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CHICAGO, JUNE 11, 1925



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THE CHURCH AND WAR

A General Convention Topic

By

RT. REV. G. ASHTON OLDHAM, D.D.

THAT God wants mankind to be at peace, no one will gainsay. For this conviction we are not dependent on proof texts, though they are innumerable, but on the very nature of God, Himself. "God is love" and the "Kingdom of God is peace."

That this civilization of ours cannot survive another world war is evident to all who have seriously considered the matter. As Lloyd George has well said, "Another war would leave civilization in ashes."

Therefore both God's honor and man's welfare, the dictates of religion and self-interest, agree that war must be abolished. This is mankind's most pressing task. No other problem before the human race compares with it in importance. If it is not solved, little else matters.

Our generation is faced with an unparalleled opportunity and responsibility. The issue has been made clear. The mask has been torn from war and for the first time we see it as it really is. God hath "opened the pit of the abyss" and we may either walk into it or away from it. If, with this knowledge and our recent experience, we cannot or will not choose the better path, we shall perish as we deserve.

From the religious standpoint it seems as if God, who throughout all history has been teaching man in a thousand ways that he is his brother's keeper, now gives the supreme demonstration, throws down before mankind the dread alternative—co-operate or perish. He seems to say in effect: "If you will not love your brother for my sake or for his sake, then you must for your own sake."

In spite of all this, mankind remains strangely apathetic. Like one hypnotized or in a trance or nightmare, he watches his approaching doom with scarcely a stir. It is the paralysis of fear, despair and that

hope deferred which maketh the heart sick. Some voice, some power from without, is needed to command, "Stand up on thy feet." God is waiting and trying to issue that summons and only needs some fit and willing instrument for that purpose. Where else should He look but to His Church purchased by the precious blood of His dear Son?

The first thing for Christians to do is to endeavor to think straight. We should come to some definite conclusion on the matter. This will involve some reading among the wealth of material, historical, philosophical and religious, on the subject of war and some calm reflection thereon in the light of Christian principles. We need to make up our minds, to arrive at some conviction. This devolves especially upon the Church for, in the words of an ancient writer: "What the soul is to the body, that are Christians in the world. The soul holds the body together, and Christians hold the world together. God has assigned to them this illustrious position, which it were unlawful for them ever to forsake."

In the second place, we must recover faith in both God and man. "There always have been wars and always will be." "You can't change human nature," and other such pessimistic catch phrases do untold harm and are unworthy of a Christian. God intended this world to be something other than a perennial slaughter-house, and "with God all things are possible." The world's spiritual treasury is very low, its stock of faith and hope sadly depleted, and the Church will meet its deepest and most urgent need if it can help restore and increase its faith in God and man.

A new attitude of mind and spirit is our greatest need. Without this the reduction of armaments, the formation of Leagues and Courts, the

outlawing of war, and the passing of resolutions or the uttering of prayers will be of no avail. Behind material disarmament must be mental and spiritual disarmament. Behind a League or Nations must be a League of Hearts. Behind and supporting all our peace organizations and activities must be an enlightened Christian public opinion.

Constructive efforts are essential. Mere pacifism, the refusal to fight under any conditions, is inadequate, for it may coexist with a soul filled with envy, hatred, malice and all uncharitableness. "Out of the heart are the issues of life," and only as we touch the soul itself do we go deep enough. Not mere refraining from evil is the Christian program, but by the active and energetic exercise of love must we "overcome evil with good." We must have enthusiasm for the cause—cultivate a passion for peace.

Here, then, lies the Church's task—by enlightening the mind, guiding the conscience and fortifying the will to give to mankind a new soul which shall result in a new outlook on the world. Of course, this soul must have a body if it is to function or continue in being; and, while the best form of organization may well be left to enlightened statesmen, the Church is well within her rights in insisting that there must be *some* organization. "A body hast thou prepared for me—then said I, lo, I come to do thy will."

Nevertheless, the Church's primary duty is with the soul. If that be living and vigorous, it will find or create its own body; or if we have sufficient humility, love and faith, we may find that "God giveth it a body as it hath pleased Him."

Finally, we Christians must have faith. After all, war is very largely a state of mind. If the multitudes of people who are now going up and

down the world chattering, "There always have been wars and always will be," could be met by the thundering refrain of a united Christendom, "There must be no more war," a different state of things would soon prevail and we would greatly hasten the time

*"When the war drum beat no longer
And the battle flags are furled,
In the parliament of man,*

The federation of the world."

To every regiment there comes what is known as the baptism of the colors—the time when the first life is lost, the first blood spilt in the conflict. In this last war the Church received her "baptism of the colors." For the first time in history Christian nations fought a "war to end war." The first contest has been won but the struggle will be a long and arduous one. We must not slack or falter. In the name of the Prince of Peace, His Church must press forward to conquer and claim all the nations of this world for our God and for His Christ.

The Church's supreme task in this our day is to summon all mankind to venture the path to peace. And may the trumpet have no uncertain sound.

*"Trumpeter, sound for the splendor
of God,*

*Too long the destroyers have worked
their will,*

*Sound for the last, the last of the
wars,*

*Trumpeter, rally us, rally us, rally
us,*

On to the City of God."

Let's Know

By Rev. Frank E. Wilson

AFRICAN ORTHODOX

WHILE the bulk of Christendom is leaning more and more toward Christian reunion, it is strange how some small elements still continue to break off into separate fragments. Few people are probably familiar with the African Orthodox Church, which, I believe, is the newest of the Christian bodies in this country. It dates from Sept. 2, 1921, and curiously enough seems to have gone out on its own under the leadership of one of our clergy.

The Rev. George Alexander McGuire was at one time an Archdeacon in Arkansas and later a field secretary in our American Church Institute for Negroes. Four years ago he accepted consecration from Archbishop Villatte of the American Catholic Church and became the first bishop of this new body. An attempt was made to affiliate this movement with the Eastern Orthodox Church, but so far unsuccessfully.

The African Orthodox Church has

Our Cover

The picture on the cover of this week's paper was taken at a conference of Western Bishops, held not so long ago. Pick them out for yourself. The one in the front row, standing like a Major General, is the Bishop of Colorado. The handsome one is the Bishop of North Dakota. That eliminates two of them. Figure out the rest for yourself. Copies of *The Way of Life*, by Bishop Johnson, to the first three to send in the correct list, reading from left to right Let's see if we can't pep up these hot summer days a bit.

adopted the standards of faith of the Orthodox churches and is apparently engaged in an effort to establish itself among the negroes of the United States. Besides the Scriptures of the Old and New Testaments, they have taken the three ancient creeds—the Apostles, the Nicene and the Athanasian. The decrees of the seven general councils, as received by the Eastern Orthodox, are also accepted in support of the creedal statements. They teach the seven sacraments and permit marriage to all ranks of the clergy. Divorce is sanctioned for the two causes of adultery and "malicious desertion."

