

The **WITNESS**

CHICAGO, JUNE 4, 1925



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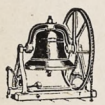
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REACHING THE UNCHURCHED

A NEW DAY IN IDAHO

By

VERY REV. PAUL ROBERTS

I WONDER which is worse, the community with too many poor, run-down, struggling groups of Christians, each often trying to keep alive at the expense of one of the others, or great stretches with no Church and no minister of God to care for men's highest needs? There are few sadder sights than the former unless perhaps it be the latter. How often are young men confused at the beginning of their ministry by questions that will not die, when they find that they seem to be in a place that needs one less rather than one more separate group of Christians, and how often are laymen kept from Churchmanship by the same sad situation.

Idaho is no exception to the general rule in this respect. Here are towns with ten congregations that should have two or three. Here are vast sections of the country completely unchurched till it is sober truth to say that fifty percent of the inhabitants of the state are out of reach of any minister.

A PLAN IN IDAHO

We are trying to face that situation through the Idaho Home Missions Council. It is a difficult task that must, of necessity, move slowly and carefully with the mistakes of the past, but can move firmly and steadily to see that there are no more such mistakes in the future. We are trying to see to it, by careful study and planning, that no more communities be over Churched and that no more communities be left vacant. As a result many a section of Idaho has been allocated to a certain communion. It is given the responsibility for that town or district. It will not be interfered with as long as it does its work there and the effort is being made to see that the work done be of as Catholic a nature as pos-

sible. Ministers of other groups are not shut out, but they promise not to set up another organization. They are welcomed to meet the particular needs of their own people while all work together under one head in Christian fellowship. It is a practical attempt to measure up to the keen desire for Christian unity. It is no easy task. It calls for unselfishness and consecration to the Church's one great Head. It demands tact and consideration. It challenges a man or a group to be above a narrow, sectarian appeal. It leads to a better understanding of those other denominations represented by members of the one congregation. It shows people that a fellowship can be developed, the foundation of which goes deeper than ecclesiastical agreement, and it develops a spirit of co-operation instead of competition. Naturally there are dangers and risks, but those spiritual values are worth a good deal of risk. Instead of thinking with fear and doubt, "What if we lose?" we are trying to think with confidence "What if we win?"

THE BACKGROUND

That is one of the backgrounds of my story, but there is another. Once upon a time there was a tremendous rush of gold seekers to Idaho. They gathered in a strip of country known as the Boise Basin. Thousands of eager men and women worked feverishly throughout this Basin and over \$200,000,000 worth of gold was taken from its streams and mountains, Idaho City was the center of this Eldorado and was a typical booming Western Mining town. In this section were twenty or thirty thousand persons. Into this country Bishop Tuttle came at the height of its importance and brought the message of the Church. It was one of the most romantic chap-

ters in his eventful life. Then the easily secured gave out, the people moved away, and today as one drives through that country it is crowded with the memories of former days. One goes for miles beside creeks with beautiful mountain scenery all about, but the creek beds are desolate piles of gravel left by the old gold dredges, and scattered here and there with bits of rusted machinery. One sees these evidences of success, but there are countless little tunnels in the hillsides with an old broken down shack nearby that tell the story of tragic failures. Here and there are great pipe lines crossing the hills and valleys to carry the water for placer-mining. There are hillsides standing bare and rugged, washed down to the place where mining was no longer profitable. There are great piles of sawdust to mark the spot where a saw mill cut out timbers for the flumes and mines. There are old dredges standing rusty and unused where those early gold seekers left them.

Not only the country but the towns are crowded with the things that speak loudly of the past and its activity. Idaho City today is typical of most of these old towns, once the scene of the noise and confusion and bustle of a mining center. Today a few buildings inhabited, the old iron doors that were a protection against stray bullets hanging as a reminder of former excitements, multitudes of buildings a heap of ruins, horses or donkeys grazing in the streets, and here and there a group of people. Idaho City, Placerville, Quartzburg, New and Old Centerville, Pioneerville, a hundred or two persons in each place. There golden age was in the past, but still there is gold and silver in the mountains, and many are sure that they will have a future, not equal to

the past, perhaps, but of greater stability.

A BIG PARISH

In this entire country no minister lives. There are five Sunday Schools, and many isolated groups at mines, or lumber camps or in farm houses. There is one Church building, our own at Placerville. This territory has been allocated to the Episcopal Church. Ours is the responsibility and opportunity, and at last we are putting a man into the Boise Basin to be the minister of God to these scattered folk. The Rev. I. Q. Wood has accepted the challenge and answered the call. He is living in Placerville, and with his Ford will be able to minister throughout this section. His parish covers at least 1000 square miles. There is no practicing physician within that territory, nor a high school, but there are men and women, boys and girls, all children of God. Some of the Sunday Schools were started and run by the Presbyterian missionary, but will now be under Mr. Wood's direction. He will receive a card signed by the state leaders of the co-operating Communions urging their people to support him and his work. His will be a truly Catholic ministry to bring the truth of Christ to all these people and to meet their spiritual needs in a comprehensive way.

He will have a great example to follow as he crosses and recrosses these mountains and valleys, following in the footsteps of Bishop Tuttle. It is a great past that lies behind him, but perhaps there is still a greater future ahead. It is a country filled with romance, and there is still plenty of adventure waiting for the man with the eyes to see the need, the ears to hear the call, and the courage to answer its challenge.

Let's Know

By Rev. Frank E. Wilson

A DISTINCTION

ABOUT a month ago this column attempted to answer a question which had been sent in regarding the petition in the Lord's Prayer—"Thy will be done." Another correspondent writes us now asking pardon for expressing a few additional thoughts which have been helpful to a layman. These additional thoughts seem to me to be worth passing on.

"This clause 'Thy will be done' is not complete without the one which follows—'on earth as it is in Heaven'. God's will is that all men should be saved and the prayer is not of resignation but of active service, that we may work with Him on earth for the

Our Cover

THE photograph on the cover of the paper this week is of a beautiful stained glass window, which is in the Cathedral of St John's in the Wilderness, Denver. Elsewhere in this issue in an item about the consecration of the Cathedral, which is to take place next Thursday. The window is the work of Charles J. Connick of Boston.

accomplishment of His purpose as the angels do His will in Heaven.

"Many good Christian people confuse this prayer with the prayer of Gethsemane—'Not my will but Thine be done'. The one is a prayer of resignation and acquiescence in the will of God with an abiding faith and trust in His love, and the other, quoting Dr. Richardson, 'is a dedication of our powers to the high adventure of God's service'. 'Not my will but Thine' is the prayer of the individual; the Lord's Prayer is the prayer of the corporate body of Christ—it begins with 'our' and ends with 'us', and the petition 'Thy will be done on earth as it is in Heaven' is the prayer of the Church whose members are ready to do God's service in hastening the coming of His Kingdom in all the earth."

