected that provinces make for provincialism. This is more of a play on words than the description of a fact.

Parochialism and diocesanism, which is what we are having, is much more provincial than a provincial organization which would make all churchmen think in a larger way than they are now thinking and acting.

The National Council has increased the resources of parish and diocese, but our machinery has not increased the resources for domestic missions, so that the appropriations today for the large, needy areas are not much, if any, greater than when we went into the present arrangement.

It is not a matter of ecclesiastical terminology nor of local interests nor of special privilege, but one of fairness and justice for all according to the rules which the game of Christian solidarity demands.

To add the present province to the machinery of the Church, with the defects that have been pointed out, is merely to add a piece of useless machinery to a system which already has more machinery than its dynamo will carry.

The province should create a provincial responsibility which shall be felt to be such, or it will merely add confusion to what is already chaos.

The East thinks as a province should think, in order that a province may function. So does the South and the Mid-West, from the Rockies to the Alleghenies. So does the Pacific Coast.

The large area now occupied by missionary districts is not capable of forming a province that can supply something from nothing.

It should be carried by the portion of the Church that is able to carry it and not be drafted into provinces whose diocesan burdens are gigantic missionary enterprises.

Why should Kansas starve itself that Oklahoma may flourish; or eastern Nebraska go hungry that western Nebraska may eat.

There have been grievous mistakes made in the past by which weak dioceses were created; that cannot be undone, but we should try to remedy the situation, not increase the dilemma.

The moment that the Sixth Prov-



Miss Knight-Bruce  
Comes from England to lecture

ince begins to function in a legislative way, you create a discord which is inevitable and do nothing to harmonize the discordant note.

The only excuse for provinces is to distribute the burden equitably and make the work more possible.

If missionary districts cannot become dioceses, then the Church should be so organized that the provinces shall be composed of dioceses, and the domestic mission field should be treated as the foreign mission field and not become part of an autonomous legislative and executive body.

The missionary bishops could enlarge their present group meeting to answer the purpose of united action, but the area in question should not become the integral part of a province until each unit is capable of assuming diocesan obligations.

## Cheerful Confidences

By George Parkin Atwater

### GOING ABROAD

I IMAGINE that everyone who has ever spent a summer vacation in Europe gets the fever to go again, about this season of the year. Everytime you see a picture of a great ocean liner, you have first a thrill of delight because of the memories aroused by the picture, and then possibly a chill of disappointment as you remember the depleted state of the bank account.

There is no joy of anticipation quite like the experience of the period between the decision to go abroad and the actual first trip. I went abroad for the first time in 1906. Up to April

30th of that year I had no more notion of going to Europe than I had of going to the North Pole. A trip to Europe had seemed like one of those things which one might possibly do some time, like buying a home, getting a prize for naming a picture in "Life," or reading Gibbons, "Decline and Fall of the Roman Empire."

But on April 30th Bishop Leonard visited the parish for confirmation, and after the service we went to a hospitable home where he was being entertained. It was then that he had one of the great inspirations of his life. He said to me, "Why don't you go to Europe this summer? You need the experience."

That settled it. By ten o'clock the next morning I had practically engaged passage on the White Star steamer the "Cedric," and I had two rapturous months in which to dream of going to Europe.

Having secured some general guide books, I devoured them eagerly. Even today to pick up one of those little books, and to glance through it, renews momentarily the keen sensation with which I first read it.

Then I began to accumulate the things I actually needed to spend two months in Europe. How that pile of "impedimenta" grew. A chance visitor ventured to ask if I expected to spend the rest of my days in Europe, or to have a rummage sale at Piccadilly Circus. At the final round-up I had to abandon a large part of my baggage, because I didn't wish to appear like a caravan.

I reached New York a day ahead of the sailing date, and having secured a pass, I went to the dock to see the boat on which I was to sail. As I stood on the deserted deck, trying to picture to myself what an eight day voyage would be, I saw that passengers were just landing from the "Baltic" in an adjoining slip. I saw J. Pierpont Morgan transfer from the "Baltic" to a palatial yacht anchored in the river. I remember that I felt just a little exultation over him, because his trip was at an end while mine had just begun. Later I revised that feeling.

We sailed at 9 a. m. the next morning. At the precise hour the great ship began to glide from the slip into the river. It moved so slowly at first that one scarcely realized that the journey had begun. It started with what Arnold Bennett calls "the imperceptible stealthiness of a bad habit." But we were soon in the river, escorted by a convoy of puffing tugs. Slowly the ship was headed toward the bay, and we began to feel the tremor of the propellor. It was a glorious hour. I had, however, a momentary desire to get off, because I realized that for eight days I should be steadily carried away from home. There seemed no specially good way



to yield to the desire without swimming so I let it pass without action.

Then I began to get my bearings. I didn't know a soul on board, but my guide book had told me that I must secure the reservation of a seat in the dining saloon. (Consult the dictionary for this word, not the telephone book of 1906). Whether or not I should ever use that seat remained to be seen.

(To be continued)

## Let's Know

By Rev. Frank E. Wilson

### AS IT SHOULD BE

ARE we in for a revival of prayer? Certainly it seems to me that there is far more active interest in prayer today than there was a few years ago. Books and magazine articles are discussing it very freely and it seems to find a persistent place in ordinary conversation. I am sure people ask me far more pointed questions about prayer nowadays than they used to do.

Not long ago a business man in my congregation stopped in at my office one morning. He said he had come to talk to me about his prayers and he went at it in the same matter-of-fact way that he might have discussed a piece of real estate. He said he didn't seem to be getting the reaction from his prayers that he felt he needed and he wondered if he was not doing it the right way. We talked over various details and I suggested to him that he had better spend more of his prayer time thanksgiving rather than in petition and so develop a steady consciousness of what God was really doing for him all the time. He went away with my suggestions just as he might have left an expert accountant with a list of recommendations for the improvement of his system of bookkeeping.

Unfortunately we have a large element of pagans in this country who are effectually calloused against any spiritual appeal. They never dream of such a thing as prayer until they get into some serious trouble when they are likely to demand of God that He perform a miracle in their behalf—and be quick about it. Many honest minded people have been led to think that this is what Christians mean by prayer and they pass it by as a crude survival of magic.

