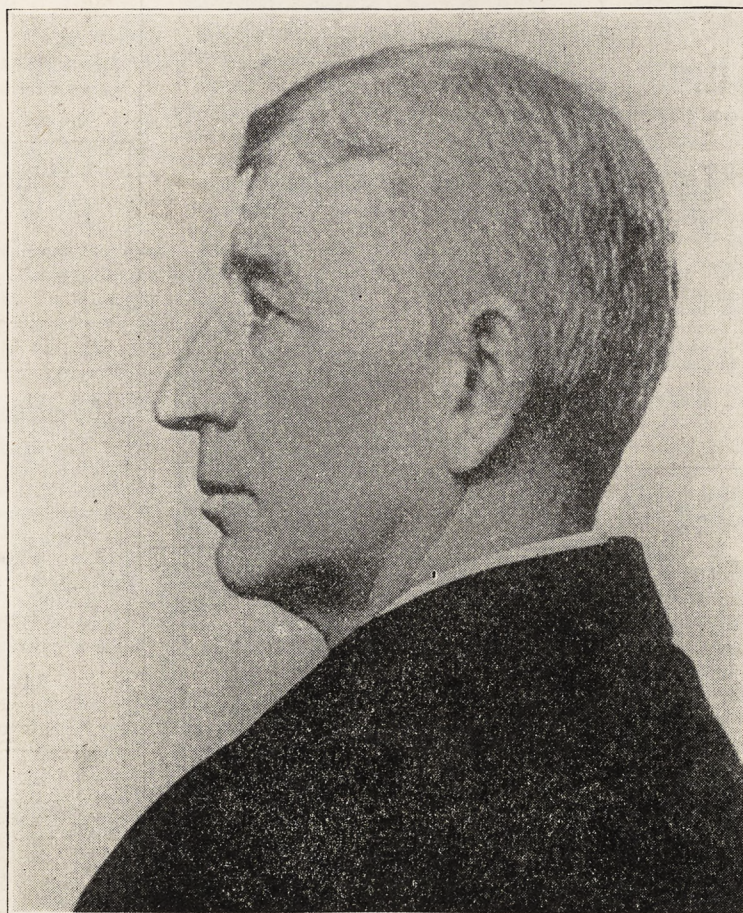


# *The* **WITNESS**

CHICAGO, JUNE 18, 1925



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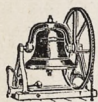
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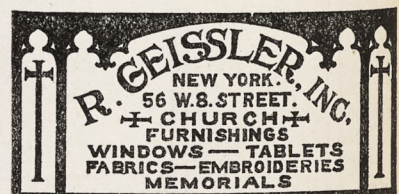
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## INCREASED LAY ACTIVITY

### A General Convention Topic

By

THE HON. IRA W. STRATTON

*Member of Commission on Increased Lay Activity and former mayor of Reading, Pa.*

**I**NCREASED Lay activity in the work of the Church means arousing the people to a keener sense of their duties and responsibilities.

Our country is in high gear, running at full speed on things material, but the brakes seem to be on for things spiritual. Oh, yes! there are times, like in the case of national sorrow or great catastrophe, when the soul has been stirred by heart throbs and feelings have come to the surface. Is it the strain from the blood of our forefathers that responds to the call? Are we living on the momentum of the past, gradually becoming callous and robbing the future of an inheritance that should be rolling on in ever increasing volume?

The inexhaustible power house of live Christianity has, in many instances, faulty feed wires and transformer stations lacking good contacts; and, in other instances, service wires are broken, grounded or short circuited.

The Church and Christianity are not synonymous terms, but they should go hand in hand. The Church is the organized and recognized medium for publishing the glad tidings and spreading the teachings of Jesus Christ. To fulfill its mission and function properly the Church must be a going plant on full time service. Churches are frequently apt to unintentionally foster an exclusive club life instead of promoting an all embracing community existence. People want to be made to feel that the Church is a real Home for spiritual strength and refreshment, not a place for intellectual treats and Sunday entertainment with the association of a selected few, and frigidity of atmosphere that congeals the good intentions of the casual, who, perchance has wandered in. Genuine hospitality

is not evidenced by either the effervescing, bubbling over, brand-plucked-from-the-fire variety, or the cold, non recognizer type. Inoculation of personal, individual interest promotes kindly feeling and stimulates increased activity, provided the case receives well directed attention. Our churches are rich in assets but many talents are buried and much wealth is lost due to intolerance, selfishness, slothfulness and indifference. All should be made alive so that they will bear abundant fruit. If we really want dividends, all assets must be used to the limit.

#### OUR BUSINESS

It is the business of the Church to make the people realize that the opportunity is open for them to make it useful. The human being is many sided and views things from different angles, however, there are truisms common to all. No matter what business engages us, without wholehearted personal interest given to it, it will languish and decay. America was founded and built up by religious people and owes its greatness to religion and the churches. A nation without religion perishes. History shows it. There is no stronger proof of true, undefiled patriotism than to see to it that the churches are alive and active, honestly performing their mission. A lively faith and a cheerful disposition are prime requisites in a worthy cause.

The timidity of the Church under the guise of so called conservatism is like a wet blanket to those fired with energy. The drift is toward too much specializing and mechanical, automaton action. There is such a state as over-efficiency and too much machinery with its nerve racking clanking, or its cold, dull, lifeless action. No substitute can ever be made for life giving heart sentiment to awaken the

spiritual in mankind. It is the personal touch that gives vitality with its consequent results. Inactivity of the laymen is no sudden development but the gradual outgrowth of many years. It cannot be changed over night. Man has cultivated the art of dodging responsibility. The clergy, perhaps unconsciously, have been a contributory cause by acceding too readily to the evasion of responsibility by laymen. Many a time when a meeting is held to inaugurate some forward movement, the men will call for the rector to preside and then have him do the talking, which he graciously does; and when the meeting closes, the men go home, perhaps mildly interested, but more often feeling Well! That job is done. It is this that breeds indifference.

#### GIVE MEN WORK

Clubs like the Rotary, Kiwanis, Lions, etc., give to every member a duty and he must do it or feel disgraced in his own eyes. Neither is he permitted to evade speaking. The natural outcome is that he feels that he is a necessary part in making things go and if his interest lags he is not forgotten. Take another church illustration: If a man is assigned some important task, no matter how capable he may be, too frequently it is assumed that he will not be successful, cross wires are strung which bring interference and invites disaster and disgust. Again, consider the value of this: An outstanding layman giving occasional utterance to his faith, emphasized by his acts, makes a deeper impression on any community than the same from the clergy, because such is always expected from them. It is the unusual against the usual.

Abundant room is still accessible for the use of more Lay Readers and



Lay Evangelists under the guidance of Bishops and Priests. Men are available and can be reached to do the work. Encouragement, not script and purse is the backing required. These men could be used, not only parochially, but on circuits to advantage.

None of the observations herein made are to be considered as harsh criticisms. They are only as seen from a layman's standpoint, possibly the visibility of these views has been obscured to some of the clergy.

Why not insist that the Laymen take their full share in the work? Many laymen are deeply sensible of their short comings. Others will require heroic measures to jolt their subconscious attitude of indifference. Let the church obliterate pride, prejudice and superfluidity of controversy, and apply devout, consecrated minds to the great work; it is large enough to afford employment for all.

