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WITNESS

CHICAGO, JULY 23, 1925

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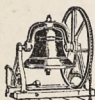
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HOME AND FAMILY LIFE

A General Convention Topic

By

RT. REV. WILLIAM H. MORELAND, DD.

THE Joint Commission on Home and Family Life was appointed by the General Convention of 1919, as a standing commission to study and report upon the conditions of Family Life in the United States. Its report in 1922, signed by six bishops, six presbyters and five laymen, attracted attention throughout the Nation. Hundreds of columns of newspaper comment were printed, and the immense importance of protecting the Family in America was emphasized by leading journals. General Convention itself, although it had ordered the report prepared, was too busy to hear it, and ordered it embalmed in the Journal of Proceedings. Burning public questions on which the American people crave utterance and guidance from our great Church are often sidetracked at our triennial sessions. We are busy with minutiae of prayer book revision and other important matters.

In the course of the past three years Family Life in America has suffered rapid disintegration. The subtle poison of divorce is powerfully at work, eating at the heart of American family life. Disguising itself as sympathy for mismatched individuals this national cancer is infecting home life at its source, is undermining the institution of marriage, and gradually rots the underpinning of the structure of civilized life. The census bureau gives figures showing the increase of divorce for fifty years in ten year periods, as follows:

Ten years to Dec. 31, '76..	122,121
Ten years to Dec. 31, '86..	206,595
Ten years to Dec. 31, '96..	352,263
Ten years to Dec. 31, '06..	593,362
Ten years to Dec. 31, '16..	975,728

Total 2,250,069

Total persons separated,
50 years 4,500,138

Minor children, made orphans, 50 years 1,689,662

Total "damaged goods" of divorce, 50 years..... 6,189,800
Most alarming is the rapid increase in proportion to population, set forth on page 12 of the census report. The figures show that the divorce evil has grown 500 per cent. including 1922, while the population has increased 250 per cent.

Citizens Unconcerned

The situation is rendered serious because of the unconcern of the average citizen. The nation itself is committed to a lax attitude. Legislators place the erotic desires of the individual above the stability of married life. Facilities for dissolving marriage abound, inflaming every trifling dispute, inviting discord, encouraging moral infidelity and stimulating hasty or secret unions. If the ratio of divorce goes on increasing as at present the whole conception of Christian marriage will fade from the consciousness of the American people and be replaced by a kind of barnyard morality. Thousands of young people in the United States, knowing that the law permits a consecutive or "tandem" polygamy, enter the married state with the deliberate purpose of breaking it off, should the first attempt be unsatisfactory, and of drawing another ticket in the lottery.

The Remedy

The Joint Commission thinks that Christian training alone will correct this condition. Our own Church is shamefully remiss in her neglect of plain preaching on the nature of Christian marriage. Seldom do our people hear the holiness and indissolubility of the marriage bond set forth. Rarely does a clergyman show

how grace can be found to make any marriage stable and probably happy. Confirmation classes as a rule are left in darkness, and Church people themselves frequently violate the commandments of Christ in ignorance, because the Church herself was dumb when she should have spoken.

Divorce is invariably accompanied by sterility. Along the path of history the record is clean, that where men and women have sought marriage chiefly for pleasure they have shrunk from the responsibility of begetting and rearing children, so have sinned against the future of the race. Birth-control is a problem that needs to be faced. Advocates of public encouragement of birth-control are urging removal of present bans against dissemination of instruction in birth prevention. They have held a largely attended conference recently in New York. The Neo-Malthusians of America are making a tremendous effort to win the Church over to their propaganda. This Commission is in receipt of frequent appeals from their champions.

The whole subject of the end and purpose of marriage must be set forth with patience, wisdom and love. The consequences of race suicide, seen so vividly in the terror of France over her low birth rate, should be made plain. Children need to be delicately taught the sacredness of sex. Our own boys and girls are untrained. The Church, sent to teach and lead, utters no strong, clear note on this vital theme.