This new body is governed by a Consistory which meets at the call of the Primate, whose headquarters are in New York City. There is also an Auxiliary Bishop residing in Massachusetts and a monthly periodical is published under the title of "The Negro Churchman." A General Synod meets annually, which seems to correspond to our General Convention, and the Consistory is the administrative organization somewhat analogous to our National Council. Bishops are chosen by the Synod. Priests are elected by the several congregations and are appointed to their pastorates by the Primate. Bishops, priests and lay deputies from the affiliated congregations comprise the membership of the General Synod.

The latest statistics show twenty congregations, with twenty-three clergy and twenty-five hundred communicants. There are ten Sunday Schools with four hundred children enrolled, and the total contributions run to some twenty thousand dollars annually. Missionary work is carried on in the West Indies and in Canada. Plans are also in view for extending their missionary activities to Liberia.

I know nothing of the circumstances which may have inspired this movement, but it seems to be one of

those inevitable eddies in the greater stream of Christian sentiment which is leading to Church Unity. Here in this country, where we are pretty well hardened to unrestricted denominationalism, it can do little damage, but it would be very regrettable to have another separate element introduced into a mission field like Liberia. Confusion in the minds of the natives would be its major achievement. And the history of Africa indicates that the greatest need of the African tribes, politically, socially and religiously, is friendly co-operation and mutual confidence. Our own work in Liberia is now nearly a hundred years old and has come to be an integral factor in the life of the Liberian people.

Cheerful Confidences

By George Parkin Atwater

NEW ORLEANS

THEY are certainly on the alert in New Orleans concerning the General Convention. I have had the good fortune to be elected deputy from the Diocese of Ohio. Within ten days of my election I had a very pleasant letter from Mr. Warren Kearny of New Orleans, the General Chairman of the Diocesan Executive Committee of Louisiana. He extended the greetings of New Orleans and offered to make arrangements for hotel accommodations. It is a well-written letter and makes the visitor feel that he is to be made welcome.

I have never been in New Orleans, but I have always had a desire to visit it. Every visitor that I have met is enthusiastic about it. It seems to have a quaintness, a charm, a reminiscence of by-gone days that makes it akin to the cities of the old world.

A visit to a city as a delegate to a convention is quite different from a casual visit between trains. Everyone knows how it is to visit a city in which one has no special errand, and in which he has not a single acquaintance. (I do know one gentleman in New Orleans, a layman that I met at the St. Louis Convention.) But the usual visit to a strange city, especially if one is alone, is apt to result in not seeing its special features. One starts from his hotel with a bewildered sense of direction. He asks the clerk or a policeman where the famous feature is. It is four miles away. What car line goes there? He tries to memorize a list of streets and points of transfer. Finally he reaches the desired spot, and tries to bring himself to the mood in which he can appreciate the thing he came to see. He wishes to goodness someone would happen along who could explain the exceptional features of the famous spot.

After a time, lunch seems to have acquired a value not noticed earlier in the day, and he goes back to the hotel. After lunch he will go forth again. It is rather tiring to see so many hustling and bustling figures on the streets, no one of whom has a familiar face. Yes, there is a man with a familiar face. "Where have I seen him before? I am sure that I have seen him somewhere." The heart warms and the step quickens and the visitor is about to accost the one he recognizes, when suddenly he realizes that he is the hotel clerk, who has come from behind the desk and is spending an off hour in the lobby of the hotel. That ends that.

Now he will seek some other famous sight. It's just too bad to be in this great city and not see it. So he starts out again. If only he could meet someone he knows or see a familiar face. Not in the flesh but on a billboard. It is that of Doug. Fairbanks. "Welcome, Doug. What are you going to do this afternoon?" "Hello, there," Doug. seems to say, "I am going to spend the afternoon at the Palace theatre, on the screen." "I'll join you." And the visitor spends the afternoon in familiar company.

So at night. Ten thousand homes and not one into which he may go for a quiet game of bridge. Hundreds of people, and if he asks any one to go to the theatre he faces arrest as a confidence man.

That's why it's interesting to go to a strange city for a Convention. The visitor will feel its hospitality. He may go to the Bienville and walk in the lobby and meet his bishop. He will encounter old friends. He will make new ones. He may see the sights with congenial companions. He may absorb the atmosphere of the city leisurely.

Pleasurable anticipations are aroused in scores of deputies by the cordial welcome of New Orleans. Thank you for your letter, Mr. Kearny.

Books and Cognate Subjects

By Dean Chalmers

SOMETIMES our English contemporaries are rather severe in their criticisms of American life and literature. And we have resented their attitude. But it cannot be denied that they are equally generous in their praise of that which arouses their admiration. Every member of the Episcopal Church will rejoice in the fine tribute to Dr. Francis J. Hall of the General Theological Seminary, which appears in the English "Church Times" as part of a Review of his re-



BISHOP WEBB

He Celebrates with Fond du Lac

cent book—"Christianity and Modernism": Dr. F. J. Hall, the author of the great *Summa* of Anglican doctrine, is probably the greatest living systematic theologian in our communion. He is sane, orthodox, open-minded, a careful and accurate scholar, and a master of exact language, so that no better writer could be found to state the conservative case against Modernism. From the beginning of his book he lifts the whole discussion on to a high level. There is really no need for him to reply to the complacent Modernist assumption, that they alone understand the philosophical and theological bearings of modern science, and that Catholic and historical Christianity is synonymous with ignorance and reaction. Dr. Hall himself is a proof that thorough and wide scholarship is quite compatible with orthodoxy.

His book makes it clear that the controversy between modernist and conservative is not a debate between learned and ignorant supporters of the same religion. Still less is it an unimportant bother about more or less external details. It represents opposing points of view about fundamental human needs and intuitions. Ultimately—let us be quite frank—it is a conflict between two rival, because mutually inconsistent, religions. Modernism is not Christian; that is to say, it is not the religion which, historically, has been called by that name.

Dr. Hall's book is a real help to the understanding of the points at issue."

We hope that this may even stim-

ulate more "WITNESS" readers than have already done so to buy and read and study the book.

Professor Irving Fisher of Yale has an interesting way of securing effective free distribution. He writes a letter and promises to send us a copy of his admirable book entitled "America's Interest in World Peace," provided we send a postal-card to him, giving our promise to read the book when we receive it. It is a unique method of distribution and at the same time a sad commentary on the amount of printed matter which daily goes into the wastepaper basket. One reads a book like this and wonders exactly how militarists who oppose all genuine efforts to secure world peace can say their prayers with any degree of sincerity; and yet we know that there are many of them who are just as sincere in their views that militarism is right, as are the advocates of the other side of the question. Still, Professor Fisher's book is tremendously worthwhile, and for my part I cannot conceive of anyone reading it without being strengthened in the definite conviction that the Church should exert all her influence to promote international peace, and to banish war forever from the face of the earth. It is for me very difficult to see how we can justify any pussy-footing or temporizing on this subject.