When the Siamese need rain, Sir James G. Frazer tells us, they stand their idols out in the burning sun and let them feel for themselves how uncomfortable it is to be without rain. On the other hand, if they need dry weather, they remove the roofs from their temples so that the idols may

## Our Cover

The photograph on the cover this week is a scene at St. Stephen's College, Annandale-on-Hudson, New York, showing one of the new buildings nearing completion. During the past five years, since the Rev. Bernard Iddings Bell became the president, the college has increased its enrollment from 47 students to 123. Of these, close to half contemplate the ministry. Four new buildings have been added to the equipment during this time, and the faculty has doubled, so that today it has "A" classification, the highest given, from the Association of Colleges in the Middle States and Maryland, and full approval from the regents of New York State.

be thoroughly drenched and so brought to meet the demands of their suppliants. In 1888 there was a drowning downpour of rain in south China. The Mandarin of Canton prayed to one of their gods for relief and when he did nothing about it they put him in the lockup for five days. At the end of five days they got results—the rain ceased and the god was thereupon released on his good behavior.

Many people cannot see the difference between these Siamese and Chinese and those semi-pagans living in Christian lands who periodically belabor God with demands for their own selfish purposes, cursing or neglecting Him if He fails to give them what they want. Frankly, I don't think there is much difference. But earnest-minded people seldom fail to respond to the idea of prayer as it should be.

Prayer is part of our human equipment provided by a wise Creator. It is not a weapon with which to beat God but an instrument with which to appropriate His spiritual powers and release them into human life. Practice is required for best results. Your first attempt to reach into the atmosphere with a radio is apt to be dismal. Neither could you expect your first attempt to reach into God's Presence with your prayers to be that of an expert.

A couple of weeks ago I visited a sick woman who was weak from the lack of sleep. "When I go to bed tonight," I told her, "I will pray especially for you and you ought to be able to sleep." That night was her first night of natural sleep for many days. Some people would call it mental suggestion. Perhaps it was. I know of no reason why God could not work that way if He chooses. But the difference between simple men-

tal suggestion and prayer is this: in mental suggestion my mind acts on another mind and I know perfectly well that my mind is often all wrong—therefore I can never be sure whether I am helping or hurting my friend; but through prayer, my desire for that person goes by way of God and God's mind is always right.

No, there is nothing magical or abnormal about prayer. It should be as natural to you as the use of your telephone.

## The Council's Work

By Mr. Alfred Newbery

### THE FEET ON THE MOUNTAIN

"THEY were so busy cramming their religion down the throats of people who already had one, that they couldn't take any thought for the upbringing of their own children."

That is not an exact quotation, but it is accurate both as to substance and to the spirit of the speaker.

Note several things about it. The first thing is that some one person believes it. No matter how wrong and unjust it may be, the fact that somebody states it as the truth, makes it important.

The second thing is that it is the kind of statement that carries. We all hate meddlers. People who are snooping into other people's affairs are among the world's most unpopular inhabitants. As Ko-Ko says, they "surely never would be missed." And if we find that a meddler in other people's business has in his meddling neglected his own responsibilities, the gratification with which we hail this discovery is curiously deep and intense.

So we have a picture which many people are apt to commend as true to life, a judgment they are apt to approve of, and a point of view they are apt to take as their own, in this statement of two meddlers so busy with their meddling that they neglected their own children.

I do not know what particular missionaries were involved by the speaker. The facts are that they sent their children home to America at an early age, and for many years the children were deprived of the companionship of the parents.

But I do know a great many missionaries of our Church who have done exactly that. I know what their anxieties have been. I have heard them discuss just how long they could keep little Jack with them and not be indulging their own desires at the expense of his development. I have seen them watch their child with troubled eyes, and wonder if the isolation of their mission station had not already



made him solitary, introspective, prematurely old. I have seen their savings go very rapidly for his education at home.

And I have seen a lonely couple live on the coming of the American mail, to receive the very brief epistle of a healthy, interested child, quite unmindful of the great hole he had left in his parent's life when they sent him from them. And I have seen the same struggle and heartache and sacrifice among engineers, and business men, and consular agents and army and navy men in a foreign land.

The statement is an insult to parenthood. In the case of the missionaries, it is also an insult to our religion. I bring it into this column because it is the kind of thing that travels and finds too many friendly ears.

I bring it in for another reason. It is a challenge to the readers of this column to publish their own attitude, not whenever they meet a statement of this kind, but before; not to straighten out misunderstanding, but to construct a right understanding.

What is your attitude? Are our missionaries meddlers? Are they "cramming" a needless religion down the throats of people? Does "cramming" suggest their methods? Is "needless" the word to apply to the Christian religion? Do their separated families suggest neglected responsibilities or tragic sacrifices?

The fact that you and I are not in the foreign field does not relieve us of our missionary responsibility. And here is an opportunity to discharge some of it. It is an opportunity to build up an opinion among those around us, such as will render them the more willing to co-operate in the extension of Christ's Kingdom. The ancient prophet sang, "How beautiful upon the mountains are the feet of him that bringeth good tidings." That is not the idiom in which we today describe the missionary. It is our song but not our form. The question is, what is our form today? What is our song of thanksgiving for the efforts of those who spread the Gospel? Let us get it and sing it.

#### CHURCH NORMAL SCHOOL COMMENCEMENT

The commencement exercises of the Church Normal School in the diocese of Long Island, was held in St. Ann's, Brooklyn, on Tuesday last. Mr. Edward Sargent of the Department of Religious Education delivered the address. He presented certificates of the National Accredited Teachers' Association to those who had completed their courses.

#### QUESTIONS THAT I HAVE BEEN ASKED

BY BISHOP JOHNSON

As our readers know, Bishop Johnson is the great missionary of the Church. He has conducted missions in all parts of the country, and is compelled to decline scores of invitations each month. At each of these missions he features a QUESTION BOX, when people are privileged to have answered any question that may be bothering them. Commencing with the issue for next week, Bishop Johnson will conduct a column in this paper in which he will present the questions which he has been most frequently asked in his experience as a missionary. His customary editorial is to be discontinued temporarily in order that the articles on Convention topics may have the right of way on the editorial page. They will be resumed at the conclusion of this series.