It is the same old story of proper balance in the Christian life. There is such a thing as submission of God's will and there is also such a thing as active striving to bring it to pass. Two or three generations ago Calvin's doctrine of predestination was probably responsible for a heavy over-emphasis on the submission side of it. The pious self-commiseration of the newspaper cartoon was the natural result. Today, however, the well known pendulum seems to have swung pretty well to the other extreme. I think we are not nearly so much in danger of over-submission to the will of God as we are in danger of taking everything out of God's hands because we think we can do it better.

Modern psychology teaches success by self-assertion. Put a premium on your own importance and other people will accept you at your own value. If you talk loud enough and long enough about your own success, everybody will come to agree with you and you will find yourself a successful person. Never acknowledge that anything is beyond you. Convince yourself of your own unlimited ability. Tackle everything with one hundred per cent confidence and the world will fall at your feet. The result is that a conceited humanity struts about our streets and instead of prayer we

make "affirmations" to God. Self-sufficiency is the vice of the age.

"Not by might nor by power but by my spirit, saith the Lord of Hosts."

It may be true that previously people resigned themselves too readily to the will of God. But it is equally true that people nowadays are unnecessarily active in the performance of their own wills. The sovereignty of God is still a fact and humility still remains a Christian virtue.

Cheerful Confidences

By George Parkin Atwater

A MODERN PILGRIMAGE

I was recently in Detroit attending the consecration of Dean Warren L. Rogers to be Bishop Co-adjutor of Ohio. I have known Detroit since it was a city of only two or three hundred thousand. Only two decades ago it was a comparatively quiet city, with a restful beauty. I was familiar with that section of Cass Avenue known as Piety Hill, a fine residence section with pleasant homes, and a wealth of shade trees. I visited for days at a time at a hospitable home. Our next door neighbor was Mr. E. D. Stair, now one of Detroit's most prominent men. Occasionally in an evening I went to his modest but attractive home and played billiards, with him and some other neighbors.

But Detroit has been transformed. The automobile manufacturers have flourished there and the old landmarks are rapidly disappearing. That section of Cass Avenue has lost its fine trees and little shops are being built in front of some homes, and larger buildings are replacing others. The city has extended for miles in every possible direction. Detroit is destined to be one of the super-cities of America.

St. Paul's Cathedral is very favorably situated on that famous thoroughfare Woodward Avenue. It is a splendid structure worthy of a great city. The service of consecration of a Bishop in the Church, had most fitting surroundings. An immense throng of people was present and the music and the ceremony were notable for their impressiveness.

During the service the thought came to my mind that it would be a valuable experience for every member of our Church everywhere to have the opportunity to see the Church in its strength and beauty. So many people in our smaller places have such a meagre experience with the Church. They attend the services in a small building, with often very modest appointments, and insufficient music. Their outlook upon the life of the Church is limited. They fail to get

the sense of power and beauty suggested by a service in a Cathedral.

Many Cathedrals or large Churches are today within easy reach of small congregations in adjacent towns. We ought to have pilgrimages, especially in summer. Why should not the Cathedral invite the entire congregation of a parish to come to the service on a certain Sunday. The Rector might be asked to take part in the service—or even to preach. There are sufficient automobiles available today almost everywhere in America to take an entire congregation on a pilgrimage to a Cathedral or a commanding Church. The men and women might be inspired to make their own Churches more lovely. The children would eagerly go and feel the uplift of the contact with the larger expressions of the Church's life. And that Sunday would be a long remembered occasion. The smaller places would have a sense of gratification at being recognized by the larger congregation.

I feel that one chief difficulty confronts this suggestion. If I may judge from the work and burdens that fall so heavily upon the Dean of a Cathedral, it is quite doubtful if a single Dean has time even to glance at these fugitive confidences.

The Council's Work

By Mr. Alfred Newbery

THE SIEVE

A PRIEST was threading his way along the street, in the midst of a city's hurrying crowd. Somebody touched his elbow. He turned. The man spoke to him.

"I was across the street and saw you here and had to come and speak to you," he said, "Two months ago I heard you preach at St. Mary's Church in Wingstown, Pennsylvania. I was the only person in the congregation. The sermon was obviously addressed to me and I had to listen. And I want you to know that it started me thinking, and I am doing a lot of things I never did before."

Some wag always tops this story with one of a similar setting, preacher, congregation consisting one man, eloquent sermon, preacher rushing to the back of the church to greet the man and saying, "I am afraid I went a bit over my time in the sermon," and the man saying, "Oh, that's all right, I am your taxi chauffeur. I thought I'd wait in here rather than outside."

But the point we want to consider is that the man in the first story had to realize that the sermon was *meant for him*. There could be no doubt of that in his mind, for the simple reason that there was nobody else to



Dr. G. C. Stewart
May Defend Evolutionist

whom it could have been addressed. And when he took that point of view something happened to him.

I seem to see the need all over the Church of getting that point home with regard to the "missionary" work of the Church. A missionary is telling of the work in China. It sounds interesting. It is no doubt valuable work. But you can't picture yourself in China. You are married, or too old, or tied up with obligations of one kind or another. Or you do not feel you have the qualifications. You are not well enough, or your education has not been a thorough one. In other words the implied challenge does not mean you. And when you have decided that, you are likely to drop the matter.

It does not mean you, so that let's you out.

But is that the case? Suppose you were the only person in the congregation, and knew that the missionary sermon was to be considered either as unsaid or said to you personally. Would it not be a sort of sieve through which part of you might be "let out" but which would insistently hold some of you?

Into that sieve the implied challenge puts you. Can you go? No. Well, that part of you is let out. Can you send? Well, partly. Out goes some more of you—of your money and of your time and interest. Can you pray? Yes. That part of you is not let out. Can you do anything about it without going? Yes. Some more of you is not let out. Can you read and study? Can you do anything in your community which will affect the work described? Can you help

maintain a missionary spirit in your parish? Can you be a speaker, a leader of a discussion group, a canvasser? Can you put your energies on one individual who is unchurched or only nominally connected and win him?

In other words, by saying you cannot go personally, does that mean every cent of your money, every minute of your time, every aspiration of your heart, every fraction of your energy are also exempted from this challenge?

Hardly. You will find there is a good deal left in the sieve.

It must be so. Comparatively few can be the ones to go. But unless the comparatively many work and pray and give here, the labors of the comparatively few who go will be sadly hindered.

In short, I am a missionary because I am a Christian, and not because I am able-bodied and untied by obligations. As a missionary, I distribute myself over the entire field of the Church's work, through my money and prayers there, and through my money, and prayers and work and personality here. The sieve does not let me out. It merely distributes me.