I believe the "WITNESS" can secure copies of Professor Fisher's book for anyone who sincerely desires to study the subject.

The Macmillan Company sends us another admirable book of meditations. The title is "To Be Near Unto God" and the author is Dr. Abraham Juyper, the late Prime Minister of the Netherlands. This is a very attractive and helpful series of one hundred and ten meditations, every one of which is full of the most useful kind of suggestions. I doubt whether such meditations will be particularly helpful to those who aim to make meditation their own personal practice, but if there are any who have found this to be difficult and wish to enter into the results of others' labors in this direction, this book will prove a treasure-house. The preacher will find much fresh and helpful thought in the author's treatment of many familiar subjects.

The Rev. Dr. Jefferson, minister of the Broadway Tabernacle, New York, has published a volume of "Nature Sermons." The publishers print at the top of the cover: "Inspiration from God's Out-of-Doors," and one reads the book with a good deal of interest. It is pleasantly written and at times rises to heights of eloquence. All the sermons are interesting, but

one never loses the consciousness that the author seems to be making a tremendous effort to get what the publisher so aptly describes as "inspiration from God's out-of-doors" at any cost. I sincerely hope that it is neither uncharitable nor irreverent to have a sense of humor. The following passage strikes me, somehow, as being the result of quite a struggle to be eloquent and to catch that same inspiration: "The world of Nature is soothing because there is no sin there. No blade of grass has ever broken a divine commandment, no flower has ever blushed with guilt, no tree has ever lifted itself in insurrection against the Most High. Not a rock has ever entertained an evil thought. Not an insect has ever rejected the Divine Mercy. Not a mountain, lake or sea has ever blasphemed the name

of Christ. Not a twig has ever been twisted by remorse. Throughout the realm of Nature obedience is perfect, submission to the Divine Will is instantaneous and complete. In the midst of such surroundings the soul is calmed and charmed and lifted."

Dr. Jefferson's soul may be calmed and charmed and lifted in such surroundings, but I wish to assure him that while no insect has ever rejected the Divine Mercy, when there are Texas chiggers around about, or even mosquitoes of New Jersey or Ohio varieties, nature is no aid to spiritual meditation! That paragraph reminds me of the description of a certain type of sermon, once given by a good friend of mine: "It leaves you with a nice, warm, purring feeling around your heart." (Fleming H. Revell Co., Publishers.)

There is nothing to prevent radicals from creating an institution of their own, excepting that they have the nature of a hermit crab, who prefers to borrow the shell of some more industrious animal than to build one for himself.

Second, because the whole nation today is weaned away from intellectual honesty which some of us believe is just as essential to human integrity as is financial honesty.

This is evident from the brood of hermit crabs who try to get elected on a Republican or Democratic platform when they are neither Republicans nor Democrats.

Mr. La Follette could not see the impropriety of holding a Republican office and running against the Republican platform. And there are millions of Americans who aided and abetted him.

I have great admiration for the many admirable qualities which Mr. La Follette possesses, but I could not have voted for him under the circumstances, even though I am a Democrat.

Many Americans have substituted a maudlin sentimentality for intellectual honesty and confuse liberty with embezzlement.

Third, this duplicity of conscience is further aided and abetted by the mistaken idea that the Church is public property.

If the Church has any relation to the world it is not that of subservience, for it is no more of the world's business how the Church conducts its business, providing it observes the civil law, than it is the world's business what conditions a lodge may make for membership therein.

The bishops of the Church have taken a solemn obligation to drive away strange doctrine, and, if the bishops be honest men they will respond to the terms of their ordination vows.

It is not the business of a bishop to be a policeman nor a detective, but when false doctrine becomes offensive to any considerable number of people in the Church it is their business to act in accordance with their sworn pledges, no matter how unpopular such action may be. Because, thank God, the Church has standards and is not a fogbank, and when the world has succeeded in nullifying these standards, then the Church will become the kind of an institution that the world, from the days of the Roman Empire until now, would like to see it become.

There would be no persecution of a Church which had destroyed all of its fences and which allowed all the goats as well as all of the sheep to pasture therein.

In the matter of the present controversy over Dr. Fosdick, the question is not one of his personal abili-

QUESTIONS THAT I HAVE BEEN ASKED

WHY TRY HERETICS?

By

BISHOP JOHNSON

Question: On what ground is the Church justified in trying heretics?

All social institutions are built around some common principle of agreement by which its members are bound together.

Every lodge has its dogma; every republic, its constitution; every Church, its creed.

No one would think of remaining in the Masonic fraternity if he disavowed the fundamental dogma of the order. No one is allowed to flout the provisions of our National Constitution without paying the penalty of such antagonism. But in the opinion of the liberal public the Church ought not to have any creed which is binding upon its members.

This idea prevails largely because people have come to think of the Church more as a debating society than as the household of faith or the brotherhood of Christ.

Somewhat people think of the Church as a sort of public domain in which every citizen has the right to pasture his own theological views.

Of course Churches like the Congregational and Baptist Churches are built upon the idea that the congregation is the final judge in matters of faith and order.

This is their privilege, but the public has no right to assume that it has the right to include all Churches in this category.

For the Roman Church, the Presbyterian and our own Church have definite constitutional provisions both as to the faith of its official teachers and the standards of membership for its constituents.

This right to have constitutional safeguards for a religious organization is guaranteed to us by justice and the constitution of the nation.

Now comes the liberal who has acquired the right to represent the Church by assenting to certain ordination vows, which he is under no other compulsion to take than his own free will.

But although he has made certain promises, he becomes convinced that he no longer accepts the standards which he accepted when he was ordained.

If he belonged to a lodge, he would be expected to leave and join such organization as his preference might dictate; but in the Church he claims the right to stand on a platform and oppose the principles set forth in the platform, to which he was obliged to subscribe before he would have been admitted to officially represent the Church. In short, the Church says one thing in its formularies and he says another thing in its pulpit.

The question is not one of liberty and breadth, but one of ordinary honesty.

Why are liberals making this effort to capture the pulpits of organized Christianity and playing the role of martyrs because the Church should seek to expel them?

First, because, in the nature of things, the liberal never has built and never can build anything of a positive character. He is largely a bundle of negative complexes, and as soon as he is deprived of something to antagonize he lapses into indifference.

ties, but one of representing the platform from which he preaches.

I have never heard that a bank president could speculate with funds because he was a fine fellow.