#### LAY ACTIVITY

The Bible cites many examples showing activity of laymen in finding themselves, helping their brother men and in their steadfast, sincere efforts for the salvation of souls. Christ's Apostles were laymen. Every parson was a layman before he became a priest. Reading the scriptures reveals some intensely interesting events. Technicalities provoke quibblings. Essentials are the requisites. The personal touch and publicity are compelling forces. They are great factors in the work. The public press shows an ever increasing willingness to help, much space is given gratuitously. Inaccuracies in printed articles would be minimized by a closer working bond between the Church and the newspapers. I have often heard editors and reporters complain about the indisposition of church people to furnish information. Here is an editorial from one of the largest daily newspapers in the east. It shows the signs of the times:

"A great deal of pessimism is felt and talked regarding the diminishing influence and the dwindling attendance for any sort of religious observance; but it is easier for a big man with something to say to get a hearing today than at any time in human history. The age cries out for an illumined and consecrated guidance. It is tired of chaos, and it seeks solid ground for a sure footing as it marches. Religious services are meant to satisfy the needs, not only of the devout, but of all those who are restless, unsatisfied, inquiring. They are meant to bring peace to perturbed and stricken spirits. They are meant to send those that attend them back to the round of secular duties, refreshed and strengthened."

### Our Cover

The picture on the cover this week is of the Rev. Henry Mottet, the rector of the Church of the Holy Communion, New York Dr. Mottet, who is in his 80th year has serviced this one parish for over fifty years. It is a downtown parish, and plans to remain there to service those of that part of the city, rather than to move up-town, which is the general custom when business encroaches. Dr. Mottet, in spite of his years, is extremely active, and has many plans for the future of the parish of which he is rector.

There are Laymen's organizations in the Episcopal Church doing splendid work, notably the "Brotherhood of Saint Andrew," and they should be encouraged; but would that the Church had also an all inclusive body for men. To the glory of the church, the women have theirs in the Woman's Auxiliary.

The effort to stir up and arouse the Laity is always worth while. A clearing house committee, with associate members of several men from each Diocese, who would provide an interchange of thought, plans, methods and action would be helpful. It would bring a closer fellowship and with it knowledge, inspiration, enthusiasm and solidarity of purpose. In union is strength and effectiveness.

May we not reasonably expect that the National Council and the General Convention will stress this importance, yea, vital subject of "Increased Lay Activity."

Now what does all this amount to! Something to read? No! It is an appeal for united action to arouse the tremendous lay power, now normant. Sleeping sickness is fatal.

No iron clad, fast bound rule would be workable. All I can do is to generalize with a few suggestions, as I am trying in this article to do. Any plan submitted would only provoke attack and useless discussion. The needs and problems of various localities differ and each with a firm determination can evolve its own method. Of course, there are people who never leave the ground, although most of the time they are up in a dirigible floating in thin air with ideas, and some are living in the lazy atmosphere of gloom; others in the valley of indolent contentment and excuse; then again, some arrive before others get started. But the time is ripe to apply the remedy. Make Christianity a reality not a whim of the imagination. What is needed is action with

vision. Sincere, wholesome co-operation. Team-work is an earnest effort to attain the objective,—pure unadulterated Christianity, all churches to be the church of Jesus Christ, exemplars of his teaching, His life the perfect pattern.

### Cheerful Confidences

By George Parkin Atwater

#### A NOTABLE RECORD

THE Rev. Jacob Streibert, Ph. D., has just completed forty years of service as professor of Old Testament and Hebrew, in Bexley Hall, the theological department of Kenyon College. This is a notable record of service in one institution, and it is quite possible that Dr. Streibert will break all records for continuous teaching in one school, for he is still vigorously well and active, and is a considerable distance this side of three score years and ten.

Dr. Streibert was born in Albany, New York, and was graduated from Hamilton University. He entered Berkeley Divinity School, and was ordained to the priesthood in 1881 by Bishop Doane. After rectorates at Gloversville, New York and West Haven, Conn. he came to Gambier in 1885, to teach Old Testament and Hebrew. He married Miss Emily Dayton of Potsdam, New York. Five children were born to them, all girls.

In his early years in Gambier Dr. Streibert was confronted with two outstanding problems. The first was his attitude toward the new view of the Old Testament which was being set forth by conservative scholars, and the second problem was how to educate a family of five girls on a salary of \$1300 a year, and a house, and pasturage for one cow, the standard Bexley salary in those days.

Mrs Streibert is a woman of fine intellectual attainments, and the family life afforded many incentives to culture, but it was impossible to give five girls an adequate education in Gambier. Kenyon is a college for men only.

The course decided upon involved much sacrifice, but it was effective. Dr. Streibert established his family first at Potsdam, New York, where they had the advantage of state schools, and then at Ann Arbor, Michigan, where every one of his five took the full academic course and graduated. Dr. Streibert rented his house at Gambier, and lodged in Bexley Hall.

The results have justified the method. The eldest daughter has become a very competent teacher, the



second daughter is a professor in Wellesley college and has recently written a book entitled "Youth and the Bible," the third daughter was for ten years a social worker in Dr. Coffin's Church in New York, the fourth has married a clergyman and the fifth has married a professor in the University of Michigan. Last year the second daughter married a professor at Wellesley.

So they solved the problem of the education of their family, with a care of their resources, that may well be commended to the careless spenders of this extravagant age.

The other problem, that of assimilating the flood of knowledge of the Old Testament, and adjusting it to the minds of students, Dr. Streibert has approached with characteristic thoroughness. His evident scholarly recurrence for his subject, and his sane and conservative point of view, together with his acceptance of all the confirmed results of modern scholarship were a combination of qualities which made his class room a research laboratory, not a museum of antiquities. It would be difficult to imagine a more systematic, clear or vivid teacher than Dr. Streibert.

As an example of his courage I will merely say that many years ago he tried to teach me Hebrew. Our friendship lived through this trial, however, and we often talk of those strenuous days when we get together, much like a reunion of the blue and the gray. Long ago I gave up the notion that he was responsible for the difficulties of the Hebrew language. Except for this fast receding incident our friendship has been undimmed by any clouds.

I had one meagre satisfaction for the difficulty of those Hebrew roots. I taught Dr. Streibert to ride a bicycle. Wasn't it just human, when emerging from an hour with Hebrew, and going out on the center path for a bicycle lesson, for me to release my hold on the wheel at a point where the gravel was particularly rough?

During his forty years at Gambier Dr. Streibert has been pinch-hitter for the Kenyon faculty on many occasions. He has taught courses in Latin, Greek, German and I knew not how many other subjects, in the collegiate department. He is a versatile man. For years he has beaten comers at Bexley, at tennis. He is an amateur photographer. He has an uncanny knowledge of bridge. You would have hard work to beat him at chess. He is always up to date. He drives a Ford, and would gladly, if it were possible, desert a convention for a baseball game. I expect some day to see him land in Akron in an airplane.



**Bishop Ingle**  
*Chaplain of Manitou Conference*

Kenyon owes a debt of gratitude to the loyalty and fidelity of its senior professor. For an institution and a place must have in them some durable satisfactions and some fundamental worth, to retain the persistent loyalty and service of such a man as Dr. Streibert.

## **The Council's Work**

*By Mr. Alfred Newbery*

### **THE DEAD HORSE**

FOR the oversight of the Church's general work (as distinguished from diocesan and parochial work) and for the stimulation and promotion, the Church's energy along the lines of education and service to society, the Church has created the National Council. The Council consists of bishops, priests and laymen elected by general convention, or by the provinces.

Before this form of organization took place there was a Board of Missions, and more or less competing with it for support a Board of Religious Education and a joint commission on Social Service. The council form of organization came into being at the Detroit Convention of 1919. The members of the council are men who are actively engaged in the Church's work throughout the country, bishops of dioceses, rectors of parishes, laymen who are identified with parochial, diocesan, and provincial efforts.