BISHOP COOK AT GENEVA

The final bulletin which is now ready gives the following names as leaders for Geneva conference: Bishop Cook of Delaware is chaplain, the Rev. William N. Colton, Miss Emma Lodge, Mrs. M. Germond, Miss F. R. Edwards, Mr. Alfred Newbery, Mrs. J. W. Denness Cooper, Mrs. Henry P. Veazie, Miss Helen Olmstead, Miss F. H. Withers, Miss D. P. Coe, the Rev. Dr. Philip W. Mosher, the Rev. Herbert Parrish, the Rev. C. V. Kling, Miss Ada Croft, the Rev. A. R. McKinstry, the Ven. Augustine Elmendorf, Miss Mabel E. Stone, Miss M. C. Latham, and Mr. Harold Kelleran. Miss R. O. Mayer will be the Hostess, and the Rev. J. W. Denness Cooper the Executive Officer.

The afternoon conferences will include the New York Training School for Deaconesses, the Church Training and Deaconess House of Pennsylvania, the Girls' Friendly Society, the Church Mission of Help, the Church Periodical Club, the Church School Service League, St. Barnabas Guild for Nurses, the Daughters of the King, the Woman's Auxiliary, the Orders of the Fleur de Lis and Sir Galahad.

The evening events will include a missionary address by Bishop Morris, an address by the Rev. W. B. Spofford on the Church League for Industrial Democracy, a Mass Meeting in the Interests of World Peace, and an address by the Rev. Robert F. Lau, D. D., on The Foreign Born Americans.

QUESTIONS THAT I HAVE BEEN ASKED

Meaning of Holy Spirit

By
BISHOP JOHNSON

What is the significance of the word "Holy Spirit" as the name of a parish? (Viz., The Parish of the Holy Spirit).

There are three great festivals in the Christian Year.

Christmas on which day the Church commemorates the Birth of Christ but which the world uses to stimulate trade.

Easter, on which day the Church commemorates the Resurrection of Christ, but which the world uses for a fashion parade.

Whitsun Day, on which day, the Church commemorates the gift of the Holy Spirit, but which the world ignores.

Millions observe Christmas Day.

Thousands observe Easter.

Only hundreds observe Whitsun Day.

And yet the latter festival commemorates that which Christ told the apostles was more vital to their life than His own presence.

"It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I go away I will send Him unto you."

"When the Holy Ghost which is the Comforter is come, He will guide you into all truth."

But Christ warns us that the world will not receive the Holy Ghost, because it seeth Him not.

And this fact is born out by the failure of the world to attach any importance to Whitsun Day.

The Day of Pentecost meant nothing to the world, but it meant everything to the Christian Church, because until the Holy Ghost should come, the apostles were bidden by the Master to do nothing but "tarry in Jerusalem, until they should receive power from on High."

It is exactly this gift of Christ, which has illuminated, vivified and energized the Holy Catholic Church for twenty centuries.

Except Christ had given us the Holy Spirit to keep the Church alive, the Gospel of Jesus Christ would have been dissipated by the confusion of tongues in the Babel of human philosophies.

The Fellowship of the Church is essentially "the unity of the spirit," which means that unless God's Holy Spirit pervades the Church, the prejudices and opinions of men would dissolve the household of faith into a million parts.

The Roman State took cognizance of Christ's birth.

Only the "five hundred brethren" saw Christ after His resurrection.

The number of names at the Day of Pentecost was only one hundred and twenty.

It is the very nature of the Holy Gospel, that it is completely perceived by a very small number of those who may be aware of it.

An eminent English clergyman of the eighteenth century stated most prophetically, that the power of the gospel would not be effective until Christians more generally valued that clause in the Creed, "I believe in the Holy Ghost," for without the Holy Spirit we can do nothing which harmonizes with God's plan.

It is not enough for a Christian to be free from vices, or even to cultivate virtues; he must also relate his life to God's plan in such a way that he be regenerated by the Holy Ghost and his will be directed by the Holy Spirit.

But this is where superficial Christianity falls short.

It is satisfied with an individual reception of the benefits of Christ's life, but does not seek to be incorporated in the unity of the Spirit, which must be shared with others.

Christ did not come merely to save individuals, but also to found a kingdom, which involves the corporate action of His disciples.

That is exactly what the Church is, and for that it stands.

It is the Household of Faith, permeated by God's Holy Spirit, so that it is the Body of Christ and the Temple of the Holy Ghost.

It is probable that the excesses of Spiritualism may have had a tendency to discredit the recognition of the Holy Spirit as the divine agent in carrying out the will of God, but the misuse of a term should not deprive the Church of its most valuable asset, for the Church may invoke no other. On the contrary, the very fact that the word, spirit, is so frequently misused (because misunderstood) should be the paramount reason why the Church in its nomenclature should set forth the real doctrine in order to contravert the false one.

The work of the Holy Spirit is not to satisfy the curiosity of living men about the departed, or to be the agent in speculative seances, but the work of the Holy Spirit is to make

into one family all those who love and obey the Lord Jesus Christ.

It is therefore most fitting that in spite of misrepresentation the Church should set forth the name of the Third Person of the Blessed Trinity as the agent of our fellowship with God and with one another.

There is no better way to do this than to call the parish by the name of Him, who is ever present with us by the will of God.

Correspondence About Convention Topics

As has been previously announced, space is to be given, during these months before the General Convention, to communications from our readers on matters that are to be discussed by the Convention when it meets in New Orleans next October. It is the hope of the editors that those writing will confine themselves to Convention matters. It is understood, of course, that the communications express merely the opinions of those writing them. When possible the entire letter will be printed, but we are obliged, because of our limited space, to reserve the right to paraphrase.

From Canon DeVries, Chairman of Commission on the Ministry

At a recent joint session of the Executive and Recruiting Committees of the Commission on the Ministry, I was requested to write to THE WITNESS this letter for publication in your columns.

We desire to say that the many letters, mostly favorable, some adverse, that have come to us discussing the circular letter we sent out in February, all confirm our judgment as to the vital and burning character of the issues we raised in regard to the disposition and uses the Church makes of her recruits for the ministry after they are enlisted, trained and ordained. It will be recalled that our letter included a statement of such questions as fields of service, and the making them as fruitful and effective as possible; adequate salaries; such arrangement of stations that the clergy may have neither too much nor too little to do; early marriage in the ministry; mission, or our methods of calling men to their posts.