A Recent Attack

We must not deceive ourselves. The real issue in the United States is the question, Is marriage worth saving? Attacks upon the institution of marriage are multiplying. The latest champion of promiscuity is John R. Lindsay of Denver,

in an amazing article, printed in a widely circulated magazine for May, 1925. Here is frankly suggested a return to the pagan conditions when marriage could be dissolved anytime at the will of either party. It ought to be made respectable for young men and women to live together for a year then decide whether to continue. If a child results, let it be supported by the party who objects to further cohabitation. Thus America will become a land of soiled doves where fornication will be free and adultery respectable.

Woman's virtue, according to this writer, is a superstition. Female adultery is not to be regarded as essentially worse than an ugly temper or scratching a rival's face. In fact to live in adultery is a more "honest and moral" state of life than to continue the marriage bond after sex attraction has ceased. The clean man and pure woman seem to be an extinct species, according to this jurist, probably because so many of the other sort pass through his court. The virtuous union of husband and wife, living together until death shall part, enjoying the beautiful rewards of mutual trust, love and unselfish service, are to him an impossible ideal, although on every side are countless examples of such miracles of divine grace.

Judge Lindsay's intentions are good. He wants to help children. He sees the fire threatening American family life, and as a solution proposes to burn the house down. His theories if carried out would plunge America into an orgy of licentiousness which has not been equalled since the days of Nero. American women would become the slave of man's lust and the toy of his caprice, as pagan women before Christianity rescued her, as the women of Turkey are today.

The fact that a decent American magazine would print an article of this shameless nature, and that the writer is one whom the people have trusted to deal with the morals of the young, is alarming evidence of the growth of materialism, sex-worship and practical atheism which is undermining the home and family life of the American people.

Home Has Collapsed

Allowing for notable and beautiful exceptions, it is generally true that in America the Home has ceased to function. This accounts for the increase of lawlessness, immodesty and juvenile depravity. Education, prohibition, legislation do not check the growth of crime in the United States. We are not facing a crime wave nor suffering from the effects of war. Our ills grow out of the breakdown

of the Home. The young people of our day are being robbed of their spiritual birthright. Responsibility rests upon parents. Religious teaching and Sunday worship are left out. The tired business man spending his Sundays in sport or motoring is sacrificing his own children for his pleasure. Mothers lying in bed Sunday mornings, half buried under the scandal sheets and comic supplements, are abdicating their motherhood. Our youth are being reared in an environment which develops egotism to such a degree as to strangle the social instinct and eventually all natural affection.

Duty of Parents

Parents are very generally resigning to the schools a large part of the moral direction of their children. The natural effect is to glorify the school in the estimation of the children and to make the home seem old-fogy. The tendency is for parents to shrug their shoulders over the errors of their children, saying, "It's too bad, but it can't be helped, and the schools will have to take care of it."

American public schools are superbly equipped and the teachers are making a brave effort to help the children, but the school makes no pretense to training the conscience, the emotions and the will. The appalling increase of theft and embezzlement in the United States is costing the country millions. Every trust official and employe has to be bonded and insured because of the moral risk. Sexual irregularities and juvenile immodesty grow out of undisciplined emotions. The natural result is a weakened will. Religion is the only power that can reach the source of the evil. The home is designed by God as the workshop of character. A spiritually minded mother, guarding with flaming sword the gate of the children's Eden, is the greatest influence for good on earth. Godly parents bringing up children in the fear of God are the greatest benefactors to society.

The bearing of economic conditions, such as wages, housing, recreation and hours of labor, upon home life enter into the study of this Joint Commission and are being investigated. The essential need underlying all is to make American life Christian.

Some Questions

How shall we deepen the religious life of the Home? How shall we bring back Family Prayer? In what way can we get Christian teaching, books, papers, Church journals into the homes of the American people so that the religious atmosphere may be restored or enriched? Shall the

children go to Church with their parents or have special services of their own?

What attitude shall the Church take towards requiring health certificates as prerequisite to marriage? Shall we strongly support a national law providing for uniform standards of marriage and divorce in the United States? Shall we bravely, uncompromisingly teach and uphold the indissolubility of Christian Marriage?