I believe America needs conversion to intellectual honesty. And I believe that Christians need to meditate upon the idea that strong institutions have never been built by men of extreme liberal views but that these liberals are trying to capture an institution that they have never had either the ability or the industry to create.

Correspondence About Convention Topics

From Rev. Louis A. Parsons
Vineyard Haven, Mass.

In THE WITNESS recently appeared an article by Dean Chalmers under the caption, "What Shall We Do About It?" in which the writer states a problem of the first magnitude. "How," he asks, "will the Church approach the Convention of 1925? Unless some stupendous effort is made, the Episcopal Church will be in debt to the tune of \$800,000.00 or \$1,000,000.00 when the Convention meets."

Preparations for the Nation-Wide Campaign for 1925 are well under way. There will be the usual program of conferences and meetings in the province, in the diocese, and in the parish. All this, says the Dean, is "vitally necessary; but it reveals a condition which seems to me to be very serious and well worth the careful study of earnest and thoughtful Church people at this time. For we have arrived at this pass—that we employ all the machinery and put forth all the effort of a special campaign for a special objective, and barely succeed in raising the bread and butter revenue of the Church. We raise no surplus for debts or priorities. We can undertake no expansion."

Are we going to keep this up, year after year? This is a pertinent question.

Must we continue the annual "drive," with its "field organization, plus special speakers, banquets, conferences, clergy giving up their parish work in the fall to run all over this vast country—in fact, all the machinery of a liberty loan drive on a proportionately smaller scale—to coax the Episcopal Church to pay its current bills for doing its normal work, and doing it on a very restricted scale?"

Moreover, the "drive" is losing momentum, its novelty is worn off.

What are we going to do about it? The writer asks for a "constructive suggestion."

Here is one: Try God's Plan.

Let someone offer this resolution at the next General Convention: *That the Episcopal Church formally adopt the Tithing System as God's ordained method of supporting His Church.*

Such action would be the expression of our confidence in the infinite wisdom of God, and in the efficacy of His plan which He promulgated in the beginning. Almighty God has definitely indicated in His Holy Word that *One Tenth* of a man's income from every source is his share in the work of maintaining the services of religion.

The weakness of our present system lies in the fact that too much is left to the disposition of the individual. He gives what *he is pleased to think* is his share in the support of God's work.

This is flattering to the individual; but it is scarcely a compliment to the Almighty.

The time has come, it seems to me, when the Church must repudiate a method so precarious, and unworthy of its aim, and turn to its Divine Head for counsel and direction.

If every church member in the United States tithed, there would be something over Two Billions of Dollars every year for the work of the Kingdom.

This sounds extravagant; but figure it out for yourself. There are over 40,500,000 church members in the United States, with an average income per capita of \$500.00. Multiply and take the tithe of it—and there you are. Statistics prepared by the World Survey for 1920 show that the total expenditure of American Protestant Churches for the year 1918, including both local expenses and benevolences, were \$249,778,835. If two per cent of the members of these same churches had an income of \$5,000 a year and tithed it, they could pay all the expenses of the churches for that year.

If four per cent had incomes of \$2,500 and tithed, or if five per cent had incomes of \$2,000 and did likewise, or if two members in each twenty-three had the income of the bricklayer (\$6.25 a day) and paid the tithe—they could cover the entire amount.

If the Protestant Episcopal Church had the faith and courage to adopt the Tithing System and put it into practice, it would be comparatively easy to shoulder the burden of the Church, and to make certain the success of the Nation Wide Campaign.

Last call on the reports on activities of the Young People's Societies. The contest closes on June 15th. Reports must be in on that day.

Preacher, Pulpit and Pew

By E. P. Jots

A small boy, the Rev. Dr. Lambuth relates, teased his father for a watch till he was forbidden to mention the matter again. At the family prayers next morning, when asked for his Scripture verse, the youngster repeated, "What I say unto you, I say unto all—watch."

A Scotch minister was walking through a street in a village one misty evening when he fell into a deep hole. There was no ladder by which he could make his escape and he began to shout for help. A passing laborer heard his cries, and, looking down, asked who he was. The minister told him, whereupon the laborer remarked:

"Weel, weel, ye needna kick up sic a noise. You'll no be needed afore Sawbath, an' this is only Wednesday nicht."

The Sunday School lesson was concerning the afflictions of Job and his wonderful patience during all his trials.

"And now," said the superintendent at the close of the lesson, "who can tell what condition Job was in at the end of his life?"

"Dead," answered the sad-looking boy in the back seat.

Little Albert, son of a minister, was intensely afraid of thunder. One afternoon in July he was caught in what promised to be a severe electrical storm. His father saw him dash for home, and noticed that his lips were moving as he ran. As he got safely into the house his father soother his fear and then asked:

"What were you saying, Albert?"

Albert shuddered. "Oh!" he replied; "I was just reminding God that I am a minister's son."

Andrew's grandmother had been telling him Bible stories, his favorite being that of Daniel in the lions' den. At the age of four he was taken to a circus for the first time. When the lion-tamer put his head into the lion's mouth Andrew's excitement knew no bounds. Jumping up and down he gleefully screamed:

"Gee, that knocks the spots off Daniel!"

"Ah, kind friend," said the minister, "it is deeds, not words, that count."

"Oh, I don't know," replied the woman. "Did you ever send a cable-gram?"

News Paragraphs of The English Church

Chesterton Applauds American Ambassador for Talking Good Sense

SHAW AGAIN

By Rev. A. Manby Lloyd

In his new paper Mr. Gilbert Chesterton desires to express his earnest gratitude to the new American Ambassador for announcing at the earliest opportunity that he has no intention of mentioning (1) the language of Shakespeare; (2) hands across the sea; (3) our common law; (4) that blood is thicker than water.

With these sentiments swept away, he says there is some chance of America and England being friendly. . . . Of the thickness of blood we can only agree with those Americans who think it is getting a bit too thick. Of hands across the sea, it is only necessary to notice that one is flourishing a whisky bottle and the other a revolver. Then he goes on to the leading article of the *Times*, which said, "Mr. Houghton's general estimate of the European situation corresponds with the general estimate here. . . . But these foundations can only be laid on faith."

This rouses Chesterton's ironical vein "Czecho-Slavs are under the impression that the foundations of an understanding are best laid on bad faith. Yugo-Slavs prefer bad credit to good. Hysterical Frenchmen, decadent Spaniards, and low, excitable Italians, are of the opinion that perjury and desertion are the most convenient foundations for an understanding. But America and England are at one in the possession of this new and striking thought, not yet communicated to Europe, that when a man makes a bargain with another man he often finds it convenient that the other man will keep his word. We prefer the gory metaphor. Anyhow, blood is thicker than words, so singularly thin.