There is some talk current that these men have been riding a finan-

cial toboggan for the last six years, plunging the Church deeper and deeper in debt, and that they have been spending money before they got it which is a poor way of doing business, and inevitably means more debt, and here is the Church carrying around this dead horse of a debt that nobody can get interested in and which everybody thinks is somebody else's fault, and we won't mention any names but just the same the National Council ought to be more careful, and so forth.

Let us examine the facts. First, with regard to spending money not in hand. This summer a China bishop sends in a list of the things that need to be done in his district next year, salaries, maintenance, certain expansions, and if possible a little new work. His needs will begin January first, 1926. The National Council can do either one of two things. It can say, "We do not know now how much money we shall receive in 1926. As a matter of fact we shall not know the total until sometime in March, 1927, so hold up your 1926 needs until 1927 and we can then tell what we are able to appropriate." That is, of course, a ridiculous proceeding, and the bishop put in that position would go out and borrow the money on his own face and continue doing the Church's work. He must decide in September what his needs are that will commence in January, and we must decide at this end how much to give him and must give it to him.

The other thing the Council can do is to appropriate in October, 1925, for the expenditures beginning in January, 1926, the money which it has not and cannot have until January receipts come in. A diocese must do the same thing.

Another example is that which happens within every year. It is an unfortunate fact that both in the early part of the year and in summer, the receipts fall off. They come in ultimately even if it takes until the next March to receive them, but after the first of the year and during vacation time the stream trickles.

But the bills come in just the same! The missionary bishop has to maintain his staff and his work. We must send the money to him whether or not we have it. It would ruin his work otherwise, and (unless we want to ruin it) it would in the long run be more expensive not to send him the money needed when it is needed. There again the Council spends money if has not got but who would have it otherwise? Incidentally if the receipts were prompt and regular fairly large sums of interest now paid each year on borrowed money would not have to be paid. There can be no question but that the National Council simply must



appropriate before it has it the money it is going to receive. The only question is one of judgment as to the expectation. Has the Council been justified in expecting the receipts which it has appropriated?

Here is the answer. It has been doing the Church's business since the Detroit Convention, that is for the years 1920, 1921, 1922, 1923, and 1924.

In three of those years it showed a surplus of income over expenditures, in two of them a deficit. During that time the general giving of the Church has increased by more

than fourteen million dollars in annual total gifts for all purposes. Dioceses and parishes have increased their programs. The official voice of the Church, a General Convention, held at Portland in 1922, instructed the Council to maintain its budget; nay, even to increase it. The Council has at all times been warranted in expecting for the general work of the Church a reasonable percentage of the increased giving on the part of the Church's membership.

What are the facts about the debt? We shall try to give them in next week's issue.

## QUESTIONS THAT I HAVE BEEN ASKED WHY THE DISCORD?

By  
BISHOP JOHNSON

Question: Why does a religion whose purpose is to produce love and peace result in so much hate and bitterness?

For the same reason that the choir whose business is to produce harmony so often creates discord.

If nobody sang there would be melody and no discord, for discord is merely the perversion of harmony.

The notes on an organ are like individuals in a church.

Each note has its own emphasis.

If the instrument is in tune and a master is at the keys, you will be entranced at the result.

If the instrument is out of tune and the organ is being played by a dub, you want to get out.

A Church is much like an organ.

It is composed of many people each of whom is sounding his own note.

If the congregation is filled with its own fancied grievances, and the pastor is incompetent, the result is anything but peaceful, and you want to get out.

But you have no business to quit because the Lord intended you to be one of the keys, and your assumption that you are merely a hearer and not a doer is contrary to God's will.

Whatever you do, do not substitute your own self-will for His will, for then you will be hopelessly out of the orchestra.

I believe God put everyone of us where we are because He wants us to do our part.

The only way in which to tune an organ is to make each key sound its true note. You cannot tune an organ by taking out some of the notes, especially those which are in tune with the infinite.

Of course a good many people fancy

that they are in tune, when perhaps they are as much out of tune one way as the next note is the other way.

We are very lenient with ourselves and are apt to form our judgments as did John's mother, when she said, "Everybody in the regiment was out of step but John."

That is the weakness of indulgence. It sees no fault in the object of its indulgence but fancies everybody else is at fault.

Self-pity is the besetting sin of cod-dled Christians.

They always fancy that they are in tune and the rest of the organ is out of tune, when very likely, if they are not out of tune, they are siphoning.

To siphon is to sound your note continuously.

A proper note is silent most of the time.

I have seen lots of parishes in which an excellent note is spoiling the music because it is always expressing itself when it ought to keep still.

It is not an easy thing to build an organ, to keep it in tune or to play it.

I remember a young chap once who took a contract to build an organ and when he had finished it, it wouldn't produce music.

Everybody in the congregation was angry, but they had no business to be.

They were looking for a cheap bargain and they got it.

That reminds me of some parishes, which expect to get satisfactory results by securing Chinese labor.

"Their damnation is just."

Then again one meets with ministers who are called to a parish, which is a very poor instrument, and they

want to start in by playing an elaborate anthem on an instrument that can barely keep time to "Onward Christian Soldiers."

They haven't the patience to see that they must make over the congregation and train the choir before putting on anything very elaborate.

They usually wreck what organ there is and then move on to damage another instrument.

Harmony is a difficult thing to produce and it needs something more than external ornaments to produce it.

The man who thinks that if he can have a cope and a biretta, light twenty-nine candles and make fifty-seven genuflections in sixty minutes has made a Catholic parish is merely deluding himself into think that he is a great musician.

I prefer the organist who plays nothing more strenuous than "Nearer My God to Thee," because that is all that he knows and probably all the instrument will stand until it is made over.

Then there are organs and organs.

There are parishes which think they are three manual organs who are nothing more than reed instruments which have exhausted the spiritual possibilities when they have brightened the corner where they are, like some egotistical firefly.

It is a difficult thing to build up a parish, to keep it harmonious and to make it produce results, and in my experience it isn't done, so long as people fancy they can produce great symphonies on instruments that are cheaply made, presided over by a performer whose estimate of his own worth lacks confirmation either in his reputation or in the results.

It is the invariable price of success that men, both in the chancel and in the pew, have humility enough to know their own limitations; perseverance enough to build patiently and grace enough to acknowledge their own failures.

God can use a very humble instrument, if it doesn't attempt the airs of a grand organ.

It is the duty of individuals to see that he sounds his own note correctly and has patience enough to let God tune the instrument through such agencies as He can find.

God seems willing to permit evil that good may come, but woe to that man through whose egotism the evil comes.

### 75TH ANNIVERSARY

Christ Church, Bridgeport, Connecticut, is planning to celebrate the 75th anniversary of its founding. Rev. Ernest J. Craft is rector.



## Correspondence About Convention Topics

*From One Who Signs Himself  
"A Reader."*

This subscriber has written a long letter commending Bishop Johnson's recent remarks about Christmas, Easter and Whitsunday. He then requests the Bishop to write an editorial about the Fourth of July, which, this writer thinks, has become a day for the sole purpose of stimulating a false patriotism, based upon the spirit of militarism.

*From Rev. E. J. Batty,  
La Grange, Georgia.*

I have read with astonishment and some indignation the letter of the Rev. R. R. Claiborne in your issue of June 4th.

Would he kindly enumerate the "beautiful hymns and tunes" abandoned.

I have used the old hymnal for some twenty years and the new one for six, and have yet to discover any "beautiful hymns and tunes" that have been lost. I have found several additions that ought to appeal to any congregation. I might instance numbers 117, 236, 240, 339, 358, 411, 423, 433, 439, 441, 449, 501, 546, 551, 554, all of which have appealed to little mission congregations to which I have ministered. The need is not for another revision but for a cheap edition of words and music that can be put into the pews for fifty cents. It can be done.