These are some of the questions this Commission is formed to face and to report upon. Suggestions bearing upon their solution will be heartily welcomed, and may be sent to the secretary, Rev. Dr. Charles N. Tyndell, Memphis, Tennessee.

No halfway measures will save the homes of America. Our country was founded by Christian men in the fear of God. We are drifting from this anchor of national safety.

We utter a solemn warning to the men and women of America. This Nation will decay and finally perish when American homes cease to reverence God.

Cheerful Confidences

By George Parkin Atwater

VACATION TIME

A VACATION always presents a problem. Where shall we go? Limits of time and purse set definite barriers to an untrammelled decision. Shall it be up the "unsalted seas" to Northern Michigan, or past the bridal couples at Niagara to hunt the elusive fish at Bobcaygeon?

My little daughter settled the question for us this summer. She began two years ago to apply persistent pressure to go to Atlantic City. The breaking waves on the sandy beach were the attraction for her. She said that she wished to be either a duck or a mermaid, in spite of my puzzled question as to how a goose could be a duck. Two years of constant reference to the delights of the ocean were hard to withstand, so we finally found ourselves on a Pullman car headed for the sea. Once aboard my daughter's delight knew no bounds. She rang the call bell and held an interview with the porter. "What did you want?" I asked. "I just asked the janitor what time we reach Atlantic City," was the reply.

So here we are in this mecca of American vacationists. I know that there are certain persons who scorn Atlantic City. They think of it as a sort of Coney Island. But they are mistaken. It is clean and orderly,

and swept with the breath of the ocean. It is quiet too, except on incidental occasions.

The boardwalk is a constant panorama. It is miles long, and about seventy feet wide for a large part of its length. Upon the one side are the hotels and shops and on the other the vast stretch of sandy beach, broken only by the enormous piers. Upon these piers one may find restful spots, which seem like the deck of an ocean liner. The breaking waves are dashing high just over the rail. Only there is no motion, and one's appetite is unimpaired. The panorama of the boardwalk is a constant entertainment to those who love to watch their fellowmen. I have stood in Charing Cross, sat in the Rue de la Paix, strolled along the Corso at Rome, and mingled with the crowd at St. Stephen's Platz in Vienna. They provide international prospects of humanity. Atlantic City has every type of American from the idle rich, the movie star, to the humblest dweller of the Cranberry belt of New Jersey who has driven over to see the people who provide the turkeys for their sauce.

I see many clergymen in the procession. And I see men who look like clergymen but who have discarded the distinctive garb. And I see many more who do not look like clergymen.

Atlantic City is a good deal of a style show, too. But I am out of my depth here, and am afraid to pass on any suggestions for fear they may be misleading.

We have several fine Churches here. They have a serious problem because the local population is limited, and the support of the transients is casual. I heard a very good sermon yesterday from a professor in the Philadelphia Divinity School.

So far I have not noticed any great concern on the board walk as to the outcome of the evolution trial in Tennessee.

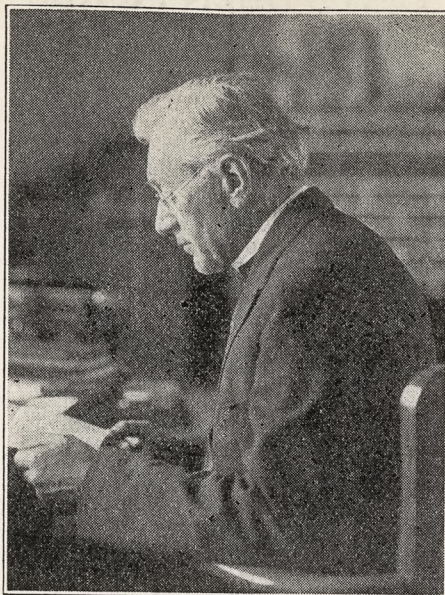
Let's Know

By Rev. Frank E. Wilson

SON OF THUNDER

JULY 25 is St. James' Day.

There are two St. James's in the number of the apostles — one known as St. James-the-Less and the other as St. James-the-Great, perhaps because of difference in their physical stature. The former is remembered on May 1, in conjunction with another apostle, the day being known in the Church calendar as SS. Philip and James Day.