Many of our English ways annoy or amuse that distinguished philosopher and cynic, Mr. Bernard Shaw. The other day he was venting his wrath on us for practising vaccination. Now he is sarcastic about our custom of giving public dinners to eminent men in recognition of their achievements. If, says Mr. Shaw, it is necessary to give a dinner to our late Prime Minister in order that his eminence should be recognized, why not a dinner to draw attention to the piety of the Pope, or the mathematical genius of Einstein, or the play-writing abilities of the journalistic superman, G. B. S?

* * *

Mr. Winston Churchill's Budget

has roused the opposition of his own party press, and the party caption is *The Menace of the Four Black Pennies*. It sounds like a novel by Coulson Kernahan. Already in his contributions to the Insurance Act the employer finds himself saddled with a burden which was formerly borne by the various trade unions and friendly societies, and now under the suggested extension of insurance, his contributions will be increased by a further 25 per cent.

* * *

Now that Dr. Weston of Zanzibar is no more among us, it is difficult to say who Anglo-Catholics can look to as a leader. The venerable Lord Halifax has passed from active service, and his place has been taken by the Earl of Shaftesbury. But who is to be the clerical leader? Several Bishops have become patrons, but the active workers in the cause are on the retired list, like Bishop G. L. King (Canon of Rochester) and that fine theologian, Bishop Chandler.

Perhaps the man who carries most weight is one who keeps in the background, but whose every word is an oracle. It is a figure mysterious as Melchizedek and patriarchal as Aaron. I mean Dr. Darwell Stone, Principal of Gusey House, Oxford. He has been called the "arch-enemy of humbug." He is the man who pricks many a bubble and before whom clerical palaver and mock earnestness are bound to fail. He is a master exponent of the Oxford method of understatement.

He has that subtle sense of humor that endears age to youth. He can check precocity without snubbing it. An undergraduate who frequented the "halls" once asked the Doctor if he had seen the Dolly sisters. "No, are they a community?" was the suave reply. And a leading question on metaphysics is likely to elicit the invitation to "have some more pudding."

Those who follow his lead are likely to have the last word in Prayer-book revision.

DR. BEVERLY D. TUCKER ELECTED IN VIRGINIA

The Rev. Beverly D. Tucker, was elected Bishop Coadjutor of Virginia on May 27th. He was elected on the third ballot. Dr. Stires, elected coadjutor of Long Island the day before, was second, and the Rev. F. D. Goodwin, secretary of rural work under the national department of social service, was third.

LAST CALL

Last call on the reports on activities of the Young People's Societies. The contest closes on June 15th. Reports must be in on that day.

Unique Summer School For Ministers Only

There Are Still Vacancies at the School Which Dean Lathrop Hopes Will Be Filled

MEETS THIS MONTH

The New York School of Social Work has offered to the churches a ten-day institute for their ministers on the problems of social work. All of the churches are cooperating on making it successful. Episcopalians are allowed a quota of 30 clergymen, and Dean Lathrop of the Department of Christian Social Service, who is in charge of this conference for the Church, is keenly anxious that this great opportunity be taken advantage of by our clergy.

The courses are intended to establish a clearer understanding of the relations between a community and the churches and to develop programs for the prevention and elimination of social evils. The mornings will be spent in class. A course in Labor Problems will be offered. Mr. John A. Fitch, author of the "Causes of Industrial Unrest," etc., will be the leader. Child Welfare will be presented by Mr. Henry W. Thurston, Community Problems by Mr. Walter W. Pettit, Mental Hygiene by Dr. Marion E. Kenworthy, Social Case Work by Miss Gordon Hamilton, Race Problems by Miss Kate Holliday Claghorn, all members of the regular faculty of the School and of national reputation in their subjects.

The afternoons will be devoted to tours to the most interesting institutions of the city, a settlement, a public school used as a community center, Cooper Union, Dr. Reeder's cottage plan orphanage at Hastings, a big industrial plant, etc., and what is seen will work directly into the courses.

The General Seminary has placed its rooms at the disposal of the clergy attending the conference at a cost of \$6 for the two weeks. There will be a Registration Fee of \$10 and a deposit of \$5 to cover the expenses of the excursions.

If in any case the expense of the Registration Fee stands in the way of a man's attendance, the Department of Christian Social Service has a small amount of money with which to look out for such cases. The time is short. Any priest who desires to take advantage of this opportunity is asked to write immediately to the Department of Christian Social Service, 281 Fourth Avenue, New York City.

Last call on the reports on activities of the Young People's Societies. The contest closes on June 15th. Reports must be in on that day.

Virginia Graduates On Church Conditions

Students, a Year Out of the Seminary Give Their Impressions of the Work of the Church

ALL ARE OPTIMISTIC

By Rev. J. A. Mitchell

An unique and interesting document has just been issued by a recently graduated class of the Virginia Seminary. It is entitled "The First Year Out," and is the story of the life and impressions of twenty-four young men in their first year in the ministry, each man having contributed a page. The pamphlet was compiled primarily for class consumption and hence is written with a frankness seldom found in a general publication. This particular class (1924), when in the seminary, was notable in that practically every man had seen war service and a large proportion had been engaged in some business or profession before studying for Orders. Their reactions to the religious situation in the thirteen states where they are scattered should, therefore, be of some interest and value.

The chief impression one gathers from reading the pamphlet is the tremendous opportunity ahead for the Episcopal Church. Nearly everywhere the way seems open for more work than the men can handle. From the far west one man writes that in nine months he has traveled 7,000 miles on Church duty and presented 28 for confirmation. Another: "Our membership has increased from 59 to 110." From the south: "I have five mission stations in a field which has been closed for seven years."

It is noteworthy that the ministry of these young clergymen is by no means limited to that usually defined as "church work." A list of their activities ranges from conducting an open forum on Genesis I among Fundamentalists, Socialists and Swedenborgians to refereeing local football games. A note of surprise is sounded that the public finds it so queer a parson can be flesh and blood. One man located in a boys' school says that they punch him "to see which way a deacon will jump." Naturally this "humanness" is reflected in the results obtained. "We shall never attempt to be a community church but have already achieved the distinction of being an Episcopal Church for the community." Again: "At a recent service we had six denominations represented, including Roman Catholic and Greek Orthodox."

Subjects for sermons do not seem to have bothered the neophytes: "Life is too short," says one, "to preach all the sermons one finds in his actual ministry. No wonder St. Paul said,

'Woe unto me if I preach not the Gospel.'" A number of those situated in over-churched rural communities are oppressed by the intolerance and bigotry of denominational churchgoers, while a city man sums up his year by noting the ever-present danger of letting Christianity mellow into churchianity. But another country parson finds that after all, service to the Master may be rendered by sitting on the fences and discussing cows, Coolidge and the latest baby.