*From the Rev. L. W. Rose, Greenwood, Mississippi.*

The Rev. R. R. Claiborne of Camden, Ark., and I, and a multitude of others, agree exactly in our views as to the Pension Fund Hymnal. It is just the thing for those who want it! I was just about to order 100 copies of the same when I chanced to visit a brother clergyman and found 25 copies "junked" in the vestry room and for sale at less than half price. They had been tried out and found wanting. Doubtless this work fills the bill in some big city parishes, with choir schools and cultured congregations, etc., but for the sort of people who heard the Master gladly when He was here among men it is emphatically not the real thing! For some years we in this corner of the vineyard have used The Church Hymnal, as revised and arranged by the Rev. Dr. Charles L. Hutchins and published in 1920. For half a century Dr. Hutchins had worked on his hymnal and in popular use it was

easily the first and the best. Some one has said that if Noah's Ark had been referred to a committee it would have been standing on the stocks unfinished to the present day! One well qualified man is far better than any other sort of a committee and there can be no question about the fact that Dr. Hutchins in his important work was the one man. He knew what our church people wanted and needed and he gave us a hymnal that for general use in the average congregation is incomparably superior to anything else that we have or ever have had. But alas! Dr. Hutchins "passed on" and the ecclesiastical steam roller passed over his hymnal and it is no more! A committee got hold of it and proceeded to cut out over 100 of our most loved hymns and tunes. The New Hymnal as published by the Parish Choir in 1924 is as Switzerland without the Alps. The name of Charles L. Hutchins no longer appears on the title page and that is well for he wouldn't recognize the work as his. I second Mr. Claiborne's motion. If anybody anywhere wants this Pension Fund production by all means let them have it. And let the rest of us have the right to use the unabridged, unemasculated edition of the hymnal as it was published by Dr. Hutchins in 1920.

*From the Rev. Edward G. Maxted,  
Indianola, Mississippi.*

In your issue of June 4th the Rev. R. R. Claiborne declares he has never yet seen a person who cared for the New Hymnal.

May I tell him that I am an enthusiastic admirer of it and that I have met people like-minded?

I wonder if Mr. Claiborne has ever read the Report on Church Music published in 1922 by the commission appointed by the General Convention. The commissioners were six bishops, six priests, and six laymen, and they speak very enthusiastically in favor of the New Hymnal.

The New Hymnal is not perfect, but but it is infinitely better in every way than anything else available. Mr. Claiborne admires the Revised Hutchins. Well, this book rejected very many hymns that were in the old book. Indeed, if you will count you will find that the New Hymnal rejected only twenty-three more. There are five hundred and sixty-one hymns in the New Hymnal, surely enough to choose from. There are some which were in the old book, which might very well have gone into the new book, but I find from experience that I can do very well without them. I really wish that Mr. Claiborne would

tell us which are the "most loved hymns" he refers to. I believe I could make a guess at them, but I should like him to tell us. I do not find that congregational singing has been injured by the New Hymnal. It depends very much on the enthusiasm of the minister who chooses the hymns. For the last seventeen years I have carefully chosen the hymns for every Sunday, and I have had regard to the church season, the epistle and Holy Gospel, the lessons and the sermon. But I have also preached about a great deal in many churches and in most churches I have discovered that very few hymns are sung, the changes are run on about forty favorites and the rest are unknown. At one church I vainly tried to find one hymn that was known that had any reference to Whitsunday, and the choir members told me they could sing "O the Bitter Shame and Sorrow," and "In the Hour of Trial," and they really did not like it because I said they were not exactly suitable for a festal season. I was attached to a cathedral for a year and there I found that the organist always chose the hymns; and as he wanted the choir to spend a great deal of time on practicing anthems and settings he chose hymns that all knew. I imagine we sang no more than twenty during the course of that year. The fact is people generally like to sing the tunes they know. But a conscientious minister will carefully study tunes and words and occasion, and will strive to lead people to the more excellent hymns.

If you, sir, will allow this subject to be thoroughly discussed in your paper I think much good will result. For there is no doubt that the general state of our church singing is deplorable and the New Hymnal is based upon sound principles which if understood, will bring about a better state of things. The first step is that the clergy shall first of all inform themselves on this subject and therefore I urge all to procure and to read the Report of the Commission on Church Music.

EDITOR'S NOTE — An article on church music, written by an authority, will appear later in the series of Convention Topics. No further comment will be printed, therefore, on this subject in this correspondence column.

### 200TH ANNIVERSARY

Preparations have been completed for the celebration this month of the 200th anniversary of Trinity Episcopal Church, Southport, Conn. Rev. E. C. Schroeder is rector.



## Conference on Social Service at Manitou

Fifth National Conference on Social Service Meets in the Rocky Mountains

### GOOD ATTENDANCE

By Rev. C. H. Collett

The Fifth National Conference on Social Service of the Protestant Episcopal Church was held in Manitou, Colorado, June 6 to 10th. Although attended by fewer delegates than last year, due to the great distance from the well organized Diocesan Social Service Departments of the Eastern Dioceses, in quality of addresses, discussions, and inspiration it has never been excelled. There were present accredited delegates from 33 dioceses and a total registration of 70 persons.

The members were greeted by the members of St. Andrew's Parish and other residents of Manitou, at a reception Saturday afternoon. In the evening Bishop Ingley conducted a service of preparation for the Corporate Communion the following morning. On the Sunday afternoon, the hosts provided delightful automobile rides for all of the delegates.

In the evening, there was a mass meeting in the interests of world peace held in the High School Auditorium which was packed with listeners. The speakers were Rt. Rev. J. Henry Tihen, D. D., Bishop of the Roman Catholic Diocese of Denver, who made a magnificent spiritual appeal for peace; and Professor Rose of Cambridge University, at present an exchange professor at Denver University, whose field is naval history, who showed the meeting, with authority, that large and still larger armaments is in reality an absurdity.

On Monday morning the conference was organized. The following officials were elected: President, Dean Lathrop; first vice-president, Dr. Jeffrey Brackett, Boston; second vice-president, Archdeacon Humphries, Baltimore; secretary, C. H. Collett, Grand Forks, N. D..

The remainder of the morning was given to reports from delegates as to the present status and future projects of organization and activities in the several provinces. Mr. Newbery followed with an interesting summary of reports made by Diocesan Social Service Commissions. All of these reports marked progress in the field of Social Service.

The afternoon session was given to a discussion of the Church and Industry. It was a lively and interesting discussion. Mr. Spofford, secretary of the Church League for Industrial Democracy, led the discussion.

His argument was that the methods of the case worker must be carried into this field of human activity; that some leaders among employers and amongst labor, would welcome the moral and spiritual advice of the Church if the clergy would meet with them on the basis of cases and facts after investigation, rather than on the basis of sentiment and generalities.

Mr. Spofford was followed by Prof. Rose who enlarged upon his speech of the following evening. Prof. Rose said that war was caused ultimately by fear and suspicion; that after each war there was presented an opportunity over a space of a few years for advances in endeavors for world peace; that such an opportunity was now presented to the world.

In the evening the topic was "Social Work." Mr. Walter W. Pettit, assistant director of the New York School of Social Work, spoke on "What is the Message of the Social Worker to the Church?" and Dr. Samuel Tyler, of Rochester, N. Y., on "What Is the Message of the Church to the Social Worker?" Both agreed that terms Secular Social Service and Christian Social Service seem to indicate a divergence of method and purpose that does not really exist; that whatever differences that may have existed between Social Service within the Church and Social Service outside the Church, are disappearing; that Social Service outside the Church is working out from experience a technique for social service needed by the Church, and the Church has to offer both the individual Social Worker and Social Service organizations a moral and spiritual impulse.