Bishop Bratton

To Preach Convention Sermon

St. James-the-Great was the brother of St. John the Evangelist, both being sons of Zebedee and Salome. It is possible that Salome was a sister of the Blessed Virgin Mary, which would make St. James a cousin of our Lord. The Zebedee family seem to have been people of some means, who were engaged in the fishing business on the Sea of Galilee. Simon Peter and his brother Andrew, also apostles, were in partnership with the sons of Zebedee and all were called by our Lord to leave their nets and become "fishers of men."

In their youth St. James and St. John were of fiery temperament to such a degree that they were nicknamed "Boanerges" by their friends, meaning "sons of thunder." They, together with St. Peter, comprised the inner circle of the apostles who were particularly close to Jesus. These three alone were with Him on the Mount of Transfiguration and also in the agonizing struggle of Gethsemane. Perhaps because of their relationship to Him and because of this close association of the inner circle, their mother saw nothing incongruous in making her request of our Lord that her sons might be accorded special honors in the Kingdom He had come to establish. With that customary patience which was never wanting when the apostles were stupid about comprehending the spiritual bearing of His teaching, our Lord gently reminded them that such honors were not His to dispense, but were in the hands of the Heavenly Father. Then he asked them — "Are ye able to drink of the cup that I shall drink

of?" The sons of Zebedee replied that they were able — and it was not many years before St. James was literally called upon to do so.

In the year 44 A. D. Herod Agrippa (grandson of Herod the Great who sought the life of the Christ-child) was eager to gain favor with the Jews and found an easy way to do it by persecuting some of the Christians. The zealous James was a desirable victim and charges were laid against Him. He was executed with the sword and an old tradition says that his accuser was so deeply affected by his Christian fortitude that he repented of his deed and shared the apostle's fate.

Other traditions tell us that St. James had gone very early to Spain to preach the Gospel and that his body was mysteriously conveyed to that country after his death. It is doubtful if he ever really preached there but from early times he has been the patron saint of the Spaniards. His remains are supposed to rest in a sepulchre at Compostela.

So died the first of the apostolic martyrs. Salome, his mother, had been one of the women who came bearing sweet spices to the tomb of our Savior on the first Easter morning. Whether she was still living to perform a like office for her son, we do not know. But whether in this world or the world-to-come, she must have been very proud of him.

About Books

By Rev. James Foster

The Historical Development of Christianity. By Oscar L. Joseph, Litt. D. New York. Charles Scribner's Sons. Price, \$1.50.

This book is one of the Life and Religion Series edited by Frank K. Sanders and Henry A. Sherman. It is a compressed summary of notes on church history up to the Reformation and a sketch of the development of Protestantism. The author believes in the divinity of Our Lord, that He was the founder of the Church and that it was founded upon Him, that it developed naturally during the first four centuries, that it turned away for the creation of an ecclesiastical imperialism, that the leaven of the new learning produced the explosion of the Reformation, and that all which was good and essential was gathered into Protestantism by the sixteenth century prophets of whom Calvin was the greatest.

There is an appendix containing a brief chronological table, list of reference works and review questions for the book as a whole and for each chapter.

The book does not live up to the promise of its title.

QUESTIONS THAT I HAVE BEEN ASKED

By

BISHOP JOHNSON

THE DEITY OF CHRIST

How can one who has purely intellectual difficulties be responsible for his failure to accept the deity of Christ?

In the first place what do you mean by the words "be responsible?" One might as well ask how can one be responsible for not earning his living because he has purely intellectual difficulties over how he is to set about it.

The sense of need for food will be the greatest incentive toward resolving these intellectual difficulties; and if this sense of need does not resolve these difficulties then one is liable to go hungry or to live upon his friends.

In the same way one has the right to presume that a man has the desire for life, eternal as well as temporal, and does not propose to commit physical or spiritual suicide in order to demonstrate the fact that he isn't willing to make the effort to live.

One may not lie down and say "Somebody feed me or I will starve."