We are moved to raise these questions because we have found that defects in our system seriously curtail the supply of men and handicap the work and growth of the Church. We feel that those in authority must plan to make wise and well considered use, to the best advantage of the Church, of the devoted men who are offering themselves for the work of the ministry, and thus encourage more to offer themselves, especially for service



in rugged and difficult fields. We believe that an awakening of the Church to the issues will ultimately lead to action for their solution. But we did not propose action in our letter, still less legislation by General Convention at this time. We do not seek to impose our will on the Church; we are but the ministers of the Church's will. And we are well aware that it is not our function to formulate or effect action; that will fall in due season to the National Council and the General Convention. But we do hope, and all along it has been our sole purpose, to ascertain the mind and will of the Church, and not in 1925, but in 1928, to draw up a series of suggestions and proposals for dealing with the problems raised.

We ask that discussion, and correspondence with the Commission, its officers and members continue, so that we may be guided to a right understanding of the views of the Church's leaders and people. We also ask that discussion and correspondence consider all the issues raised, and not one or two only, as hitherto. In this connection we venture to suggest that our whole statement be carefully weighed in each instance, and not phrases torn from their context.

And we hope that all discussion may be conducted without heat and in the spirit of the utmost good will. We believe that, as is always the case in the Commission itself, so also in the Church at large, the discussion of burning issues without burning thoughts or words, is entirely possible and helps the cause of Christ and His religion.

We invite attention to our triennial report to the National Council, under whose direct appointment this Commission, representative of all sections of the country, holds office and acts. The said report, to be in print later on, shows that with its recruiting letters, syllabuses of studies and examinations, lists of theological text books, conferences of professors and instructors, and tracts on the ministry, this Commission operates in a wide area in behalf of recruiting, training and equipping men apt and meet for the ministry of Christ and this Church and Nation.

From Rev. R. R. Claiborne, Camden, Arkansas

Cannot something be done between now and the General Convention to give back to the people our beautiful hymns and tunes that were abandoned by the Committee having in charge the revision of the Hymnal?

It is distressing to see the disappointment and disgust of the people of the Church when they discover what trick has been played on them. And as the New Hymnal is substituted for the Old, they are waking up to the fact that the most loved hymns are gone!

And it is killing what little congregational singing there was. They will not even attempt it. And the tuneless tunes that have been substituted in so many cases have no attraction.

The Church Hymnal Revised (the Parish Choir) is the finest collection of hymns ever gotten together it

seems to me. We tried to get them, but were informed by the Parish Choir that the Revised has been *withdrawn*. Is there not some method by which folks who love the old hymns and tunes may get relief? We would not care if part of the Church insisted upon having the New Hymnal with all its historical data and technical work: if we would be permitted to have that magnificent collection—The Church Hymnal Revised.

Whatever you can do, if anything, will surely be appreciated by many people. I have never yet seen a person who cared for the New Hymnal.

Preacher, Pulpit and Pew

By E. P. Jots

A dollar and a penny met. The penny had a bright, clean face, but the dollar was dirty but proud.

"You think you are gold but you are only cheap brass," said the dollar.

The penny replied, "I am what I am and claim to be no more."

The dollar swelled up with pride and said: "I am patriotic, I am trustworthy, I have the emblem of liberty on my bosom, and the United States Government has placed these words on me, 'In God We Trust.'"

After a little doubt the penny answered: "I grant you all that, but I go to church oftener than you do."

* * *

Rector (giving lessons in school)—There are still parts of the world where men still eat each other. What do you call a man who eats another man?

Small Boy—Greedy, sir!

* * *

An Irishman who was rather too fond of strong drink was asked by the parish priest:

"My son, how do you expect to get into heaven?"

The Irishman replied:

"Shure and that's aisy! When I get to the gates of heaven I'll open the door and shut the door, and open the door and shut the door, and keep on doing that till St. Peter gets impatient and says, 'For goodness sake, Mike, either come in or stay out!'"

* * *

It happened in a small town. The lay reader, having taken off his surplice, was greeting the worshippers after the service at the church door.

An old man living in the country and at his first liturgical service asked:

"Is you the man that was preaching up there?"

"Yes, I was reading the service."

"Well! I say! when you come in I thought you was a Ku Klux!"

Prayer Book Revision To Front in England

English Vicar Joins in the General
Attack on the Broadcasting of
Services

ENGLISH PRAYER BOOK

By Rev. A. Manby Lloyd

Another attack is being made on wireless in the home. The Rev. A. Cuming, vicar of Addlestone, Surrey, denounces it as "another powerful recruit added to the phalanx of counter-attractions which combine to keep people away from church."

Writing in the current issue of his parish magazine, Mr. Cuming says it has been remarked that people who used to attend church regularly on Sunday nights no longer go because they say they can get a service at home.

"All this is utterly wrong," says the vicar. "People who have contracted this lazy habit have a droll conception of worship."

"Anybody who thinks he can worship God by lolling back in an easy armchair and listening by wireless to the beautiful singing of the choir at St. So-and-So's, or the oratorical efforts of the Bishop of Kamschatka, is simply living in a fool's paradise."

Mr. Cuming adds, "Personally, I know nothing of wireless, neither do I want to."

* * *

"There is too much hugging in modern dancing," remarked Mr. Arthur Murray, one of America's leading authorities on ballroom dancing.

"I think it is due," he said, "to the fact that so many dance orchestras broadcast, and they have to play more quickly in order to make the music sound effective over the radio. The only solution is to get the orchestras to play more slowly. It is they who are responsible for the hugging that takes place in modern dancing."

* * *

Prayer-book revision and the restoration of two ancient festivals to the calendar (Corpus Christi and the Assumption) has roused the Low Church Party, headed by Bishop Knox and Sir W. T. Hicks (home secretary), to a "Call to Action." If Bishop Knox (formerly of Manchester) looked at home, he would find his own family in revolt, as British youth in general, at Low Church traditions, connected as they are with three-decker pulpits, long sermons, long faces, dismal doctrines and execrable art.

"Ronnie" Knox, the most brilliant satirist since Swift, has joined the Roman communion. E. V. Knox

pokes fun at Puritans in *Punch*, and Wilfred Knox is a very "advanced" Anglo-Catholic chaplain in Cambridge. The fathers have eaten sour grapes, etc.

The attempt to beat the good old Protestant drum will do no harm to anyone except, perhaps, to the drummers, for men of all shades of thought are determined to "cut their losses" and start towards reunion with a clean sheet.

* * *

Max Beerbohm, in his new exhibition of caricatures at the Leicester Galleries, treads far more warily where Royalty is concerned.

The only Royal personage represented is the Prince of Wales, who is seen being clutched at by two plump and bejewelled American hostesses—"Mrs. Garfield T. Placker" and "Mrs. Schanamaker Dobbs."