Tuesday morning was given to five shorter addresses. Dean Lathrop spoke of the general work of the National Department of Social Service and of the work of Miss Coe in studying our Church Institutions. Mr. Goodwin, of the National Department, told the conference of the great need for work in the Rural Communities of America and what the Church is doing. The Rev. E. S. White of St. Louis read a paper on the use of the individual members of the Diocesan Departments. The Rev. C. Rankin Barnes spoke of the relation of the Diocesan Department to the State Conference of Social Work; and the Rev. Mr. Noce told of the work of the Church among the Italians.

The afternoon was given to the subject of "The Broken Home." Mr. James Pershing of Denver, a member of the National Council and the head of the Community Chest in Denver spoke from the point of view of dependency; and Miss Miriam Van

(Continued on page 14.)

## Prayers Said Before the Stone Is Set

Workers on the Cathedral in New York Have Service Before Starting

### ADDRESS BY BISHOP

Masons and stone-cutters and other workmen engaged in the construction of the nave, baptistry and excavations for the west front of the Cathedral of St. John the Divine, asked for a special prayer service prior to the laying of the first block of limestone for the interior walls.

Bishop Manning, who helped lay the first block, led the service, which was held on the nave foundations near the south wall, and was attended not only by the workmen, but also by the contractors, Jacob & Young, all the sub-contractors, and the cathedral clergy.

In his address to the workmen before his prayer asking blessing for the work and the men engaged upon it, Bishop Manning said there were three things he wanted them to bear in mind.

"First," he said, "you are engaged in one of the greatest undertakings of all time. You are building here one of the greatest cathedrals in the world.

"Second, all honest work is good and holy in God's sight. But the work which you are doing here is of a special kind. This is not like an ordinary piece of work. You can feel that in helping to build this cathedral you are doing something for the glory of God and for the good of your fellow-men.

"Third, I hope that every man who has part in this work, from the most skilled artists and mechanics to the man who does the simplest manual labor, will feel the importance of his individual part and share in this great undertaking.

"So I ask you all to join with me in prayer that God will be with us in this work to erect here a building which shall lift men's thoughts to the glory and greatness of God and shall be a blessing to our city and to our whole land. And I want to say that we shall offer our prayers at the altar in the cathedral every day for the men at work here that God will bless them, that they may be preserved from danger and accident, and that each one may have a sense of his personal share in this work."

The first shipment of finished limestone to be used on the interior walls of the nave was received earlier in the day, work on the outer walls, which are of granite, having been in progress for some time.



## World Peace Subject Of a Big Conference

Christian Forces of America to  
Meet to Discuss Ways of  
Outlawing War

IN WASHINGTON

While reports in the war-game in the Pacific are occupying front pages of our dailies and plans are being given to the public by our big navy propagandists to make Hawaii the strongest military outpost in the world, regardless of the scores of millions of good American taxes which such plans will require, it will hearten lovers of world goodwill and peace to know that the Churches of America are moving forward with their program for a warless world.

Plans are well along for a study conference next December 1, 2 and 3, 1925, at Washington, D. C. The desire is to have all the principal Churches in the United States adequately represented with officially designated delegates. The committee of arrangements was instituted by the peace commissions of fifteen denominations, together with representatives of denominations which have no committees on peace and also of the Commission on International Justice and Goodwill of the Federal Council of Churches.

The purpose of the study conference has been given a three-fold definition: 1. To study Christian ideals and the Christian attitude toward war. 2. To study the problem of what the Churches ought to do about war. 3. To plan a nationwide campaign of education through the Churches.

In order that real problems may be fully discussed and real results may issue for the guidance of the Churches in their constructive thinking and in a united program of nation-wide education and action, the conference has been purposely limited to between 200 and 300. Definite quotas have been assigned to the Churches invited and requests have been made that each body shall send to the conference its strongest leaders and thinkers.

Three commissions, corresponding to the three-fold purpose of the conference, will be set up to make advance studies of the problems to be discussed, to prepare careful syllabi of the questions to be submitted for consideration, which will be sent to all delegates weeks in advance of the conference, and to draft statements for submission to the conference itself as starting points for the deliberations.

Invitations have already been sent to some sixty communions—the delegations requested ranging from two

to fifteen in number. This covers all the major bodies and many smaller ones. Provision is also made for delegations from such religious groups as The World Alliance for International Friendship Through the Churches and the chief missionary, women's and young people's Christian organizations.

## GIFTS TO ST. MARY'S COLLEGE, DALLAS

The 36th annual Commencement of St. Mary's College, Dallas, brought great joy to all the alumni, patrons, friends and Church people in general who love the Church's largest and most promising institution for Christian education in the southwest.

The baccalaureate sermon was delivered in St. Matthew's Cathedral on Whitsunday, by the Rt. Rev. E. Cecil Seaman, Bishop of North Texas, Bishop Moore being present, and giving the blessing. Monday, June 1st was class day; Tuesday, June 2nd was the day of the annual luncheon; and on Wednesday, June 3rd, the Commencement exercises took place, Bishop Moore presiding, and the address was delivered by Dr. W. M. Anderson, of the First Presbyterian Church, Dallas. Two young women were awarded diplomas from the Junior College, the first two to complete the course since it has been fully accredited. There were 17 students in the Junior College Department this year. Twenty pupils graduated and received diplomas in the high school and college preparatory departments, and two were graduated from the school of expression. This is the largest graduating class in the history of the college.

After the exercises were over, a luncheon in honor of the directors, benefactors, friends and alumnae of the college was given at noon. The Very Rev. Robert S. Chalmers, Dean of St. Matthew's Cathedral, was the principal speaker, and Bishop Moore presided.

Dean Chalmers reported a large reduction in the indebtedness of the college, and said that an effort is being made to free the Garrett Memorial Dormitory of indebtedness that it may be a permanent memorial to the late Bishop Alexander C. Garrett. The speaker aroused much enthusiasm by announcing preliminary gifts of \$10,700 to the endowment fund. It is expected that the entire debt will be pledged by commencement day of next year. Dean Chalmers paid tribute to Mrs. Anna Martin Crocker, retiring school head, and prophesied success for the new head, Miss Jeannette W. Ziegler.

## News Paragraphs of The American Church

Colleges and Seminaries Hold Commencements While Church People Prepare for Summer

### MANY ORDINATIONS

Picture on the cover last week of Western Bishops. The Rev. Herbert C. Boissier of Cedar Falls, Iowa, had the list back to us by return mail, correctly named. Here they are (titles, doctorates, etc., omitted): Remington, Eastern Oregon; Tyler, North Dakota; Johnson, Colorado; Burleson, South Dakota; Beecher, Western Nebraska; Longley, Iowa; Roberts, South Dakota; McElwain, Minnesota; Bennett, Duluth; Faber, Montana; Shayler, Nebraska; Ingley, Colorado.

The Rev. R. F. Cobb of Trinity Cathedral, Davenport, Iowa, sent in the correct list with the exception of Bishop Bennett, whom he called "Bishop Parsons."

\* \* \*

Speaking of Bishops' Diaries in the diocesan papers, a subscriber sends in this one: In an effort to boost the circulation of the Tennessee Churchman the wide-awake editor had several boys selling copies at a recent Sewanee Conference. One of the boys, thoroughly modern, went about the campus yelling, "Here it is—the Tennessee Churchman—all about Bishop Gailor's bad cold."