On the whole, the message of the pamphlet is one of buoyant hope and courage. Beneath much of the joking lightness of the printed word there can be felt the strength and sureness of a happy Christian life of service. Occasionally it finds voice: "This cold world is not so cold after all. Christianity has not lost its hold upon life! 'Life is the most glorious thing in the world.'"

DR. STIRES ELECTED COADJUTOR OF LONG ISLAND

The Rev. Ernest M. Stires, rector of St. Thomas's, New York, was elected Bishop Coadjutor of the Diocese of Long Island on May 26th. He was elected on the fifth ballot. Archdeacon Duffield of Long Island led on the first three ballots, with Dr. Stires second, and with Bishop Shipman of New York, Bishop Thomas of Wyoming and the Rev. Robert Rogers also receiving a very large number of votes. There were twenty-five clergymen who received votes during the course of the balloting.

MANY IMPROVEMENTS FOR ST. PAUL CHURCH

On Rogation Sunday, May the 17th, at the Church of Saint John the Evangelist, Saint Paul, Minneapolis, the rector, the Rev. Frederick D. Butler, blessed a beautiful new window in the clerestory of the nave of the church. The window is in three sections, representing Saint John the Baptist, Daniel, and Ezekiel, and is constructed of richly colored glass.

The Church is going to complete its Chancel this coming summer by the installation of new choir pews which are to be given by Mrs. L. M. C. Wedelstaedt and her son, Henry Albert Wedelstaedt, in memory of their husband and father, Henry E. Wedelstaedt. As a result of the large Easter offering, the parish is going to complete the paraclose screen which separates the choir from the ambulatories on either side and install a beautiful Chancel rail. These additions to the Chancel of the church will be installed some time before the first Sunday in September.

The Rev. George Backhurst, rector of St. Paul's, St. Clair, Mich., has been re-elected president of the Parent-Teachers' Association.

Foreigners Worship With Us in Yonkers

Parish at Yonkers, New York, Has Unique Service With Christian Unity as the Theme

IN FOUR LANGUAGES

"A joint sermon in four tongues," as the local paper puts it, was heard at the morning service in St. John's Church, Yonkers, N. Y., on the Sunday after Ascension Day when the four separate congregations who use the church building for their respective services held a service together, Swedish, Assyrian, Polish and English. The service included, among other things, the reading of the twentythird Psalm, the Assyrian priest reading alternate verses in Assyrian, the congregation responding in his own language; the First Lesson, the story of the Tower of Babel, was read in Swedish; the second, the parable of the Prodigal Son, in Polish. The Creed was said by all in their respective languages. The rector of St. John's, Rev. O. S. Newell, preached a short sermon, which was repeated by the three other priests. An offering was given to the work of the national Foreign-Born Americans Division.

The three congregations of foreign-born folk have been enjoying the hospitality of St. John's Parish for some time, and most helpful work among their people has been done under the leadership of one of the women of the parish. The service, though probably unique, was not an experiment or a curiosity, but the outcome of long-continued friendly relations.

The Rev. Isaac Yohannan has for nine years been in charge of the Assyrian group there. His father is head of the Department of Indo-Iranian Languages at Columbia University. Dean Hammarskold, in charge of the Scandinavian work of the Episcopal Church, has his office in the parish and is the pastor of the Swedish congregation. The Polish priest, in whose care are about 150 men and women, is the Rev. Wladyslaw Trzepiecznski.

NEW DEAN ELECTED FOR NASHOTAH

The Rev. Edmondson John Masters Nutter, rector of the Church of the Messiah, Detroit, has been elected the dean of Nashotah House, to succeed Dr. Ivins, now Bishop Coadjutor of Wisconsin. Mr. Nutter was born in England in 1879 and took his theological training at Nashotah, after which he served in Chicago parishes, later going to Detroit.

Mr. Nutter has not as yet signified whether or not he will accept.

News Paragraphs of The American Church

Report of Industrialists in China
Shows Need of More Christianity There and Here

CONFERENCES START

Progress in China. A commission, composed for the most part of *manufacturers*, recently completed an investigation of labor conditions in that country, and have made the following recommendations:

Prohibition of the employment of children under ten years of age.

Prohibition of the employment of children under fourteen for a longer period than twelve hours.

Twenty-four hours' continuous rest in every fourteen days for children under fourteen.

Prohibition of the employment of children under fourteen in factories where especially dangerous conditions exist.

Why progress? Because, according to this report, children are now put to work as soon as they are of any economic value to their employer. Many of these children are six years of age. The reports state that these children are especially valuable, for their *soft hands are especially adapted to the work*. The wage paid to the parents of these children for their labor is about \$2 a month. The hours of work are twelve, continuous, standing. There are no holidays, nor days of rest.

Many of these factories are owned by Americans. A strike is now in progress against these conditions. Chinese students have joined ranks with the workers, and have been beaten and jailed as Bolsheviks. Question: What is a bolshevik, and what is a Christian, and if these Chinese students are bolsheviks, could you be a Christian in China without also being one? Another

question: Can you, as a Christian, live in America and own stock in these Chinese factories? Take that up with your Sunday School class.

* * *

Here is a statement made recently by an American army officer, a graduate of West Point: "Good citizenship is an excellent thing, and so are religion, filial affection and brotherly love. But they are not the ends of an army. An army exists to kill men, when ordered, in the nation's quarrel, irrespective of its justice. It should train its men to that single end. I do not mean that its members should insult women or steal chickens; I am not advocating riotous hard-guys. But if it is a choice between praising God and going to bayonet drill, God should wait. If we object to any of our citizens thus specializing on murderous and unChristian activities, we should abolish the army. If we want an army, we should recognize it for what it is. We should not tell lies about it being a school for citizenship or manual training, nor clutter up its drill-grounds with disciples of these irrelevant arts."

* * *

Just one more, then the news. Read this and weep. I knew it would happen to someone. It is a news dispatch from Arizona:

"Over-devotion to the radio is said to have been a contributing cause for the suicide of Russell Baker, who tied a heavy iron bar to his neck and then jumped into a deep pool. He is said to have become a nervous wreck through loss of sleep. At his work he talked incessantly of the radio and apparently forgot his wife and three small children."

* * *

The pastor of the summer school for Church workers, to be held at Princeton from July 6th to 17th, will be Bishop Ferris, coadjutor of Western Michigan. He is also to teach a

class on personal religion. Others on the faculty will be: Bishop Colmore of Porto Rico; Miss Anne T. Vernon, Miss Eveleen Harrison, the Rev. J. M. Harper, Mrs. C. E. Hutchison, the Rev. Canon Charles S. Lewis, the Rev. Donald F. Forrester, the Rev. Dr. Charles H. Boynton, Miss S. W. Ashhurst, Miss Evelyn Withers, the Rev. Canon S. C. Welles, Miss Julia W. Williamson, Miss Mildred H. Brown, the Rev. J. I. Larned, the Rev. Frank Damosch, Jr., Mrs. A. D. Story, the Rev. A. D. Story, the Rev. A. R. Cummings, and the Rev. T. A. Conover. Mrs. Donald F. Forrester will be hostess, and Miss H. M. Rennyson the resident nurse.