#### Activities of the Young People

Edited By Bishop Quin and Miss Fischer

#### FLORIDA CONVENTION

APRIL 17th and 18th, 1925, will stand out as red letter days in the history of our Diocese; for on those dates was held the first annual Young People's Convention ever assembled in Florida. The attendance of 1,128 delegates eclipses any similar gathering of young people in the Province of Sewanee. This large total represented twenty-four of the twenty-eight organized Church schools of the Diocese. Nearly half, or 564, of these delegates were from outside Jacksonville. With these figures before us, it is needless to say that the Convention surpassed the highest expectations of even Bishop Juhan, who was the moving spirit of the whole plan.

The bishop addressed the convention at the opening service. He stated that, though he was the "Baby-Bishop" of the Church, he felt on this occasion more like the old woman who made her abode in the proverbial footgear with such a family of children. But he hoped that each year his Convention family would increase. He suggested as a slogan for the young people of all the Church schools of the Diocese "WE'LL DO IT."

One of the principal speakers on the morning program was Miss Nelli W. Landon, from the missionary field

of Alaska, who has been visiting relatives in Jacksonville while on furlough. She appeared in picturesque Alaskan costume such as she wears in her work. She spoke of how inspiring it was to see not only so many children, but such a large number of the clergy (fourteen) present; because in her far away post she seldom saw a clergyman of the Church more than twice during the year. After telling something of her life in Alaska, she read two letters she had received from little friends of hers in the North. Their quaint expressions were very amusing, and their evident devotion to the missionary made one feel that, even in such desolation and amid such hardships, Miss Landon was doing a great work for the Master.

The first thing of the afternoon session was the presentation of the pageant "Modern Wise Men" by the Rector and young people of St. Luke's Church, Live Oak. The Rev. Carroll Lund Bates is the author of this mystery play, which is one of a series he has published for the seasons of the Church Year. The pageant was designed to teach the missionary lesson by the symbolism of the Epiphany story. The parts were well taken, and both the author and the actors received much commendation.

The Rev. Mr. Reese spoke on "The Call to Life Service." His address was made in his usually forceful style which grip young and old alike from start to finish. He told of the choices that young men had made when they stood at the cross roads of life—how brothers would take different roads; one perhaps leading to the White House and the other to the gutter. He cautioned the boys and girls against taking the road to selfish indulgence, and urged them rather to choose the path which leads to service of their fellowmen. The splendid illustrations he used will long be remembered by the young people of the Diocese.

Then followed a round table conference for superintendents and officers, conducted by Miss Annie Mor-ton Stout.

At 3:30 all assembled again on the lawn for recreational program, which was in charge of Mr. William J. Sanford, the Jacksonville Playground Director, being assisted by Mr. William Fowler. All of the young people were invited to participate in the various events.

By 5:30 the crowd had dispersed. All were pretty well tired out, but felt that it had been a memorable day. On the homeward journey some began to talk about the Young People's Convention of 1926.



## Value of Parish Conferences

By Rev. B. T. Kemerer

**B**ULLETIN No. 12 issued by the Field Department has been in print for a number of years, but it seems not to have attracted widespread attention among the clergy. It is so practical a method of coming face to face with large numbers of the congregation in informal discussion that I venture to call it to the attention of the clergy, and to suggest that they resurrect the Bulletin from their files, or get a copy from the Field Department, and try it out.

The plan proposed in the Bulletin is simply stated. It is to have the congregation meet the rector in relays. The people are given a choice of several dates, each person choosing the one most convenient, for assembling in the Church or Parish House, and engaging in a conference with the rector upon whatever subject the rector selects. The Bulletin proposes that the subject "How Can We Make this Parish Grow this Year?" be discussed.

A blackboard is necessary for this kind of conference. One can be made very easily by painting a piece of beaver board with several coats of blackboard paint, procurable in any paint store. The rector asks the people what they think will help to make the Parish grow. He writes down the answers, and the discussion is upon practical ways by which the suggestions can be carried out.

### MEANING OF GROWTH

Perhaps the first question that ought to be settled is "What do you mean by 'growth'?" The replies to this are varied. Spirituality, numbers for confirmation, larger congregations, larger Church School, larger giving for Missions, are most frequently suggested as touchstones of growth. Taking each one it is then easy to lead the group into suggestions as to how this result may be obtained.

It need hardly be said that such a program is full of interest. If the rector will take the time to prepare for it in advance, and cultivate the art of drawing out the answers, a more profitable meeting can hardly be imagined. When a person suggests that larger confirmation classes can be secured by each member of the parish using his utmost endeavors to secure one it makes a much greater impression than to be told it. Or if someone says that larger congregations would result from the same

personal interest, he has the feeling of having discovered a brand new idea, and he is twice as apt to try it out as though his rector suggested it to him.

### INTELLIGENCE

The writer remembers one such conference he conducted when someone said she thought a more intelligent membership would help make the Parish grow. That led to the question of how a more intelligent membership could be secured, and a half dozen people answered "By reading Church literature." A large number of new subscriptions to Church papers was the result. Of course this was not the only answer. Others brought in the Church School, more regular attendance of pupils, trained teachers, parental co-operation, etc. One can readily see into what wide ranges such a question reaches.

And here is where the leader needs to guide the discussion. Conclusions on a few things are better than rambling over the whole lot, and the time will not allow finishing up the whole subject.

It should be borne in mind that this program of discussion is repeated for each group that assembles so that the whole congregation, or as many as attend the conferences, come but once. It is very much better to have the conferences in series of two, three or more days, according to the size of the Parish, and usually there are conferences both afternoons and evenings. In this way nearly every person in the Parish can attend one session, which is all that is desired.

### SELECTING THE TIME

It would seem that the early autumn is the best time for such a series of conferences. Plans for the year can be discussed and put into immediate operation instead of evaporating over summer. And there is also a special value in turning the attention of the congregation to the plans for missionary activity in connection with the general program in advance of the intensive period. In fact, these Parish Relay Conferences serve such a wide field of Parish needs that their importance can scarcely be over stressed.

The plan is so thoroughly outlined in Bulletin 12 that it is unnecessary to take up additional space to describe it in detail. Every suggestion as to organization and preparation for the conferences is the result of experience, and while every Parish will need to make various adaptations, success depends largely upon the fidelity with which the general suggestion of the Bulletin are followed.