Presuming that one desires to receive the gift of eternal life, then the question is how can one obtain this assurance when his intellect refuses to accept the premises upon which this gift is assured. Christ answers this question very definitely:

"If any one will know my doctrine, let him do the things which I have commanded him to do."

In other words, let him act, (not think) in such a way and his intellectual doubts will give way to his internal experience.

This is not essentially different from the processes which men follow in the sciences.

If a man has doubts about the existence of certain chemical reactions, he begins to experiment with the chemicals in order to resolve his doubts. He certainly does not wring his hands and say "I will not try this or that experiment because I have doubts as to the outcome."

What the chemist does is to accept a working hypothesis and then proceed to work along that line.

He may succeed or he may fail, but his failure in one instance does not mean that he will not try again.

So Christ bids us to accept Him as a working hypothesis of life, and very reasonably expects that if it works, we will continue the experiment. This working hypothesis is a synonym in scientific language, for that "incipient faith" in the

man who wants to experience the joys of faith. It may not be a high order of faith, but it certainly is preferable to the attitude of the man who says, "I would like to have faith but I am not going to do anything about it."

What then is such a man to do about it?

Simply to accept the proposition on the terms offered,—"If you will do my will, you shall know my doctrine." What is His will?

First that a man be humble, clean, honest, truthful, sincere, reverent; secondly that he render service to others in the name of Christ.

Third that he says his prayers, reads his Bible, frequents public worship, accepts Christ as God for the purpose of the experiment day by day. So did the Syro-Phoenician woman. She prayed to Christ and He answered her never a word. Then she fell down and worshipped Him. A tentative act of faith which resulted in obtaining her quest.

"Seek and ye shall find," is the assertion of the Master, but merely wishing that we might believe is not seeking. Seeking means to experiment with the Christian life; to do what He tells you to do in the hope that by doing His will, you will find that your intellectual doubts fade away and the service that you have done to Christ has brought to you that which Christ has assured you will come in that way.

The Christian religion is essentially an experiment which ultimately becomes an experience.

It never has been an opinion about something, but a pressing toward a purpose by performing those experiments which alone insure success.

HIT DR. MAJOR

Ex-Proctor, a writer on the *Guardian*, trounces Dr. Major's request that modernists should have the right to modify the use of the Creeds and to produce alternative Creeds.

BUYS A CENSER

Dr. Frere, Bishop of Truro, having been presented with L218 on the occasion of his consecration has decreed that L200 be spent on a screen behind the altar in the new chapel he is hoping to construct. The balance, L18, is to purchase a censer for his personal use.

Great Church Schools

HOLDERNESS

BACK in 1879, Bishop William W. Niles of New Hampshire, had in his mind the purpose of establishing a Church School for Boys which should follow in some respects the scholastic ideals and the religious teaching of the larger and more expensive Church Schools, yet to be within the means of those whose income was not sufficient to allow them to send their sons to high-priced schools. With this ideal in mind, and through the assistance of generous friends, he established, in the western part of the town of Holderness, about one hundred thirty-five miles from Boston, one mile from the town of Plymouth, Holderness School for Boys.

The school has had a creditable record for scholarship and achievement during all these years under the rectorship of three men, and August 1, 1922, the present rector, the Reverend R. Eliot Marshall, succeeded the Reverend Lorin Webster, D. D., in charge of the school. Since then the school has taken on a new lease of life, starting in the fall of 1922 with thirty-two boys and reaching the highest number of fifty-nine during the past year. In the years following the War, it was not possible to keep the school in good repair, but in 1923, a large sum of money was spent by the trustees in putting it in excellent shape throughout, so that it is now a school well equipped and comfortably furnished. In the past three years, boys have entered and have been able to maintain their standing in the following colleges and universities: Hobart, Williams, University of N. H., Dartmouth, and Trinity, and this year boys are planning to enter Annapolis, Bowdoin, Brown, Columbia, Cornell, Hobart, University of New Hampshire, Saint Stephens, and Trinity. There are six masters teaching besides the Rector who is also Headmaster, so that a good deal of individual attention can be given to boys in their preparation for college. The school has five forms, the first corresponding to the eighth grade in public schools, and offers three courses, Classical, Latin-Scientific, and Scientific, for a diploma.