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

The evening events will include an address on the Foreign-Born Americans by the Rev. Thomas Burgess, a Missionary Address by Bishop Colmore, a Mass Meeting in the Interests of World Peace.

* * *

They teach internationalism at St. Paul's, Grand Forks, North Dakota, by means of pageants. The other evening the Girl's Friendly presented "The Cup of Fellowship." Most of the nations were represented in the

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pageant, which was given in honor of Miss Marsh, national secretary of the society, who was making an official visit.

* * *

Many abandoned mission stations are being reopened in the diocese of Springfield. The work at Onley, Illinois, in the southern mission field is the latest one to be revived. It is in charge of the Rev. Isaac Parkin, priest at Mt. Carmel and Albion.

* * *

The Woman's Auxiliary of the Williamsport Archdeaconry met at Muncy, Pa., last month, with 161 present, the largest attendance on record. There were addresses by the Rev. H. R. Bennett and the Rev. Malcolm Maynard. The meeting of the Harrisburg Archdeaconry was held at St. Paul's, Harrisburg, with addresses by Miss Mabel Sibson, a United Thank Offering worker from China, Archdeacon Dorwart and Mrs. M. W. Van Horne.

* * *

St. John's, Lancaster, Pa., had the largest confirmation class in its history when 45 persons were presented to the bishop last Sunday by the rector, the Rev. W. T. Sherwood.

* * *

The Rev. George Craig Stewart, rector of St. Luke's, Evanston, Illinois, is to preach the sermon commemorating the 1600th anniversary of the Council of Nicea at a special diocesan convention to be held in St. James's Church, Chicago, on the evening of June 19th.

* * *

The Rev. F. T. Cady, rector of Trinity Church, Tyrone, Pa., celebrated the twenty-fifth anniversary of his ordination last month. A nice letter from the vestry, about "today brings you to the most significant milestone in Life's Journey." Also a check.

* * *

"The New Poor," by Cosmo Hamilton, was recently presented by the young people's society of St. Luke's, Evanston. So successful was the production that it is now planned to repeat the performance for the benefit of certain Evanston charities.

* * *

Here is a news item that contains a real human story. A salesman from Texas, traveling with his wife and five children, passed thru Huntington, Pa., the other day, and

stopped for a moment at St. John's, where the rector, the Rev. Francis Creamer baptised the five children. Five children from one family being baptised is news. So is it news to report a salesman from Texas, traveling with a wife and five. Wonder when he finds the time to sell.

* * *

Albany Cathedral Summer School for the clergy from June 22nd for a week. Lecturers: Bishop Benjamin Brewster of Maine, a vice-president of the Church League for Industrial Democracy, who is to lecture on "Social Problems of the Day;" the Rev. E. Clowes Chorley, historiographer of the American Church, who is to lecture on "the development of ecclesiastical parties in the Church;" the Rev. Angus Dun, professor at the Cambridge Seminary, who is to lecture on "Religion and Evolution;" the Rev. D. F. Forrester of the General Seminary, who lectures on the "Gospel According to St. Mark;" and the Rev. F. D. Goodwin, secretary of rural work for the department of social service, who is to lead a conference on rural work. There will also be conferences on missions and on the spiritual life of the clergy.

* * *

This summer will see the fifth Conference of Church Workers at Eagles Mere, Pa., under the auspices of the Department of Religious Education of the Diocese of Harrisburg. The Eagles Mere Conference is not large. Last year there were 169 registrations with a faculty of 14. This year the faculty comprises: The Rev. R. B. T. Anderson, O.H.C.;

the Rev. Charles E. McCoy; the Rev. Robert W. Patton; the Rev. Charles N. Lathrop; the Rev. Floyd W. Tompkins, Jr.; Mrs. John Loman; Mrs. M. C. Adams; the Rev. Paul S. Atkins; the Rev. Harry D. Viets; the Rev. P. H. Asheton-Martin; the Rev. Hirma R. Bennett. Among the features of the Conference this year will be a Pageant, "When the Light Came," written and produced by the Rev. P. H. Asheton-Martin, Rector of Trinity Church, Shamokin, Pa. Dean Lathrop's evening lectures also should prove very interesting if one may judge by their titles: "The Perils of Patriotism," "Main Street and the New Jerusalem," "Some Jail Birds I Have Known."

* * *

Here is another fast bishop. Bishop Cook of Delaware explained it thus to the judge: "I had a very pressing engagement and was pressed for time." The policeman said he was going forty-seven miles an hour. Buy a Ford, Bishop, and you won't be able to travel more than 35 miles an hour to save your life.

* * *

Golden Jubilee of the diocese of Fond du Lac this week. There are to be services and celebrations throughout the diocese, with many outside speakers, including the Bishop.

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op of Milwaukee, the Suffragan Bishop of Chicago, the Bishop Coadjutor of Milwaukee, the Bishop of Northern Indiana, and Mr. Alfred Newbery.

* * *

A special feature of the Young People's Conference at Sewanee July 28th to August 11th will be a period each day for a conference on the ministry. The Rev. Edward P. Dandridge, D.D., rector of Christ Church, Nashville, will lead the first week on the subject "The Opportunities of the Minister's Life." This will be a splendid follow-up for the Conference on the Ministry which is to be held at the Porter Military Academy this month.

* * *

Annual Convention of diocese of Bethlehem met in Trinity Church, Easton on May 26.

Bishop Talbot reviewed the progress of the Church, both at home and abroad and came to an optimistic conclusion. He rejoiced that in his diocese great unanimity of spirit and effort existed. He concluded by saying, "As long as I remain your Bishop I shall do my best to stand for the fullest degree of lawful liberty, but I shall also do my best to uphold and maintain the teachings and standards of this Church, and I know that you will give me your moral and spiritual support in this endeavor."

Bishop Sterrett in his address discussed briefly the problems of Religious training of the children, the narcotic danger and the foreign-born. Convention delegates:

Clerical: W. N. Weir; F. A. MacMillen; Howard W. Miller; F. L. Flinchbaugh.

Lay: R. A. Mercur; Cornelius Comegys; W. J. Trembath; C. J. Smith.

* * *

Convention of the joint Young Young People's Service League of the dioceses of Georgia and Atlanta, met at Savannah, May 15-17. Thirty-nine delegates from twenty-one leagues out of the thirty-one in the two dioceses answered the roll call. During the past year five new leagues have been organized in At-

lanta, and two in Georgia. St. James, Macon, received first prize for its support on service and programs, with St. Paul's, Macon, second, and Christ Church, Macon, third. The young people of these two dioceses are raising money to buy a boat for the missionary district of Alaska. The convention sermon was preached by Bishop Mikell of Atlanta on the adventure of religion.