## Preacher, Pulpit and Pew

By E. P. Jots

Folks are commencing to send in little stories for this column . . . gladly welcomed, of course. You will feel that this column is worth the space it takes only as you contribute to it. So send in your favorite, please.

\* \* \*

Here is one that came from Kansas, with the admonition, "don't breathe a word where it came from."

Our small son, aged two, had been taken to church to hear Bishop Wise preach. Next day he was seen in a corner, studying an old copy of THE WITNESS. Upon going over to see what he was doing, his mother found him glaring at a picture in the paper, and saying fiercely, "He go bow wow! Bow wow, wow!"

It was a picture of Bishop Wise.

\* \* \*

The Rev. Mr. Duncan, who is the rector at Cheraw, South Carolina, tells this one:

Several years ago in one of my missions, which I visit monthly, the resident Presbyterian minister and I were good friends, and we often jollied each other, in a most friendly way, about some of our differences. One family of his flock lived next door to one of our families, where I always stayed. The Presbyterian family had a lovely little girl, five years old. She was extremely bright and could recite a number of poems. She often came over to see me so that we grew to be warm friends. One day I said to her: "Mary, you know so many things, surely you must know some hymns and Bible stories. Let me hear you say the Lord's Prayer." Quick as a flash came this answer: "I don't know it. You see my mother does not let me go to the Episcopal Church." You may be sure I lost no time in looking up my Presbyterian friend to inform him that it might not be a bad plan to teach his people the Prayer, since we have no patent on it.

\* \* \*

Then there is this one, which I am sure Mr. Morehouse is willing to loan to us from *The Living Church*, where it is to be found this week:

The Bishop of Central New York had been wondering why he was receiving letters addressed to "Bishop Charles P. E. Fiske." The mystery was solved when a daily paper reprinted the sketch of the Bishop from *Who's Who in America*, for it began like this: "Fiske, Charles, P. E. bishop."

This next is no joke, either—he has received a letter addressed to "The Bishop of the New York Central."



## News Notes From The Church of England

**Bishop of Gloucester Telling His Countrymen What He Thinks of America**

### UNIQUE WEDDING

*By Rev. A. Manby Lloyd*

For a long time a revolt has been fermenting against the vulgar and barbaric demonstrations which form the background of the fashionable wedding, to say nothing of the mercenary aspect, which is the origin of the Shavian gibes at holy matrimony. At these crowded ceremonials, (in church, mind you—people here don't marry in the front parlor or the second best pantry) as many new gowns can be seen as at a parade of mannequins; followed by an afternoon tea-fight, at which a good many of the elaborate toilets become torn in the scum round the wedding presents. Mr. J. H. Garvin, (the *Observer* editor, and prophet of Jingoism) however, set a new fashion at the wedding of his daughter, Dr. Una Garvin to Dr. John Ledington, for the reception was held on the evening before the wedding, which was celebrated early the next morning at St. Marks, North Audley Street in the quiet and reverent way appropriate to the sacrament.

\* \* \*

In the last number of *G. K.'s Weekly* he crosses swords with Joynson Hicks, the Home Secretary, who recently made some remarks to an Albert Hall crowd of Protestants, in which he said, "We want no priestly interference, we ask for no purgatory, and we will submit to no compulsory confessional." The last clause (says G. K. C.) is a great relief to our minds. No longer shall we see a policeman dragging a man to the nearest confessional box. He passes over the first phrase, but pauses upon the challenge about purgatory. It is exactly as if all the Catholics answered all the champions of Galileo by rising and saying in a chorus, "We ask for no Solar System." If the Home Secretary could only see it, the Solar System and Purgatory may exist, whether he likes them or not.

\* \* \*

A controversy arose last November in South Africa when two bishops and a dean were asked to preach in Cape Town chapels. The Bishop of Pretoria sitting in Synod at the time and receiving deputations from outside bodies made a masterly speech, friendly but frank, which has caused some heart-burnings. The Presbyterians rejected the idea that theirs is a man-made ministry, and claimed

the Church was wholly corrupt at the Reformation, compelling the reformers to start again on the New Testament basis of presbyters and deacons.

"If that was so," says the Bishop of Bloemfontein, "that would finish me." But he agrees with them that the Anglican Episcopal has been autocratic prelacy rather than constitutional episcopacy. For a constitutional bishop does not impose his 'views' on the diocese; he is, as Hooker put it, a bishop "with restraint."

Now in practice (says the Bishop of B. writing to the *Guardian*) the Anglican episcopate is still largely an unconstitutional autocracy. Bishops often expect a diocese to accept their "views" and are pained if priests do not. How absurd! Suppose a diocese had been ruled successively by Dr. King, Dr. Knox and Dr. Barnes, are the clergy to be chameleons and change their doctrines every few years? Again, few English Bishops summon a synod and he is surprised that English priests have not seized on this constitutional point years ago and insisted on its observance. Autocracy is an anachronism. We shall not convince Presbyterians till they see we abandon prelacy, which is the real obstacle to reunion.

\* \* \*

The Bishop of Gloucester has been writing of his American experiences in the *Guardian*. He begins with statistics from which he concludes the Episcopal Church has become gradually the leading church of the "cultivated classes." But the fundamental characteristic is that it is "congregational"; e. g. St. Bartholomew's, N. Y., where the term "parish" is used, but there is no parochial organization; is entirely congregation. The work of the Church is not territorial. "It is obvious that if this congregation element is so strong, the diocese has a good deal to fight against." He quotes the Bishop-coadjutor of Newark who says: "Some of the clergy have been recreant in inculcating the corporate spirit. There are parishes where for weeks at a time no mention is made of the interests of the Kingdom of Heaven beyond the parish boundaries. There are people who do not know the meaning of the term "diocese," who never heard of the National Council etc."

American Episcopalians need not worry. We have many thousands of the same breed over here. Talk to them about the next parish and they become as tongue-tied as Zacharias.

### YOUNG PEOPLE'S RALLY IN MINNESOTA

Young People's Rally for the diocese of Minnesota on May 8th at St. Luke's, Minneapolis.