* * *

Edward Clodd, a famous scientist of the school of Haeckel, regards psycho-analysis with loathing and has written to the *Westminster Gazette* to call attention to Sir Clifford Allbutt's attitude toward this "spurious" science. In an address published in the *Lancet*, he said:

"The popular psychology of the day is an eminent instance of false science, of the mischief of borrowing the terms of science for talk about notions which do not answer to the requirements of science. The so-called 'psycho-analysis' has no units, no measurements, and no way to any, no controls, no precise definitions, no separation of objective from subjective evidence. These talkers may be working in the sphere of philosophy, metaphysics, ethics, statecraft, or whatever great subjects you will, but they are not in the field of science, and to pretend that their matter is science is to strain language and to deceive ourselves. And as to dreams, is it unfair to say that the interpretations given by psycho-analysts to the dream of our modern Jacobs and Daniels are incredible nonsense?"

RAMSAY MacDONALD INVITED OVER

Ramsay MacDonald, former British prime minister, has been invited by Rev. Henry A. Atkinson of the World Alliance for Friendship through the Churches to give the principal address at the alliance's annual meeting in Detroit in November. Dr. Atkinson is spending six months in Europe and the Near East in the interests of the alliance and other organizations working for world peace, including the Church Peace Union, which is planning a world religious congress at Geneva in 1928.

Cathedral at Denver To Be Consecrated

One Hundred Thousand Dollars Had
Been Raised to Remove Debt
During Past Few Years

CONSECRATION THIS MONTH

By an Easter offering of \$14,000 at the Cathedral of St. John's in the Wilderness, Denver, Benjamin Dagwell, dean, it became possible to clear the church of debt. When Bishop Johnson was consecrated, January 1, 1917, the debt amounted to over one hundred thousand dollars, but by the generosity of the Cathedral congregation, under the leadership of Dean Hart, Dean Browne and Dean Dagwell, this indebtedness has been wiped out and the Cathedral will be consecrated by Bishop Johnson on St. Barnabas' Day, June 11.

The sermon is to be preached by the Rt. Rev. Ethelbert Talbot, Presiding Bishop of the American Church, who for so many years ministered to the adjacent district of Wyoming, and worked in close contact with Bishop Spaulding and Dean Hart. The coming of Bishop Talbot to the Cathedral in Denver is looked forward to with great eagerness by the multitude of his friends in Colorado, especially those who knew him in the stirring days of the Old West.

A thousand* children and adults gathered in St. John's Cathedral on the Third Sunday after Easter, for the annual Lenten offering service. The total amount was \$3,871.01, and the two largest offerings those of St. John's Cathedral, \$826.53, and St. Barnabas', Denver, \$700.00. As is the custom, a banner was awarded to the parish having the largest per capita offering, which was won by Transfiguration, Evergreen, with an average of \$6.31, but that parish announced that, having won the original banner for three consecutive years, and being now entitled to keep it, they wished to surrender this year's banner to the parish holding second place, which was St. John's Cathedral, with \$4.03.

The service was led by Dean Dagwell, with Bishop Johnson preaching, and Bishop Ingle making the awards.

TO ENTER MINISTRY

Anton Lang, nephew of the Anton Lang who is the Christus of Oberammergau, has taken up permanent residence in this country and is a candidate for the Methodist ministry. Recently he addressed a New York Y. M. C. A. on "The Religious Significance of the Passion Play."

Dean Inge Looks To Us For Leadership

Dean Inge Warns Americans Not to Feel too Secure in Prosperity

PEACE IS NEEDED

The Very Rev. William Ralph Inge, dean of St. Paul's Cathedral, London, England, upon his return from America said that Europe should look to America to save it from the menace of another war.

He further declared that Europe would not recover from another great war, that there was scarcely any recovery so far from the last world war and that America had the power to perform this service for humanity.

Dean Inge said he was not pleading for the League of Nations.

"Providence has entrusted America with unique privileges and responsibilities," he said. "There are no more half empty continents. Such opportunities as those of America can never recur in history.

"It is natural that those Americans who live far from the Atlantic should think that they have no concern with Europe, but this attitude is unworthy.

"Europe looks to America to save it from the menace of another war. If America does not like the League of Nations she ought to think out some better plan. Europe would not recover from another great war.

"I am not pleading for the League of Nations, but if America does not like it she ought not to rest until she has put something better in its place. If you do nothing but look on in selfish isolation will you not hear God saying, 'What has thou done? The voice of thy brother's blood crieth unto me from the ground.'"

"There are some who want to abolish militarism and nationalism. I have spoken of the inevitableness of militarism in Europe. I have the same to say about modern industrialism. Your philosophers have taught you that nothing is inevitable, that the gates of the New World are always open. What is called social unrest is a disease generated by unnatural conditions.

"The problem of future industrialism America may likewise help to solve. And the pressure of the low-standard races and classes upon the more highly civilized is a grave danger which threatens all Anglo-Saxon societies.

"The weak point of industrial civilization is that it concentrates attention on production and consumption and makes no attempt to get its values right. Things are in the saddle and rule mankind because we will

not learn from Jesus Christ what objects we ought to put first in the ordering of our lives. A Christian valuation of life would cure the evil of our present social order.

"Things look to be better in your country, but I doubt if they will remain that way."

MEMORIAL WINDOW FOR CHICAGO CHURCH

The subject of the window, pictured elsewhere in this issue, is the Supper at Emmaus. It is the work of the firm of Giannini and Hilgart, well known glass workers of Chicago, and was unveiled in St. Elizabeth's Church, Chicago, on Easter.

This subject seemed most appropriate, not only because of the setting and proximity to the altar, where the Lord's Supper is constantly celebrated, but also because of the parallelism existing between those two early disciples who recognized our Lord in the breaking of bread at the supper on the journey to Emmaus, and two other disciples to whose memory this window was dedicated.

START BUILDING AT STATE UNIVERSITY

Sod was turned on Sunday, May 24th, at Champaign, Illinois, for the Sherwood Memorial Porch of the Chapel of St. John the Divine to be erected as a part of the Episcopal Foundation for the students at the University of Illinois. Granville H. Sherwood, Jr., a sophomore at the University of Michigan, and visitors from all the campus churches and throughout Illinois were the guests of the one hundred Illinois students who are erecting by their own gifts this memorial to the late Bishop of Springfield.

Following the eight o'clock outdoor communion service, on the site which adjoins the University campus, brief addresses were made by President David Kinley, representing the University, the Rev. J. Walter Malone, Jr., of the McKinley Memorial Presbyterian Church, speaking for the religious workers association, and the Diocesan, the Rt. Rev. John C. White, D. D. The sod was turned during the singing of the Doxology by the son of the late Bishop.

Until his death in November, 1923, Bishop Sherwood was actively developing the work of the church among the students at the University and it was in grateful appreciation of his labor that the students set themselves to the building of their initial portion of the Gothic Chapel which is to be erected.