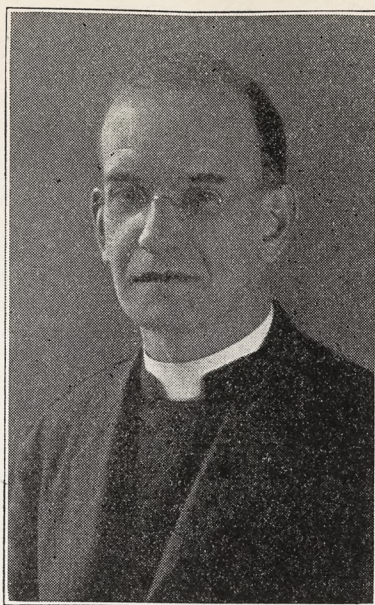
The school is located on a plateau overlooking the valley of the Pemigewasset River, among the foothills of the White Mountains, about twenty-two miles south of the lower end of the Profile Notch, in the midst of a country noted for its varied and beautiful scenery. The school is thoroughly equipped with all necessary arrangements for adequate wa-

ter supply and proper sanitary conditions, and its arrangement in comfortable, though not luxurious. It has been an interesting comment of visitors in the last few years that there seems to be a remarkably happy spirit and homelike atmosphere with a willingness on the part of the boys generally to co-operate and to live together amicably as a happy family. In religious life, the school could be characterized as perhaps neither "high" nor "low" in its churchmanship, but with a service which is reverent and dignified, where religion is made to be real and a matter of everyday importance. In sportsmanship, the school has grown to have an enviable reputation among the preparatory schools with whom it has contests, and is singularly free from any commercialism in athletics or any desire to make athletics an advertisement for the school. On the contrary, the athletic life of the school is maintained to furnish, regardless of victories or defeats, training in sound physical development and good sportsmanship.

The school study periods are all held under the supervision of Masters, and failure in any lesson is made up on the same day, so that a close watch is kept over the scholastic standing of pupils. Reports are sent home every two weeks and privileges are curtailed in the case of boys whose standing is low. Although an honest attempt is made to keep the standard of the school high both in scholarship and in deportment, the discipline is not severe, nor are rules so many as to be burdensome, the theory being that loyal cooperation on the part of the boys is the thing to be desired and a loyalty to the spirit of the whole school, rather than a grudgingly-given obedience to many rules. Situated as the school is a mile from town, it has the advantages of isolation and of having its own life with abundant opportunities for outdoor sports in the fall, winter and spring, yet it is near enough to town so that certain enjoyable diversions may be engaged in by the school.

It is generally the observation of visitors of the school that there is a spirit of friendliness between the Rector and Masters and the boys which is conspicuous, and that the boys' sharing in all the life of the school is generally characterized by a genuine spirit of enthusiasm and loyalty.

The cost of tuition in the school is \$750 a year, with a very limited amount of scholarship aid possible, since the school is not sufficiently endowed to admit of great concessions in this respect. Extras amount



Rev. R. Eliot Marshall

to about \$75 a year more or less, according to the requirements of the boy, but extravagance is discouraged and contentment with reasonable comforts is urged. During the year it is possible for boys to hear an occasional interesting lecture in the town of Plymouth or at the school, and to have a few other social diversions.

Parents often wonder where they can find a school in which a boy can be assured of comfortable quarters, wholesome food, healthful surroundings and homelike atmosphere, where he will be happy and contented with good instruction and adequate equipment, at a price which is moderate and within the means of those who can not be classed as rich. It is for exactly these people that Holderness School was founded and it is they whom it has tried during forty-six years to serve.