## National Leaders To Address Conference

**English Leader to Speak At Conference in New Jersey Under Auspices of the C. L. I. D.**

### PUBLIC INVITED

Miss Knight-Bruce, a secretary of the Industrial Christian Fellowship of the English Church, is to be one of the principle speakers at a conference on Patriotism, to be held at New Wawayanda, a Y. M. C. A. camp in New Jersey, near Montclair. The conference is being arranged by the Church League for Industrial Democracy, the Fellowship of Reconciliation and the Fellowship for a Christian Social Order. Among the speakers are to be Prof. Charles Beard of Columbia University, Prof. Harry Elmer Brown of Smith College, Dr. J. A. Hobson, the noted English economist, Prof. Carlton J. H. Hayes of Columbia University, Prof. Jerome Davis of Yale, Mr. A. J. Muste of Brookwood Labor College, Dr. Leyton Richards of Birmingham, England, Dr. Kirby Page, the American author, and Dr. Frederick Libby, secretary of the National Council for the prevention of war, the association that issued the "America First" poster, containing the statements from the sermon preached by Bishop Oldham at the National Cathedral, Washington, last fall.

The conference is open to any that may care to attend. It is to last for three days, May 29, 30 and 31st. There is a registration fee of \$1.00 which covers the cost for the use of boats, and other equipment of the camp. Meals are \$2.00 a day, and single rooms are \$1.00 a day. Further information about the conference may be secured from Miss Amy Greene, 150 Fifth Avenue, New York City.

Miss Knight-Bruce, who is to be one of the chief attractions at the conference is associated with the Rev. Studdert Kennedy in the work of the English Church among laboring people, which is carried on by the Industrial Christian Fellowship, with which the Church League for Industrial Democracy of the American Church is closely affiliated. As was reported in this paper last week, Miss Knight-Bruce is to be on the faculty of the School of Inquiry, which is to meet at the Berkeley Divinity School from June 15th to July 4th.

Miss Knight-Bruce has had wide experience in industrial matters, having been a worker among London dock strikers. One of her purposes in coming to America is to get firsthand information about our industries.



## Ministry Conference To Be Held in South

The Prominent Church Leaders of the South are to Address Potential Parsons

### BISHOP GUERRY IN CHARGE

Plans are made for the Provincial Conference of the Call to the Ministry, to be held in the Province of Seawane, at the Porter Military Academy, Charleston, South Carolina. Boys from the junior and senior grades in high school or the corresponding forms in boarding and preparatory schools or freshmen college are eligible to attend. This conference is intended for the boys of the Fourth Province and will spend four days in company with other young men, some older ones, bishops, clergy and laymen, playing and praying together, and considering the claims of the ministry as a life work of high adventure and endeavor.

Bishop Guerry of South Carolina is the chairman of the conference committee, and the Rev. Oscar de Wolf Randolph of Birmingham, Alabama, is the director.

Bishop Guerry, in speaking of the conference, says, "Conferences for the Increase of the Ministry of the Episcopal Church have been held before, at St. Paul's School, Concord, and at Chestnut Hill Academy, Philadelphia, but this is the first attempt to hold one in the south. At the meeting of the Synod of the Fourth Province, which met in Wilmington, North Carolina, last November, and at the suggestion and upon the invitation of Rev. Gordon M. Reese, at that time rector of the Porter Military Academy, the Synod unanimously approved the plan of a conference and appointed a committee to arrange for holding it in the buildings and grounds of the Porter Military Academy next June 10-14.

"The purpose of the conference is to gather together, under able and consecrated leadership, both lay and clerical, a group of selected boys between the ages of 14 and 21, from the different dioceses in the province, to whom the claims of the ministry might appeal. It is understood that no pressure of any kind will be brought to bear to get a boy to study for Holy Orders. His presence at the conference does not commit him to anything. His being there simply means that he is interested and willing to learn what he can of the opportunities for service and leadership which the Christian ministry affords. Again, it should be borne in mind that the claims of the ministry cover a wider field of service than the or-

dained ministry. It is hoped, therefore, that out of this conference the Church will gain many recruits to the ranks of her consecrated laymen as lay-readers, medical missionaries and teachers, in the foreign and domestic fields.

"Among the outstanding laymen of the Church who will address the conference will be the Hon. Stewart Bryan, editor of the News Leaders, of Richmond, Virginia, and deputy to the General Convention; Mr. James Y. Perry, attorney-at-law of Columbia, South Carolina, football coach and referee. Among the bishops and clergy the following speakers have been selected: Bishop Mikell of Atlanta, Bishop Darst of east South Carolina, Bishop Penick, Coadjutor of North Carolina; the Rev. Henry D. Phillips, D.D., of Columbia, South Carolina; the Rev. John Wing, D.D., of Chattanooga, Tennessee, the Rev. Oliver J. Hart of Macon, Georgia, the Rev. Oscar de Wolf Randolph of Birmingham, Alabama, director of the conference.

"It is predicted by those in a position to know that there will be at least 150 boys, besides speakers and leaders in actual attendance. Altogether the conference bids fair to be a great success and one of the most unique and significant gatherings of the kind ever held in the south."

### BISHOP OLDHAM'S ENGLISH ITINERARY

The chairman of the executive committee of the Council on Interchange of Preachers and Speakers between the Churches of Great Britain and America, at whose invitation Bishop Oldham is making a preaching tour of the English Cathedrals this summer, has about completed the itinerary which he states is one probably never equalled by any foreign visitor to England. Bishop Oldham will preach in Westminster Abbey and St. Paul's Cathedral, London, in York Minster, and the Cathedrals of Durham, Lincoln, Manchester, Norwich, Liverpool, Salisbury and Canterbury; also in the Church of St. Peter, Monkwearmouth, the historic Church of St. Giles, London, and at St. Chrysostom's Church, Manchester. Bishop Oldham will attend the International Conference to be held in London July 13th to 17th. He will address the gathering on the last day of Commemoration Week in connection with the Consecration of Liverpool Cathedral. In addition to the Cathedral appointments, Bishop Oldham will address various groups and audiences on the subject of international fellowship.

## Fine Gift Received For Illinois Chapel

Illinois University Student Follows Up Story He Read in This Paper With Gift as a Result

### CHAPEL TO BE BUILT

By Rev. H. R. Hole

Thrills of a kind unusual in the experience of modern youth have been felt by the student leaders in the project to erect a beautiful Episcopal Chapel at the University of Illinois.