Churches Planning To Work in Co-operation

Protestant Churches Decide There Shall be no Duplication of Work in South America

RESULT OF CONFERENCE

Among the decisions and recommendations arrived at by the Congress for Christian Work in South America, which closed its sessions recently in Montevideo, perhaps there was no more significant suggestion made to the several component denominations than that all Protestant churches be named "The Evangelical Church of Brazil," or of Chile, or other national division within which it is located; and that the North American denominational name, "Presbyterian," or "Methodist," etc., be placed underneath in parenthesis. This is in line with the policy of developing a protestant church within each republic and with a policy of not continuing in other lands those subdivisions of evangelical Christianity which have their foundation back in the history of another age and civilization. It is looking towards the day of a united Protestantism.

In closing its report on social movements in South America, a special committee on findings said:

"We recommend to all the Christian forces which are at work on the American continent that they make a study of the causes and cure of war, and that they both work and pray unceasingly that the spirit of peace and the practice of justice may eliminate from the world, once and for all, the terrible curse of war.

"Christ calls us to universal brotherhood. Peace in industry and among the nations, economic security for all, the elevation of the classes, without opportunities, the development of backward races, the enrichment of all peoples by the free interchange of scientific and spiritual discoveries, the complete realization of our highest human possibilities—all await the recognition and practice of universal brotherhood. We therefore call upon all Christian forces to purge their hearts of all suspicion, prejudice and selfishness; to begin now to treat all men as brothers; to foster the spirit of good will in schools and churches by voice and by pen; to challenge all sources of discord between national and international groups; to establish such personal contacts with men of different faiths and social status and national affiliations as shall become a leaven of brotherhood all over the continent."

News Paragraphs of The American Church

Dioceses Discuss Problems to Be
Faced At the General Con-
tention and Elect Delegates

CONFERENCE PLANS

There are two things one may do upon making a serious mistake. Quite the most sensible thing to do is to keep quiet. But my friends tell me that I am a noisy cuss, so in order to maintain a bad reputation, which after all is perhaps better than none, I shall proceed to use the second method, which is to tell a story. It is told of the late Bishop White of Indiana. When he was a young man, fresh from the seminary, he prepared one sermon which he preached at all of his various mission station before working on another. He preached it at this particular mission at the morning service and was then horrified upon being informed that he was to preach again at an evening service. He labored over a sermon all of the afternoon without results that were satisfying. So, in getting into the pulpit that evening, he said: "Friends, it has come to my ears that there were those in the congregation this morning who felt that my sermon was heretical. I am very sure that it was not, but in order that you may have the opportunity to judge for yourselves I shall now preach that sermon again. I ask you, please, to listen carefully, that I be not misjudged."

The story is supposed to get your minds off the error made in making up last week's paper. All of you did not see it, for it was discovered after half of the issue was in the mail, and changed. In half of the papers there was a transposition of pages four and five. There are other ways for

me to dodge blame. For instance the printer, a less honest man than I, advises that I inform you in this issue that it was done intentionally to see how many would really notice it. Or I might say that it was a very easy mistake to make, which is near the truth. Again I might fly into an outburst of indignation that the make-up man should do such a thing. Being a humble worker, with no means of defense, he could do nothing but take the abuse. But it seems to me wiser to tell a story to indicate that I am prepared to laugh with you, and thus disarm your natural impulse to laugh at me.

To follow up a confession of error with a criticism of others takes . . . I was going to write nerve; perhaps a shallow brain is better. After all the two are closely related, so here goes. These sentences are taken from the Bishop's Diaries of several diocesan papers. Read them and then realize that there are duller papers than the one you are reading.

"7 P. M. I attended the regular meeting of the Cathedral Chapter. Went from it, rather late, to Evening Prayer."

"Spent the day at the office writing letters and filling out questionnaires."

"Afternoon given to the preparing for the special service of the morrow. Unfortunately I had left my Prayer Book at home and could not find another one in (name of a city) so I had to make out my own service."

"Thursday at 11:10 I took the train for . . . , to connect with number two for . . . , where again I was to connect with the returning local and stop at . . . , but number two was late, and I arrived at . . . ,

one minute after my train had left."

"My cold was still active and when I finished the service I was ready to rest. In the evening I attended a parish gathering to welcome the newly confirmed. It was a very pleasant affair. The next day my cold was better and I was able to get to work on mail that was waiting to be answered."

Guess that is enough to show what I mean. No offence meant Bishops. After all I do you the honor of reading the dairies. But why dairies, why dairies, why dairies?

Now news, with not another line of my piffle.

Two of the rectors elected field secretaries of the National Council have declined. . . the others have not, as yet, been heard from. Our associate editor, the Rev Frank E. Wilson, has written the authorities of '281' that he must decline the honor for the present at least, due to previous engagements. For one thing he is a deputy to the General Convention. For the other we are happy to state, he has agreed to report the meetings of the House of Deputies for this paper, and he is kind enough to give this as one reason for declining. It is nice to be able to report that a man considers us sufficiently worthwhile to have his connection with us enter into his decision. The other to have declined is the Rev.



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FRECKLES

Don't Hide Them With a Vell; Remove Them With Othine—Double Strength.

This preparation for the removal of freckles is so successful in removing freckles and giving a clear, beautiful complexion, that it is sold by all drug and department stores with a guarantee to refund the money if it fails.

Don't hide your freckles under a vell or waste time on lemon juice or cucumbers; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask for the double strength Othine; it is this that is sold on money-back guarantee.

We recommend Othine Complexion Soap for use with Othine, also as a shampoo—it's wonderful for bobbed hair—25c a cake at all drug or department stores or by mail. Othine Laboratories, Inc., Buffalo, N. Y.

Ernest M. Spires, rector of St. Thomas', New York, who is unwilling to give up his pastoral work in this important parish.

The Brotherhood of St. Andrew has announced September 2 to 6 as the dates for their annual convention, which will be held this year at Carnegie Institute of Technology in Pittsburgh.

The convention of the diocese of Tennessee adopted a resolution on the subject of Evangelism, which is to go to the General Convention as a memorial. The resolution declares that evangelism is the great and outstanding work of the Church, and calls upon the General Convention to make it a definite part of the Program for the next triennium. The memorial states that it should be a continuous and not a periodical movement. It further requests that the committee on Evangelism, of which Bishop Johnson is the present chairman, should be continued and greater resources be placed at its disposal.

The Young People's Conference at Sewanee has added the Rev. C. F. Scoville, head of young people's work in North Carolina, to the faculty.

The Rev. J. B. Webster, formerly a Baptist minister, an army chaplain at Plattsburgh, was ordained deacon on May 21st by Bishop Oldham of the diocese of Albany. He is to continue his work at Plattsburgh until ordained to the priesthood after which he hopes to take foreign service in the Orient.

The Rev. A. W. N. Porter, rector of Trinity Church, San Jose, has accepted an appointment as archdeacon of the diocese of California.