* * *

Those of you who are interested in social service will be glad to know that the Rev. Charles K. Gilbert, the secretary of the social service department of the diocese of New York, is to stick to that job, rather than to accept his election as an associate secretary of social service for the Federal Council of Churches. This latter work is important, and under the leadership of Dr. Worth M. Tippy, is now extremely well done. Yet since we have so few di-

(Continued on page 14)

Cured Her Rheumatism

Knowing from terrible experience the suffering caused by rheumatism, Mrs. J. E. Hurst, who lives at 204 Davis Avenue, B59, Bloomington, Ill., is so thankful at having cured herself that out of pure gratitude she is anxious to tell all other sufferers just how to get rid of their torture by a simple way at home.

Mrs. Hurst has nothing to sell. Merely cut out this notice, mail it to her with your own name and address, and she will gladly send you this valuable information entirely free. Write her at once before you forget.

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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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A. M.

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Daily: 8 and 12 A. M.

Holy Days and Thursdays: 11 A. M.

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Week Days: 7:30 A. M.

Holy Days and Wednesdays, 10 A. M.

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P. M.

Daily: 12:10 P. M.

Saints' Days: Holy Communion, 10 A. M.

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

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

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song, Wednesdays and Fridays, the Lit-

any, 9:30; Thursdays and Holy Days,

Eucharist, 11 A. M.

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Rev. Jonathan Watson, D. D., Assistant.

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7:30 P. M.; Church School, 9:30 A. M.;

Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints Cathedral

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Sundays: 7:30, 11:00, 7:30.

Week Days: 7:00 and 5:00.

Holy Days: 9:30.

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ceses that are able to have a full time social service secretary, I am grateful that a man with Dr. Gilbert's ability is to remain on this particular job that the effectiveness of such work may be demonstrated.

* * *

There is a need for it. Not so long ago, after I had spent five minutes at a meeting in urging the appointment of such secretaries, a fine old lady informed me that she thoroughly disagreed. "The people of our Church, for the most part, and certainly the clergy, are from good homes, and are thoroughly familiar with the etiquette of social life, and therefore have no need for social secretaries. The money had better be spent on missions." To which I agreed. What else could I do?

* * *

New York City was well represented at the commencement at the University of the South, Sewanee, from June 3-9. The Rev. William Norman Guthrie, rector of St. Mark's-in-the-Bowwrie, delivered an address the opening night, the Rev. Caleb Stetson, rector of Trinity Church, preached the commencement sermon, while the Rev. Randolph Ray, rector of the Transfiguration, preached at a great evening service on the 7th.

* * *

Dean McGinley of Trinity Cathedral, Omaha, Nebraska, is very enthusiastic about the A-A Method Endowment Plan, proposed by our editor, Dr. Atwater. He is giving a large amount of space in his parish paper to explanations of the plan, and is urging his congregation to co-operate with him in establishing it in the Cathedral.

* * *

Dr. Ernest M. Stires of St. Thomas Church, New York, who was elected a General Secretary of the Field Department of the National Council at

the last meeting of the Council, as was announced last week, declined the election.

In a statement to his congregation announcing the declination, Dr. Stires said: "More than two months ago the officers of the National Council asked me to consider whether it would be possible for me to devote at least a year to acting as a field secretary for the National Council. And now has come a notification that the National Council has elected me a field secretary. The invitation is a distinction, an honor which I have not deserved, but which could not have come to any man who would hold it in higher esteem. I can think of no more critically important service which any man in the Church could render at this moment, and, therefore, I am the more keenly disappointed to find that my present responsibilities, my duty to my parish, and to certain other diocesan projects of large magnitude, prevent my being free to answer the call of the National Council, and devote myself to a most interesting and most important service. I shall always treasure the honor that has been conferred upon me in being invited to undertake it, and I envy the man to whom the opportunity will be given."

* * *

Many friends throughout the entire Church will rejoice in the news that Miss Jeanette W. Ziegler has accepted the position of Principal of St. Mary's College, Dallas, Texas. The position was unanimously offered to her by the Bishop of Dallas and the trustees of the college when Mrs. Anna Martin Crocker, the former principal, resigned, and it is a great gratification to them to have her acceptance. Miss Ziegler's eight years' work at Wolfe Hall, Denver, latterly

as vice principal; her fifteen years at Liggett School, Detroit; her war work for the Girls' Friendly Society, and her magnificent contribution to Church conferences, from Wellesley in the east to Colorado in the west, have made for her a host of loyal friends, and St. Mary's is to be congratulated upon securing the services of a consecrated Church woman, fitted by training and experience to make the ideal principal of a modern Church school and junior college for young womanhood.

* * *

The maneuvers of the United States fleet in the Pacific is bringing forth protests. The Rev. C. E. Jefferson, Broadway Temple, New York, recently protested against it most vigorously as action which was bound to be interpreted by the Japanese as unfriendly. More recently the entire faculty of Ohio Wesleyan University passed resolutions condemning the proposed trip of the fleet to Australia.

* * *

The Church of the Holy Innocents, Highland Falls, New York, the Rev. Roland J. Bunten, rector, is planning many improvements. The organ is to be repaired and made modern, new stained glass windows are to be installed, and a new marble reredos and altar rail, it is hoped, will soon be given to the parish.

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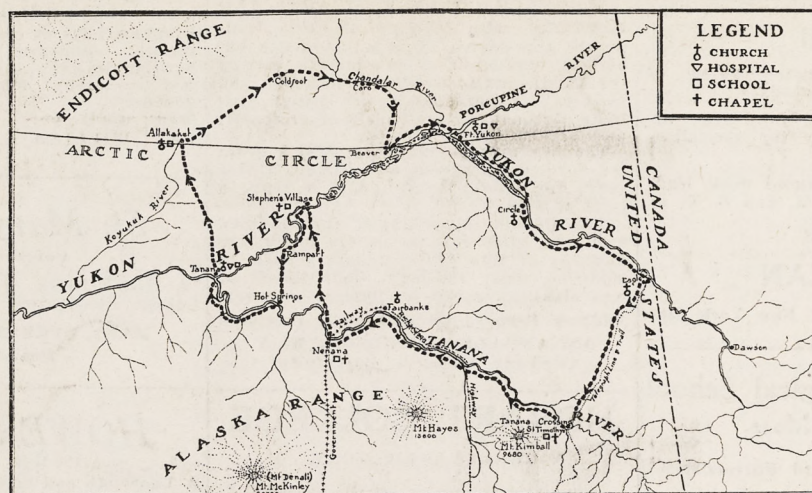
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