One of the students happened to read in THE WITNESS the story of an unusual service held in St. John's Church, Bedford, Indiana, when the consolations of the Church were extended to two brothers engaged in the stone industry, at the very hour of their mother's burial in North Wales.

This student decided to take a flying trip to the Stone City to see what could be done about getting Indiana limestone for the students' memorial section. His departure was so sudden that he had not enough money in his pocket to pay Pullman fare, and found it necessary to appeal to the rector to endorse his check in order to get funds for the return journey.

Most of the men suggested by the rector of St. John's when called upon, were out of the city that day so that the only thing that could be done was to talk with members of two or three companies and leave blue prints for estimates, with the explanation that the students wished and needed every possible advantage in buying and were prepared to return favors in any way in their power.

The next Saturday the same student made the trip again, taking another along. By previous arrangement through the rector they called upon a leading stone man who is a communicant of the Church.

The young men were prepared for a vigorous contest of wits in getting some sort of concession on so large an undertaking. What was their surprise to find the big business man writing a letter to his young daughter in a convent school, ready to hear everything they had to suggest, and so favorably disposed toward their project that within a quarter of an hour he had sent them away with a written promise to provide all the stone needed for their section, sawed, cut, and carved according to architects' specifications, and ready to set. He also agreed to have the first carload ready in the very short time allotted before May 24th, so that when they hold their ceremony of breaking ground there may be on the temporary siding nearby the first of the materials to be placed in the excavation.



## Massachusetts Wants Alternative Budgets

Vicar of Wisconsin Parish Throws a  
Challenge At His Critics That  
Has a Sting

### NEWS PARAGRAPHS

There was a lively discussion at the diocesan convention of Massachusetts relative to the budget which the National Council will present to the General Convention in New Orleans. Mr. Lewis Franklin, treasurer of the Council, was present to address the convention and to answer all questions, which he did so successfully that he disarmed the critics, who were there to put through drastic action upon the matter. After a thorough discussion the following resolution, offered by the Rev. Smith O. Dexter of Concord, was carried:

"It is the sense of this Convention that alternative budgets should be presented to the General Convention for its decision, with a maximum of \$4,500,000, and a minimum of \$3,300,000, with the exact cuts in the mission work involved in the reduction."

The first of the series of articles on topics to come before the General Convention appears in this issue . . . the article on Provinces by Bishop Johnson. Room will be found for any contribution that you have to make on this subject, or any other convention subject, commencing next week.

Church papers do not have the privilege of conferring honorary degrees. Had we, I would do everything possible to persuade the editor to present at least a D. D. to the vicar of St. Michael's, North Fond du Lac, Wisconsin, the Rev. Crompton Somerbutts, for this Christian letter, printed in a local paper:

#### TO UNFAIR CRITICS ONLY

Certain canting, long-faced humbugs who pride themselves on their Christianity are performing back door criticisms on what they please to term my "light-heartedness."

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I should be far more serious—in fact I ought to go about (in order to please these people) with the look of an undertaker at his duties which he himself would envy. O! you critics; I don't know who you are, you may own half of North Fond du Lac, or you may only own a match box; you may be as large as a house and as powerful as a horse. I am not alarmed. If you have anything to say, don't sneak behind my back. Say what you have straight to my face and I'll give you something to think on. Dismal Jimmies, doleful Donalds and woe begone Killjoys, my subject on Sunday at 10 a. m. will be "*The Joys of Being a Christian*." I hope to see you.

Remember, cant and artificial conventions cripple Christianity. Christ wants men and women with human hearts, loving and responsive. Our Master never had much time for shams. Yet today there are so-called humans walking about to save funeral expenses—in whose veins runs asses' milk and water—whose God is "respectability," who love to be classed as "toney" and "so refined" in fact they are almost ashamed to remember that Christ was born in a stable and for our wretched sins and selfishness died the death of a criminal.

Your unprejudiced friend,  
CROMPTON SOWERBUTTS,  
Vicar S. Michael's, N. Fond du Lac.

The Rev. Donald B. Aldrich, a member of the staff of the Cathedral of St. Paul, Boston, has been called to the rectorship of the Church of the

Ascension, New York City. He will succeed the Rev. Percy Stickney Grant.

\* \* \*

They are planning on a hundred thousand dollar parish house for the Transfiguration, Edgewood, R. I. The Rev. Walter Borchert is rector.

\* \* \*

The Rev. C. Rankin Barnes, the rector of St. James', South Pasadena, California, as the chairman of the social service commission in his diocese, has started a social service forum, the meetings being held in Cathedral House in Los Angeles. Dr. A. J. Rosanoff, an expert on Mental hygiene was the speaker on Tuesday night of this week.

\* \* \*

A mass meeting of the Young People of the diocese of Rhode Island was held on April 26th, with the Rev. Mr. McKee of New Haven, Conn., as the speaker.

\* \* \*

The Rev. Juan McCarthy, arch-

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- - By - -

REV. GEORGE CRAIG STEWART, D. D.

The rector of a large mid-western parish requested that this essay be put into book form, in order that he might have copies to present to young men and women graduating from schools and colleges this June.

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deacon of Camaguey, Cuba, is lecturing in this country upon the work in Cuba. He was the guest at St. Ann's, Brooklyn, N. Y., last Thursday evening.

\* \* \*

South Dakota Summer Conference will meet at All Saints School, June 16-25. Bishop Bennett of Duluth is on the faculty, as is also Dean Blodgett. The Rev. Mr. McMillan is to give a course on young people's work.

\* \* \*

The sum of \$25,000 was recently added to the permanent endowment fund of St. Paul's Cathedral, Buffalo, in memory of Ganson Depew. The gift was from the young man's father.

\* \* \*

The rector of All Saints, Omaha, the Rev. Thomas Casady, has an institution called "Monday Evenings." It is simple but unique . . . on every Monday evening the rector and Mrs. Casady have open house at the rectory.