General Convention delegates from Central New York: Clergy; Archdeacon Foreman, F. W. Eason, H. H. Hadley and F. T. Henstridge. Laymen; Messrs. F. J. Bowne, F. L. Lyman, Prof. H. N. Ogden and S. D. Lansing.

A conference between Anglicans and Roman Catholics has just been concluded at Brussels, Belgium. The results have not been made public. Cardinal Mercier has left for Rome.

CAMP METEDECONK For Boys

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Ocean County, New Jersey
Pine groves, sea shore. All sports, including horsemanship and sailing, one reasonable fee. Operated by church people. For literature write
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Bayonne, N. J.
E. B. Whelan, DuBose School,
Monteagle, Tennessee

to see the Pope, while the English delegates have returned to report to the Archbishop of Canterbury.

The world moves . . . in which direction isn't for me to say. In any case women have been elected members of the board of managers of the city missions society in New York, for the first time.

Great convention of Young People in the diocese of Upper South Carolina. Two hundred and fifty were present and things were kept pretty much in their own hands, although Bishop Finlay was present throughout and inspired the young people to still greater activity by his splendid talks.

Miss Grace Lindley of the Woman's Auxiliary is to lead afternoon conferences at the Geneva and the Princeton Conferences.

A correspondent objects to my remarks about conferring the title of D. D. on the vicar of North Fond du Lac, whose letter to friends appeared in a recent issue. The correspondent feels that the degree of D. F. would be more appropriate. Only those who read the letter will know why.

St. James's Church, Ausable Forks, N. Y., lost their church building in a disastrous fire which recently destroyed a large number of dwellings, several places of business and two churches. The parish is smiling, setting to work, and is already going ahead with plans for a new church. The Rev. W. J. M. Beattie is the rector.

Summer Conference at Asilomar, California, August 3-10. Rev. L. B. Thomas of Oakland is the dean. The

OCEAN WAVE

A seaside bungalow camp, Peermont, N. J. Boys 8-15. Midway Atlantic City and Cape May. Motorboating, fishing, tennis. Limited number. \$200-\$150, or part-time rates. Booklet from Rev. W. F. LUTZ, M. A., Ambler, Pa.

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faculty consists of the Rev. M. S. Barnwell, field secretary of the Council; Miss M. L. Cooper, Miss F. L. Newbold, Rev. Mark Rifenback and the Rev. F. D. Graves.

Commencement at Margaret Hall, the diocesan school for girls in Lexington, May 30-June 2. Baccalaureate sermon by Dean Massie of Lexington. Commencement address by President McVey of the State University; bestowal of prizes by Bishop Burton.

A pageant, "The Beatitudes" was

THE FURNACE

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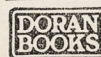
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recently presented in St. Paul's Cathedral, Boston. The cast was made up of the Italian communicants of the Chapel of St. Francis of Assisi, numbering 150 persons.

* * *

Annual Church Pageantry School at Delafield, Wisconsin, August 17-28.

Faculty: Acting, Miss Gloria Chandler, instructor in the Grace Hickox Studios, Chicago; composition, the Rev. Frederick D. Graves, Fresno, Cal., who has charge of Church Dramatics on the Pacific coast; acting, Miss Grace Hickox of the Grace Hickox Studios, Chicago; puppets, the Rev. Morton C. Stone, Chicago; music, the Very Rev. George Long, Dean of St. John's Cathedral, Quincy, Ill., widely known as a pageant expert; eurythmics, Miss Leontine L. Roberts, Chicago, five years experience as teacher of eurythmics; dance, Miss Leontine L. Roberts, Chicago; Liturgical drama, the Rev. Morton C. Stone, Chicago, composer and producer of several liturgical pageants; history, the Rev. Irwin St. John Tucker, Chicago, founder of the Cathedral Players, Chicago; stagecraft, Miss Dorothy E. Weller, Denver, Col., of the Cathedral Workshop.

* * *

The American delegates to the Universal Christian Conference on Life and Work, meeting at Stockholm, next August, hope to bring back from this world gathering of religious forces a well defined plan for a united movement to put religious education into American public schools. One of the most important reports at Stockholm will be presented by the Commission on "The Church and Christian Education," which was appointed more than a year ago to make a survey of this subject. Dr. William E. Gardner is the only Episcopalian on this commission.

* * *

Report of the deadlock in the voting for a Bishop Coadjutor of Connecticut was reported in last week's paper. Great fun, this voting business . . . picking a favorite and backing

him to the limit seems to be instinctive with man. However what I started to say was that the following men were elected delegates to the General Convention: Clergy, Dean Colladay, John N. Lewis, Chauncey Linsley and Fr. Sill. Laymen, Prof. S. B. Hemingway, Burton Mansfield, C. A. Pease and W. F. Severn.

* * *

Plans for a new parish house for Christ Church Cathedral, Lexington, at a cost of \$50,000. The work will not begin until all of the money has been subscribed.

* * *

Rev. J. T. Ware, rector of St. Andrew's, Birmingham, Ala., has resigned in order to give a year to study at Oxford University.

* * *

Bishop Darlington's address at the convention of Harrisburg dealt largely with law enforcement in both Church and state. Cut out the booze and obey the canons and rubrics. Mr. Morehouse, editor of the *Living Church*, and Dean Fosbroke of the General Seminary were guests. General Convention delegates: Clergy, A. M. Judd, C. F. McCoy, William Dorwart and H. R. Bennett. Laymen,

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C. H. Clement, R. M. Wharton, H. W. Hartman and Edgar Munson.

* * *

Many improvements planned for St. John the Evangelist, St. Paul, Minnesota, the Rev. F. D. Butler, rector. Just unveiled a beautiful new window. This summer they figure on new choir stalls, chancel rail and other furnishings.

* * *

Commencement at Seabury on the 19th with six degrees conferred. An honorary doctorate was also conferred on Dean Woodruff of Sioux Falls, S. D. Many alumni of the seminary were present.

* * *

Summer school of Religion at Racine with a fine faculty. Folks seem to have the idea that men are the

(Continued on page 14)

WANTED! AN ORGAN

SAINT MATTHEW'S CHURCH, ST. PAUL, Minnesota, is in need of a small pipe organ, and would be glad to know of any parish having one to dispose of that could be rebuilt. The church seats three hundred. Please communicate with the rector, Rev. C. Edgar Haupt, 2102 Carter Ave., St. Paul, Minn.

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.

BOARD AND ROOM

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Address; 5:30, Young Peoples Fellowship;

7:30, Service and Address.

Wednesdays and Holy Days: 12:10, Holy

Communion.

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nesday, Friday; Eucharist, Thursday and

Holy Days.

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4 p. m.

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Daily: 7:15, 12:00 and 4:45.

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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.

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 A. M.

Holy Days and Wednesdays, 10 A. M.