\* \* \*

On Trinity Sunday, in St. Paul's Church, Burlington, Vermont, the Rt. Rev. A. C. A. Hall, bishop of the diocese, ordained as deacon Julian M. Bishop, a graduate of Middlebury College and the General Theological Seminary. The sermon was preached by the Bishop. Mr. Bishop will serve as an assistant at St. Paul's, the rector, Rev. Dr. G. L. Richardson, presenting him for ordination.

\* \* \*

Through a co-operative plan, arranged for in four days, and instigated by the members of the Woman's Auxiliary of the four parishes, the Octave of Prayer for Christian Unity was observed in Savannah, Ga., by members of all the Evangelical Churches. The plan was promoted through the Religious Education Committee of the Y. W. C. A. where the first service was held on Sunday afternoon, May 24. Through the week a half hour service was held each morning at a different church, the pastor of the church, or one of the same Communion, giving a message. Services were held in the churches as follows: Methodist, Baptist, Presbyterian, Christian, Episcopal and Lutheran. On Sunday



afternoon, May 31, the final day, a united service was held in the Independent Presbyterian Church, and on invitation of the pastor, the rector of Christ Church, the Rev. David Cady Wright, conducted the service and made the address. A Methodist, Presbyterian and a Christian pastor took part in the service.

\* \* \*

The Rt. Rev. J. S. Motoda, D.D., Bishop of Tokyo, will be one of the distinguished invited guests from the Orient attending the Christian Conference in Sweden during August. Friends of Bishop Motoda in the United States, learning of this arrangement, have made it possible for him to return to Japan via the United States. Bishop Motoda will accordingly be present at the General Convention in New Orleans, October 7 to 23. This will be the first occasion when a bishop of any national Church in the Orient has been present at the General Convention.

\* \* \*

The Rev. John Mitchel Page, the representative of the Church at the University of Illinois, after a long illness, sailed for Europe on the Providence of the Fabre Line on June 5th, expecting to return on the Adriatic on August 29th. While abroad his address will be care the American Express Company, 11 rue Scribe, Paris.

\* \* \*

One of the most interesting and far reaching Conferences to be held at the National Center for Devotion and Conference at Racine will be the one for younger girls from August 12th to 16th. Church girls between the ages of 13 and 16 years will be eligible to attend.

Special emphasis will be placed upon character building rather than on program making. Girls who do not belong to organizations, as well as those who do, will be equally at home in the Conference life.

A well balanced schedule with supervised recreation will be a definite part of the Conference program. The leadership will be a definite part of the Conference program. The leadership will be under the direction of outstanding women in the Church, assisted by leaders of girls' organizations not directly identified with the Church.

\* \* \*

An organ recital was given at Christ Church, Germantown, Pa., on June 11th by Mr. Ralph Kinder, the organist of Holy Trinity Church, Philadelphia. The occasion was the dedication of the very beautiful organ, recently installed by the Hall Organ Company.

\* \* \*

In St. Paul's, Norwalk, Ohio, the Rev. Lane Barton was ordained to the priesthood by Bishop Leonard,

on June 3rd. Dean Grant of Bexley Hall presented Mr. Barton.

\* \* \*

Laymen of the diocese of Pennsylvania are making pilgrimages to historical parishes of the diocese. On a recent Saturday afternoon over a hundred laymen, members of the diocesan Church Club, went to St. James' Church, Perkiomen, at Evansburg. Great interest was aroused by the examination of the old records of the parish, and by the old Bible, dated 1723. An address was delivered by the rector, the Rev. Charles F. Scofield, who pointed out to the group that many of the modern problems were not so modern, and gave documentary evidence to support his contention. For example in 1848 women voted in the parish meeting of St. James. This was so radical a departure that the bishop was called to settle the controversy it aroused and the action of the meeting was annulled. Again in 1788 the Rev. Slaton Clay, then rector, entered in his diary, "I do not use the word 'obey' in the marriage service; I do not want to make the dear ladies tell lies."

\* \* \*

There will be a special service at the Church of the Incarnation, Madison Avenue and 35th Street, New York City, on Sunday, June 14th, at eleven o'clock in connection with the Annual Conference of newly appointed Missionaries of the Episcopal Church. The Conference is to be held at the Church Missions House from June 13th to 16th and will bring together about thirty new missionaries just leaving for Shanghai, Anking, Hankow, Japan, Liberia, the Philippines and Alaska, together with about twelve missionaries from these stations, at home on furlough. The group includes ordained men, evangelistic workers, men and women teachers, a woman doctor for St. Luke's Hospital, Shanghai, and several trained nurses, meeting together to discuss the problems of their respective fields of work. They will attend in a body the special service at the Church of the Incarnation on June 14th, at which the Rector, the Reverend H. Percy Silver, D.D., will be the preacher.

\* \* \*

The Boulder school of missions, an interdenominational summer conference held each year in Colorado, is meeting from June 16-25. Bishop Ingley is on the faculty, which is made up of some of the most prominent missionaries now in the country.

\* \* \*

Commencement at the Philadelphia Divinity School the first week in June. Alumni sermon by Prof. Foley, a member of the school's faculty. Sermon by Bishop Ward of Erie. Ten students were graduated.

An honorary doctorate was conferred upon the Rev. J. J. Joyce Moore.

\* \* \*

On Trinity Sunday in the Church of the Saviour, Philadelphia, Bishop Garland ordained seven deacons and five priests.

\* \* \*

Bishop Cross of Spokane, in addressing the Synod of the Pacific, spoke most forcefully on the matter of changing the Prayer Book. "The spectacle of a potentially great Church spending the major part of its assembled energies and skill during two General Conventions, with the prospect of continuing to do so during two more General Conventions, upon the question of how God shall be worshipped when the real question in modern life is whether God shall be worshipped, and when the living issue challenging the Church is whether we have sufficient faith ourselves to help bring about the re-enthronement of God in the human consciousness, is a sad commentary on our wisdom and zeal in and for the spread of the Kingdom."

\* \* \*

The Synod of the Pacific gave careful consideration to the question of enlarging the power of the Provinces and finally approved the report of the commission on provinces, with the exception of the part which provides for the distribution of the provincial appropriation by provinces.

\* \* \*

A banquet was given at the student's union, University of California, with addresses by Bishop Parsons, Bishop Moulton, Bishop Sanford and Mrs. W. P. Remington.

\* \* \*

The Rev. Ernest M. Stires, rector of St. Thomas's, New York, has accepted his election to be the Bishop Coadjutor of Long Island.

\* \* \*

The Wawasee Conference for Church Workers at Lake Wawasee opened Sunday evening, June 14th, and ran for a week. Close to 100 were enrolled. The Rt. Rev. Campbell Gray was the chaplain of the conference and the faculty and subjects were as follows: The Rev. M. M. Day conducted the Conference Bible Class; Mr. Alfred Newbery "The Social Opportunity of the Churchman;" Mrs. C. E. Bigler, "The Pupil;" Miss Vera Noyes, "Service in the Church School;" Mrs. J. D. Heron, G. F. S. Work; Mrs. R. M. Joyce, "Latin America;" Rev. Morton C. Stone, "Pageantry;" Rev. Floyd W. Tompkins, "Church Unity;" Mrs. Campbell Gray, "Woman's Work;" Bishop Gray, "Clergy Conferences;" the special speakers are Bishop Gray, Alfred Newbery, Miss Elizabeth



Mathews, Mr. E. E. Piper. Conference Pageant on Friday evening, June 19th.