\* \* \*

St. Augustine's Conference, Raleigh, North Carolina, June 2nd to the 6th. Faculty: Rev. C. B. Scovil, secretary of religious education in North Carolina; Miss Margery Edwards, of the city missions staff, Philadelphia; Rev. J. H. Johnson of New York City; Rev. J. R. Logan of Philadelphia; Rev. Robert W. Patton, director of the American Institute for Negroes; Bishop Delaney, suffragan bishop of the diocese; and Rev. A. M. Cochran of Raleigh.

\* \* \*

The Rev. Cranston Brenton, now a rector in New York City, but at one time the professor of English at Trinity College, must often feel

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ashamed of himself as he reads this paper, for he was supposed to have taught me how to write the English language. Or again he may pride himself on having done so well with such poor material. In any case I mean never to be guilty of using several expressions which seem to be favorites with parsons and Y. M. C. A. secretaries. I have run across two of them tonight at least a half dozen times as I have looked over a heap of diocesan and parish papers. "A goodly number were present" is one of the favorites; "it is pregnant with possibilities" is the other. I'm no cross word puzzle fan tooting around a dictionary, but I do use one often enough to fight shy of some words.

\* \* \*

Camp Wise, the annual affair for young people held at Topeka, Kansas, meets this year on June 3rd, 4th and 5th.

\* \* \*

The Children's Home at Easton, Maryland, which for the past year has been undergoing complete renovation and additions, was recently reopened. The Home was rebuilt at a cost of \$50,000 of which all but \$8,000 has been raised.

\* \* \*

A letter received from a friend: "I was sorry to read in the current WITNESS your paragraph on the Chaplains Council in which you cavalierly dismiss the whole thing as beneath your editorial contempt. One can tear a sentence out of its context in any speech and find occasion to

ridicule the whole thing. The result is a warped impression conveyed to your readers. Why didn't you quote from the report unanimously adopted by the Council which begins, "as ministers of religion our life work is the promotion of that righteousness in individual, social, and economic life which is the ultimate security of the nation against war. To the removal of the causes of war in human wickedness we have dedicated our lives, etc.""

A letter of apology went to the writer of that letter by return mail. He is perfectly right. Last week I picked a sentence from the speech delivered by an army colonel before the chaplains, which seemed to me to be far from Christian. It was a smart alicky stunt on my part, prompted solely by prejudice. I do hate war and think that the Church should keep out of the war business, but surely I have no right to suppose that chaplains are less sincere in their denunciations of war, simply because they

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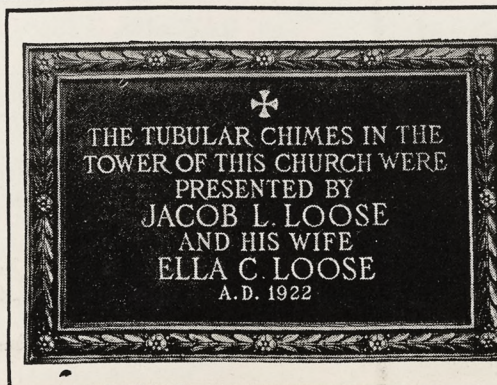
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choose that field of service. After all as long as there are army officers who will say publicly that 'the nature of the work in which a soldier engages offers one of the finest examples of the principles of religion', the chaplains are quite right in believing that they have picked out a big job for themselves.

\* \* \*

Everything points to a large United Thank Offering from the Woman's Auxiliary when it is presented in Trinity Church, New Orleans, in October. The reports from dioceses all indicate that quotas are to be broken. The last to be received is from Albany, with a quota of \$10,000 and over \$9,000 already in the treasury, and several months to go.

\* \* \*

There is more than one way of winning a Lenten offering banner. Selling potato chips, chop suey, salt and vanilla were some of the ways money was raised in St. John's, Elkhart, Indiana, which, with an offering of \$587.23, brought home the banner this year.

\* \* \*

The newly organized church club of the diocese of Springfield is to have their first banquet at Cairo, Illinois, on May 19th. The speakers will be Bishop White, Rev. George Craig Stewart and Dr. W. C. Sturgis.

\* \* \*

A check for \$2,600 has been received by the national treasurer of the Church from Bishop LaMonthe, paying in full the budget for 1925 for the Missionary district of Honolulu.

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\* \* \*

Consecration of the Rev. S. A. Huston as the Bishop of Olympia will take place May 15th in St. Mark's, San Antonio, Texas. The following bishops plan to be present: Bishop Kinsolving, Bishop Capers, Bishop Stevens, Bishop Shayler, Bishop Quin, Bishop Moore, Bishop Seaman, and Bishop Thomas, who is to preach.

\* \* \*

The first service to be held in the new church of Holy Cross parish, Sanford, Florida, was on Easter. Since the first two years ago the work has been in charge of the Rev. J. G. Glass. The church, with the furnishings, many of which are yet to be purchased, will cost over \$40,000.

\* \* \*

Health classes have been instituted in St. Andrew's, Denver, for different groups, the parish being so fortunate as to have among its people a number who are well equipped to give this

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kind of instruction. The Superintendent and Assistant Superintendent of  
(Continued on page 14)

**RECTOR'S DAUGHTER**—19—GRADUATES High School this Spring, desires Summer work. Care of children or companion. Olive Backhurst, St. Clair, Mich.

#### CONNEAUT LAKE CONFERENCE

This conference offers special opportunities for combining recreation, Church instruction, and the development of the spiritual life. The presence of the Cleveland Symphony Orchestra and the rendition of our oratorios offers unusual musical attractions. The dates are from July 6 to 17. For full particulars address Miss Charlotte E. Forsyth, 325 Oliver Avenue, Pittsburgh, Pa.

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Sunday Services: 8, 10:15 and 11 a. m.; 4 p. m.  
Week-day Services: 7:30 and 10 a. m.; 5 p. m. (Choral except Mondays and Saturdays).



## SERVICES IN LEADING CHURCHES

## CLEVELAND

**Trinity Cathedral**

Very Rev. Francis S. White, D. D., Dean.  
Sundays at 8, 11 and 4.

Daily at 8, 11 and 4.

## BALTIMORE

**Grace and St. Peter's**

Park Ave. and Monument St.  
Rector: H. P. Almon Abbott, M.A., D.D.