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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: 8 and 10:45 A. M. and 7:45 P.

M.

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

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Thursdays and Holy Days: 10 A. M.

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Sunday Services: Holy Communion,

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Service and Church School, 11 A. M.; Com-

munity Service, 4 P. M.; Young People's

Fellowship, 5:30 P. M.

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Wednesdays, Thursdays and Holy

Days.

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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.

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* * *

Gambier Conference, June 22-July 3rd. Faculty: Bishop T. I. Reese, Dr. Jefferys of Philadelphia, Bishop Rogers, Dean Washburn, Rev. F. S. Fleming, Rev. Phil Porter, Rev. C. C. Jatho, Rev. Morton Stone, Mrs. T. W. Robinson, Miss Christine Boylston, Rev. W. C. Hicks, Rev. J. I. B. Larned, Rev. Karl Block and others.

* * *

Ordinations in Minnesota. On May 17th, in Christ Church, St. Paul, Mr. F. C. Green was ordained deacon by Bishop McElwain. On the 19th, at the Seabury Seminary, he ordained H. G. Wrinch and H. A. L. Grindon.

* * *

Church of Our Saviour, Atlanta, Ga., was organized last September with Rev. G. W. Gasque as rector. The membership has grown from 40 to 142. They are building a beautiful new church, handsomely furnished, with new things being added to it continually.

* * *

Commencement at the Cambridge Seminary on June 11, with sermons by the Rev. Russell Bowie of Grace Church, New York, and by Bishop Touret, formerly of Idaho.

* * *

Celebration of the thirty-seventh year of the existence of the Atone-ment, Chicago, on June 7, the same day marking the tenth anniversary of the present rector, the Rev. F. S. Fleming. The day will be observed with a corporate communion, with a sermon by Bishop Weller of Fond du

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Lac. The parish has had a marked growth. From a mission with forty communicants its has grown to one of nearly a thousand, with a church plant costing over \$200,000.

* * *

Diocesan Convention, Western New York, gave a great deal of time to a consideration of the deficit in the National Treasury. More education is needed seemed to be the opinion of the convention. General convention delegates: Clergy: C. A. Jessup, Murray Bartlett, C. J. Davis and W. C. Compton. Laymen: Harper Sibley, Myron Ludlow, J. M. Prophet and B. B. Chace.

* * *

Convention in Newark voted to send a memorial to the General Convention asking that the budget for the next triennium be reduced to approximate the average receipts for the past three years. It was announced that a million dollars had been raised during the year to strengthen the work in the diocese. General Convention delegates: Clergymen: E. S. Carson, Arthur Dumper, C. L. Gomph and E. A. White. Laymen: C. A. Burhorn, H. J. Dohrman, G. W. Hulsart and D. M. Sawyer.

* * *

Rhode Island delegates. Clergymen: A. M. Aucock, H. M. Hilliker, S. C. Hughes and P. F. Sturges. Laymen: H. A. Dyer, C. R. Haslam, L. D. Learned and F. D. Carr.

* * *

The idea that some people have of Church Unity is well expressed in the following news item:

"City Bible class leagues, wherein

all men's Bible classes in all cities would combine into central organizations regardless of denomination, for the promotion of better citizenship, were recommended at the second annual convention of the Federation of Men's Bible Classes, which ended at Mount Vernon, Conn., Sunday last. The convention, described as the "greatest religious movement in the history of the United States" was attended by 760 men, representing over 350 Bible classes in New England and adjoining States, with a total membership exceeding 100,000."

Vote regularly, obey the 18th amendment (and 'squeal' on those that don't), hate Catholics and Jews, and thus be a 100% member of the Federated Men's Bible Classes of the Protestant Churches in the United States of America. Run up the flag boys, the country's saved.

(Continued on page 16.)



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MODERN EQUIPMENT

20 ACRE CAMPUS

Advent session opens September 15, 1925. For catalogue address:—

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Extensive building is being planned at Trinity Church, Columbus, Georgia, where the Rev. S. A. Wragg is rector. He is now making an appeal to his congregation to provide memorials of furnishings for the new chapel.

* * *

Some of the most historic spots in Virginia, and therefore in the entire country, are to be included in Varina Parish, near Richmond, which will be formed at the next diocesan council from part of the present Henrico Parish. Its church will be Varina Church, now a mission. The church has bought a forty-acre tract adjoining the Varina High School, and plans a church building, churchyard and rectory. Near this property and to be included in the new parish is the site of the "City of Henricopolis," established in 1611 and destroyed by Indians in the massacre of 1622; Varina, the home of Pocahontas during her married life, and the location of the battles of Frazier's Farm, Malvern Hill and others in General McClellan's peninsular campaign of 1862. The old fortifications of that time still are standing, one redoubt being situated on the church property. Rev. John G. Scott, rector of Varina Church, is largely responsible for its growth since it was formed as a mission three years ago.

* * *

A five weeks' course on the Books of the Bible, the Church's Beliefs and Doctrines as contained in the Prayer Book and the Catechism, and Church History has been inaugurated in Savannah, Ga., for the laymen of the four parishes, the instruction to be given every Sunday night at Christ Church. This intensive study is an outcome of a movement on the part of the Bishop of the Diocese to instruct a number of laymen under the new canon to license men as lay-readers. The decision was reached by the Bishop and the clergy and laymen in consultation with him to extend this instruction to all men desiring to accept this opportunity. The first meeting was held the third Sunday after Easter and over eighty men were present. The Rev. David

Cady Wright, rector of Christ Church is giving the course on the Books of the Bible, and the Rev. W. A. Jonnard, rector of St. John's Church, the course on the Church's Beliefs and Doctrines. Ten men have enrolled with the Bishop as lay-readers.

* * *

They are getting the reputation of being a men's church at All Saints, Omaha, where the Rev. Thomas Cas-

ady is rector. The Men's Service League is responsible. They have the town divided up into zones and are going out after them.

* * *

The ministers of Stamford, Connecticut, met a few days ago to have a pow-wow about the radio and its effect on church attendance. They finally came to the agreement that if anything the radio stimulated church attendance.

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NEWS ITEM FROM TENNESSEE, WHERE EVOLUTIONIST IS BEING TRIED.

Dayton, Tenn., May 27 (Special)—Outlining the skeleton of the defense of John Thomas Scopes, evolution teaching high school teacher, was begun today by George Rappelyea, his fellow conspirator in bringing the fundamentalist-modern issue to the stage of a criminal court. Such ministers as Harry Emerson Fosdick, Frederick Lynch or the Rev. George Craig Stewart, of Evanston, may be called to show that Scopes committed no crime, since they maintain that evolution is fitted to the first chapter of Genesis, like an old glove. It is not stated that these men are under consideration, but they represent the type of thought wanted.

Why George Craig Stewart?

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