\* \* \*

A provincial and two diocesan departments of religions education promoted a joint conference held at St. Paul's Church, Kansas City, Kansas, June 14, 15 and 16. The conference was for the Church school teachers, and those interested, of West Missouri and Kansas. The program was arranged and the event promoted by the Rev. James P. DeWolfe, rector of St. Andrew's, Kansas City, Mo., chairman of the department of religious education of the diocese of West Missouri; and the Rev. F. B. Shaner, rector at Independence, Kan., chairman of this department for the diocese of Kansas. These two, and the Rev. Benjamin M. Washburn, rector of St. Paul's Kansas City, Mo., and chairman of the department of religious education of the province of the Southwest, attended the conference in Nashville recently, arranged by the department of the National Council.

\* \* \*

The persistent effort that is being made to line up the Episcopal Church with the Federal Council of Churches is not meeting with ready support. A letter from the Council declares, "that only a few churches have responded."

\* \* \*

I have not said much about parish papers lately. One of the very best that comes to my desk is *Parish Notes*, the paper of the Church of the Redeemer, Brooklyn, and edited by the rector, the Rev. T. J. Lacey. It is not a pretentious affair and yet it contains items of general interest as well as parish news entertainingly presented.

## CAMP MONAUKE

At Beautiful Lake Sunapee

In the Foothills of  
the White Mountains

A private camp for girls, operated by experienced Church women. For literature address

Miss Marguerite Spofford

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## CAMP METEDECONK

For Boys

Six Years and Older  
Ocean County, New Jersey

Pine groves, sea shore. All sports, including horsemanship and sailing, one reasonable fee. Operated by church people. For literature write

M. L. Dryden, 128 West 34th St.,  
Bayonne, N. J.

E. B. Whelan, DuBose School,  
Monteagle, Tennessee

Another attractive leaflet, which combines news with the Sunday program of services, is a little four page affair that is issued by the Rev. B. Z. Stambaugh, for Christ Church, Adrian, Michigan. One of the features each week is a question about the church, which is answered the following week. For instance, who was the first American Bishop? Does the Church receive members by transfer from other Christian bodies? What are the vestments of a bishop, and what do they mean? It is an attractive stunt—sort of a game, that stimulates interest in vital matters.

\* \* \*

The receipts from May, 1924, to May, 1925, for Grace and St. Peter's, Baltimore, the Rev. H. P. Almon Abbott, rector, amounted to over one hundred and twenty-five thousand dollars. No news in that. But there is news in the fact that considerably over half of this amount was sent outside the parish. Over \$42,000 for Japanese reconstruction, and close to \$20,000 for the Nation Wide Campaign. In 1919 the budget of this parish was \$22,500—now over \$125,000.

\* \* \*

St. Stephen's Church, San Pedro de Macoris, Dominican Republic, and St. Gabriel's Mission, among sugar plantation workers, both under the Rev. A. H. Beer, sent a mite-box offering amounting to \$100 for the general work of the Church, which may possibly be the largest offering in the world in proportion to the wealth of the givers.

## Racine School of Religion

FOR MEN AND WOMEN  
From July 13 to August 3  
Professor M. Bowyer Stewart,  
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For Further Information  
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## SPIRITUAL RADIO

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Also describes the Archbishop's original experiments in the Scientific Transmission of Thought.

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Sent postpaid on receipt of price  
indicated above

Bishop Graves of China reports that as a consequence of the disturbances in China the Church Schools and St. John's University have been closed. He further reports that all of the missionaries are safe.

\* \* \*

The Hon. Burton Mansfield of New Haven, a member of the National Council, and a trustee of the Berkeley Divinity School, was given a doctorate at the recent commencement of the school. The Degree of Bachelor of Divinity was conferred upon the Rev. Horace Fort, the secretary of the school, and upon the Rev. Percy L. Urban, who has been a member of the faculty. During the commencement exercises addresses were made by Bishop Ferris, Bishop Lines, the Rev. F. F. German, Bishop Brewster of Connecticut, Dr. J. L. McConaughy, the president of Wesleyan University, the Rev. Thomas Cline of the General Seminary, Miss Knight-Bruce of England, and Dean Ladd. Seven men graduated: Richard Beaty, G. C.

## FRECKLES

Now Is the Time to Get Rid of These  
Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove your freckles.

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.

## ST. MARY'S COLLEGE FOR GIRLS

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Full Academic, College Preparatory and Junior College Courses.

Both Academic and Junior College fully accredited.

Well-known Institute of Music under the direction of Harold von Mickwitz and Carl Wiesemann.

Beautiful new dormitory erected in 1923.

Thirty-seventh year opens September 23, 1925.

Jeanette W. Ziegler, Principal

For full particulars and catalogue address the Secretary, St. Mary's College, Dallas.



Lund, J. J. Paulsen, Lewis Sasse, W. M. Tilton, N. M. Burroughs and G. R. Garmey. Mr. Paulsen was awarded the John Henry Watson Fellowship, and is to study next year at Cambridge University, England.

\* \* \*

Grace Church and St. James Church, New Haven, Connecticut, have united under one leadership. Services will be held at both churches, with the Rev. D. S. Markle in charge of both parishes.

\* \* \*

A tablet, with the following inscription, was unveiled last Sunday in Christ Church, Boise, Idaho: "First Protestant Episcopal Church in Montana, Idaho and Utah. Erected 1866. A Witness in a New Country to Christian Faith, High Adventure, Missionary Courage. This tablet is erected to the Memory of Daniel Sylvester Tuttle, First Missionary Bishop of Idaho, 1867-1886."

\* \* \*

A suggestion comes from a subscriber in New York that we adorn the cover of this paper occasionally with a photograph of some woman. A good idea. We'll get busy.

\* \* \*

The Rev. Beverley D. Tucker, rector of St. Paul's, Richmond, Virginia, has declined his election as Bishop Coadjutor of Virginia, and his election as Field Secretary of the National Council.

\* \* \*

The Rev. Elmer M. Schmuck, rector of St. Mark's, Denver, has accepted his election as a Field Secretary of the National Council.

\* \* \*

The Cornell Summer School for town and country pastors will be held at Cornell University from July 6th-18th.

\* \* \*

Bishop Winchester of Arkansas has been elected Grand Prelate of the Constantine Commandery of the United States. Only one other bishop has held this office, considered a high honor.

### The Oakes Home

Church Home for Sick Strangers

#### IN DENVER,

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The Sesqui-centennial celebration of Lexington, Kentucky, the first week of June. Emile Daeschner, French Ambassador to the United States, was the guest of honor. The pageant pictured the early settlement of the state, and was taken part in by Bishop Burton and Dean Massie. During the celebration there was a reunion of the descendants of Daniel Boone.

\* \* \*

Racine Conference, June 29th-July 10th. Among the "stars" on the faculty are Bishop Partridge, the Rev. Frank Wilson, the Rev. Father Harrison, O. H. C., and the Rev. F. S. Fleming of Chicago.

\* \* \*

The Rev. Frank Nelson, rector of Christ Church, Cincinnati, and the Rev. J. Howard Melish, rector of Holy Trinity, Brooklyn, were speakers at the National Social Service Conference, held at Denver last week, which was attended by over 5,000 people. Many of those attending the conference of the social service department of the Church stayed over for the larger conference.

\* \* \*

Rev. C. P. Parker, Fayetteville, Arkansas, has resigned to accept a call to the rectorship of Grace Church, Chattanooga, Tennessee.

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Annual meeting of the Woman's Auxiliary of Southern Ohio, at Christ Church, Glendale. United Thank Offering has reached over \$24,000 and promised to go over the quota of \$30,000 by the time of the General Convention. Miss Grace Lindley, executive secretary, was present and addressed the group several times.

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Sundays at 8, 11 and 4.

Daily at 8, 11 and 4.