Sundays:  
8 A. M.—Holy Communion.  
11 A. M.—Morning Prayer and Sermon.  
(First Sunday in each month.  
Holy Communion).  
3 P. M.—Baptisms.  
8 P. M.—Evening Prayer and Sermon.

## CHICAGO

**Grace**

St. Luke's Hospital Chapel  
1416 Indiana Avenue  
(Until New Church Is Built)  
Rev. Wm. Otis Waters, S.T.D., Rector  
Sunday Services: 8 and 11 A. M., 7:30 P. 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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## BOSTON

**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 Avenues  
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, Wed-  
nesday, 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.

**Church of the Heavenly Rest  
and Chapel Beloved Disciple**

Rev. Henry Darlington, D. D., Rector.  
Sundays: 8, 10, 11 A. M. and 4:30 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 A. M., and 7:45 P. M.  
Week Days: 7:30 P. M.  
Holy Days and Wednesdays, 10 A. M.

**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. Jame'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., 6 P. M.  
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 of 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: 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.  
Wells-Downer Cars to Marshall Street

**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.  
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## AUGUSTA, MAINE

**St. Mark's**

Rev. Stuart B. Purves, D.D., Rector  
Sundays: 7:30, 10:30, and 7:30 p. m.  
Daily: 8:30 a. m.  
The Church attended by summer vis-  
itors within a radius of 50 miles.



the Visiting Nurse Association are holding classes for children, on such subjects as "Food and Oral Hygiene," "The care of the sick," "Weighing and measuring," "Bathing the Baby," etc. The Executive Secretary of the Colorado Tuberculosis Association is giving instruction to older girls and mothers, and two young men are holding First Aid classes for the boys, in preparation for summer camping.

\* \* \*

Diocesan Choir Association of Chicago is to hold its annual Festival on Thursday at St. James', when 250 men and boys will participate in choral evensong. The Rev. John Henry Hopkins is to preach. The organists will be Stanley Martin, Robert R. Birch and Lester Groom.

\* \* \*

Mr. Robert Lathan, editor of the *News and Courier*, Charleston, S. C., awarded the Pulitzer prize for the best editorial of 1924, was confirmed recently by Bishop Guerry in Grace Church, Rev. William Way, rector.

\* \* \*

Dr. James Moffatt, the noted scholar of Glasgow, Scotland, is lecturing in this country. He delivered three lectures last week in Frankfort, Kentucky, under the auspices of the Ministerial association.

\* \* \*

Dean William Ralph Inge of St. Paul's Cathedral, London, speaking in Baltimore under the auspices of Johns Hopkins University, declared, after reviewing briefly most of the examinations and systems of administration which have cropped up in history since the days of the Greeks, that in his opinion the most ideal of them all was "the late lamented British Constitution in the Nineteenth Century."

Dean Inge expressed his preference for the Victorian period when he said that he would "rather have lived in the period from 1810 to 1880 than any other period in history."

He did not suggest that the solution of America's problems was to adopt a limited monarchical system, but he predicted that in the future

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democratic countries would experience many "revivals and oscillations" of supposedly defunct types of government. These, he said, might take all forms, including Fascist dictatorship and other kinds. In particular he scouted the idea that monarchy has come to an end.

The dean urged the need for greater appreciation of real and spiritual values by the present generation.

Democracy, the speaker asserted, is "impotent under a severe strain." He criticized what he termed the anti-Democratic movements, in particular Bolshevism, which he declared was a revolt against democracy financed by the Germans. Democracy, he continued, "whines, pleads, grovels and submits" to anti-social forces in times of difficulty and deplored that Bolshevism had not been put down when "it would have been easy to do so."

\* \* \*

By the unanimous invitation of the Dean and vestry, K. O. Staps, an Associate of the Royal Academy of Music, has accepted an invitation to become organist of St. John's Cathedral, succeeding the late Henry J. Houseley. Mr. Staps is now organist of St. Paul's, Chicago, and was formerly for twelve years at St. Paul's Cathedral, Cincinnati.

\* \* \*

The deputies to the General Convention from Massachusetts: Rev. Messrs. E. S. Drown, Laurens MacLure, H. K. Sherrill, and J. W. Suter and Messrs. J. H. Beale, C. E. Mason, J. G. Minot and P. S. Parker.

\* \* \*

Deputies from Arkansas: Rev. Messrs. H. A. Stowell, C. F. Collins, John Boden, H. A. Lollis and Messrs.

R. B. Bancroft, C. D. James, D. H. Cantrell and J. C. Fitzhugh.

\* \* \*

St. Luke's, Hot Springs, Arkansas, whose church was destroyed by a cyclone last year, has secured close to \$50,000 for a new church. The Rev. C. F. Collins is rector.

\* \* \*

Several new buildings are being planned in Southern Ohio. St. Paul's, Columbus, the Rev. Sidney Sweet, rector, has just finished a successful campaign for \$100,000 for a parish house. Calvary, Cincinnati, Rev. A. N. Slayton, rector, is building a parish house costing \$65,000, while the Advent, Cincinnati, Rev. G. C. Dunlop, rector, plan a campaign for \$100,000 for a parish house in the fall.

\* \* \*

The Rev. Louis Rocca, rector of Trinity Church, Fort Wayne, Indiana, was recently the guest of honor at a dinner given for him by the wardens and vestry in token of their appreciation. (Continued on page 16)



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tion of his services. Mr. Rocca has been rector but a year and a half, during which time the church property has been greatly improved.

Rev. Reginald Pearce has resigned the rectorate of St. Andrew's Church, Framingham, Mass., on account of ill health. He will spend the summer at Newport, R. I., and go abroad next winter.

April 26 was observed in many English churches as Industrial Sunday. Prominent labor leaders signed a letter addressed to the workers and well-known business men inviting employees and managers to co-operate.

A largely attended convention of the social workers of the State of Connecticut was held in St. John's Church, Waterbury, Conn., Douglas P. Falconer, superintendent of the Children's Society, was the principal speaker.

Juvenile Courts are celebrating the twenty-fifth anniversary of their origin. The first Juvenile Court in the world was opened in Chicago on July 1, 1899. It was an attempt to take the child quite away from criminal court procedure and to treat him according to his need for guidance rather than in relation to a single act of delinquency. Juvenile courts are now established in almost every state and in Europe and the Orient.

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