## BALTIMORE

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Sundays:

8 A. M.—Holy Communion.

11 A. M.—Morning Prayer and Sermon.  
(First Sunday in each month  
Holy Communion).

3 P. M.—Baptisms.

8 P. M.—Evening Prayer and Sermon.

## CHICAGO

**Grace**

St. Luke's Hospital Chapel

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Rev. Wm. Otis Waters, S.T.D., Rector

Sunday Services: 8 and 11 A. M., 7:30 P. M.

**St. Paul's**

Dorchester Ave. and Fiftieth St.

Rev. George H. Thomas, Rector.

Sundays at 8, 9:30 and 11 A. M. and  
7:45 P. M.

Holy Days at 10 A. M.

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**St. Chrysostom's**

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Sundays: 8, 9:30, 11 and 4:30 P. M.

Tuesdays at 10 A. M.; Thursdays at 8 P. M.

## EVANSTON

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## BOSTON

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Rev. Henry K. Sherrill, Rector.

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

## ATLANTIC CITY

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Sundays: 7:30, Eucharist; 10:30, Matins;  
12:00, Eucharist; 8:00, Evensong.Daily: 7:30, Eucharist; 10:30, Matins,  
Monday, Tuesday, Saturday; Litany, Wed-  
nesday, Friday; Eucharist, Thursday and  
Holy Days.

## NEW YORK

**Cathedral of St. John the  
Divine**Sunday Services: 8, 10:15 and 11 a. m.;  
4 p. m.Week-day Services: 7:30 and 10 a. m.;  
5 p. m. (Choral except Mondays and  
Saturdays).**The Incarnation**

Madison Avenue at 35th Street

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Sundays: 8 and 11 A. M., 4 P. M.

**Trinity**

Broadway and Wall Street

Rev. Caleb R. Stetson, S.T.D., Rector

Sundays: 7:30, 9:00, 11:30 and 3:30.

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

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

Rev. Henry Darlington, D. D., Rector.

Sundays: 8, 10, 11 A. M. and 4:30 P. M.  
Saints' Days: Holy Communion, 11  
A. M.

## BUFFALO

**St. Paul's Cathedral**

Rev. Charles A. Jessup, D.D., Rector.

Sundays: 8 and 11 A. M., 4 and 8 P. M.

Daily: 8 and 12 A. M.

Holy Days and Thursdays: 11 A. M.

## 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.

**Christ Church**Rev. Frank H. Nelson and Rev. C. Russell  
Moodey, Clergy.

Sundays: 8:45 and 11 A. M. and 7:45

P. M.

Daily: 12:10 P. M.

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

## DALLAS

**St. Matthew's Cathedral**

Very Rev. Robert S. Chalmers, Dean.

Rev. B. L. Smith, Associate Priest.

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

M.

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

## PHILADELPHIA

**St. Jame's Church**

22nd and Walnut Streets

Rev. John Mockridge, Rector.

Sundays: 8 and 11 A. M., 8 P. M.

Week days: 7:30 and 9 A. M., 6 P. M.

Thursdays and Holy Days: 10 A. M.

## MINNEAPOLIS

**St. Mark's**

Oak Grove St. and Hennepin Ave.

Rev. Phillips Endicott Osgood, D. D.,

Rector.

Rev. Hanford Livingston Russell, Asst.

Sunday Services: Holy Communion,  
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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.**Gethsemane**

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Wednesdays, Thursdays and Holy  
Days.

## ALBANY

**All Saints Cathedral**Very Rev. Charles C. Williams Carver,  
B. D., Dean.

Sundays: 7:30, 9:45, 11:00 and 4 P. M.

Week Days: 7:30, 9:00 and 5:30. Even-  
song, Wednesdays and Fridays, the Lit-  
any, 9:30; Thursdays and Holy Days,  
Eucharist, 11 A. M.

## DENVER

**St. John's Cathedral**

14th Ave., Washington and Clarkson.

Very Rev. D. B. Dagwell, Dean.

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

Sunday Services: 7:30, 11:00 A. M.,  
7:30 P. M.; Church School, 9:30 A. M.;  
Young People's Society, 6:00 P. M.

## MILWAUKEE

**All Saints Cathedral**

Cor. Juneau Ave. and Marshall St.

Very Rev. C. S. Hutchinson, D. D., Dean.

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

Week Days: 7:00 and 5:00.

Holy Days: 9:30.

**St. Paul's**

Cor. Marshall and Knapp Streets

Rev. Holmes Whitmore, Rector

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Saints' Days and Tuesdays, 9:30 a. m.

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Daily: 8:30 a. m.

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## SOCIAL SERVICE CONFERENCE

(Continued from page 8.)

Waters, Ph. D., Referee of the Juvenile Court of Los Angeles, California, from the point of view of delinquency.

Mr. Pershing gave his conclusions after many years of social work, and after a careful study of the children's institution of Denver, a study which showed very similar results to those from similar investigations in other places. His investigation showed that fully 50 per cent of all children cared for, by and at the expense of others than the parents, had both parents living but separated. The financial burden occasioned by this condition is tremendous but not nearly as vital to society as the destruction of the family which must work havoc in the lives of both parents and children, and so society in general. His conclusion was that no social program should be concerned with alleviation only but must go on to prevention; that we must study underlying causes of domestic discontent and establish agencies sufficient for the removal of the causes. He called attention to the report of Dr. Hornell Hart of Iowa University based upon data from Judge Hoffman of the Court of Domestic Relations in the City of Cincinnati which says that divorce results chiefly from sex antagonism and that the history of social science gives ample ground for the belief that divorce is no more necessary than yellow fever or diphtheria. Mr. Pershing recommended that institutional care be reduced to the minimum for dependent children from broken homes; that scientific, medical and religious instruction be

given in preparation for marriage.

Miss Van Waters said that delinquency could not be charged to physical causes only, or to mental causes only. Either one or both may be contributing causes, but that causes must be determined in each separate case; that so-called good homes are almost as productive of delinquency as so-called bad homes. The good home is not that of the barrel stave or orders, for force is not reconstructive, but it is the home where there is a real interest in the children, where the child is offered comfort and security in the best sense of these words; where the parent hates the lie but not the child; where the position is not that of a little helpless sinner versus a self-righteous parent. The emotional attitude of the house is of the utmost importance, and there must not be a discrepancy between the precepts and the actions of the parents.

At adolescence there is a new birth in the life of the child. It is a time when a greater amount of democracy must come into the family. It is a time of change for the child, a time when the child wants to make changes and forge ahead, whether the changes will be wise or unwise depends very largely upon the previous atmosphere of the home; upon the study and help given to each child as a distinct personality; and upon the ideals given the child with which he must now face a world of new ideas outside the home. And no parent is a true parent until he considers every child as his own, until the home passes the

boundary of the family and reaches out to the community.

In the evening Alfred Newbery of the National Department, spoke on "The Challenge of the Home." He laid stress, not so much upon the problem of the broken home, as upon the normal home. He warned against those elements which tend toward the break down of the family, as given by Mr. Pershing and Miss Van Waters and then proceeded to four points necessary to the building of a normal home. First, religion. Formal prayer is good but not enough. It must carry on to the child's own self-expression in prayer. Prayer by the parent for the child is good but not enough. There should be more prayer with the child. Second, there must be regard for each individual within the family group. Each child is a distinct person with a distinct personality as such. Third, children must have sex instruction both direct and indirect, from very early years. Fourth, there must be wise and thorough training for marriage.

The Conference had its last sessions Wednesday morning when the Rev. William Weston spoke on "The Seamen's Church Institute" and the Rev. Alfred S. Priddis gave an address on "City Missions."

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