The school is officially the Diocesan school of the state of New Hampshire and is under the control of a Board of Trustees of whom the Bishop is ex-officio Chairman. During the past year, of the fifty-eight boys present at the end of the school year, twenty-eight were from New Hampshire, fourteen from Massachusetts, eight from New York, three from Connecticut, two from Maine, two from New Jersey, and one from Pennsylvania. About forty boys were communicants of the Episcopal Church and the remaining scattered among several denominations. The religious life of the school includes instruction in Sacred Studies, in the life of Christ, the life and travels of Saint Paul, a general view of the

Old Testament and of the New Testament, and a simple course in Christian Ethics. A short service of family prayers is held each morning and evening, and on Sunday there is a celebration of the Holy Communion at 7:30 and on the first and third Sundays of the month at 11:00, and Morning Prayer on the other Sundays of the month at 11:00, at all of which services attendance is required.

Although the statement could perhaps never be made that every boy in a school is thoroughly happy, it has been very encouraging to the present Rector in three years of administration to find generally a real spirit of contentment among the boys, and a feeling of happiness at their return in the fall after the summer holiday, and to have had very many expressions of the deepest affection for the school and what it has meant to them from the graduates of these three years and especially from those who have been able at various times to return to the school.

A Suggestion

The Witness is to have six men at New Orleans to report the General Convention. It is safe to say that no other journal will cover the Convention more completely, and certainly none will do it at so low a cost to the readers. Many rectors will want to adopt the BUNDLE PLAN during this time in order that papers may be placed on sale at the door of the Church. The papers cost you three cents a copy. They sell readily for a nickle. Have a boy or a girl handle them.

It will be a very great help to us if the clergy who read the Witness regularly will fill out the form below and mail it in to us at once.

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THE WITNESS.

6140 Cottage Grove Avenue,
Chicago, Illinois.

1. Send..... copies commencing September first October first

I understand the cost to be 3c a copy, payable quarterly, or when I notify you to discontinue the bundle.

2. Do NOT write me of the BUNDLE PLAN, for I am not interested in it.

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Famous Boston Rector Gives Secret of Work

Dr. Worcester of Boston Urges Clergy to Lay More Stress on Individuals

NEED HEART RELIGION

By Rev. H. A. Almon Abbott

Very much in the east, this time! The Commonwealth of Massachusetts, Cape Cod, in fact! And, not far from the "Graveyard of the Atlantic," the Monomoy Shoals which prevented "The Pilgrim Fathers" from reaching their pre-determined destination, forcing them into Plymouth Harbor. Very much in the east, indeed, for one is conscious of a strange tongue, and a Massachusetts "disposition." "Sam Slick," Haliburton's masterpiece, is in the air, a Cassius' like shrewdness, and a self-sufficiency that would be blatant, were it not so thoroughly unconscious of itself!

And, yet, in the East, there is a hunger for heart religion, with its corollary of "the personal touch," that is as pathetic as it is seemingly incongruous. How do I know? Why, I find that the papers, the daily press and the eastern periodicals, are full of it. In a recent sermon, Dr. Worcester, of Emmanuel Church, Boston, is quoted as saying: "I believe and am convinced that the best work of my life has been done in the presence of one person, or at the most in the presence of a very few persons." And, another well known writer pleads for "individual Christian living and loving as the one great need of the age." Rather significant; is it not? And, in this commonwealth, where so much attention, perchance over much attention has been given to the things of the mind!

Rather significant, for, throughout the Church in America, mass formation, mass accomplishment, and the need of action in groups, in crowds, and in armies seem to be the trend in Church activities. A reaction from the head to the heart, recognizing the heart ache rather than the head ache of the individual, and a living prayer that the Gospel may take into account the apparent fact that "People are dying for a little bit of love!"

Dr. Worcester's statement means much, for there are few men in the American Pulpit who preach more acceptably to the mass of men than he. His name, to those who know him, is a talisman for scholarship and cultural expression of the deep things of the soul. The fact is, however, that Dr. Worcester would seem to be questioning the value of the appeal of the many as compared to

the value of the appeal to the individual, the efficacy of the stated discourse, to employ an unpleasant word, to the efficacy of the private conversation with a person or a very few persons upon the things of God. His statement would suggest that in his opinion the scales are freighted on the latter side.

It reminds one of what one has heard of the recent attitude of the Rev. R. J. Campbell, of London, England. Dr. Campbell, with the face of a prophet and the soul of a prophet and the lips of a prophet, for his tongue has long been fired with hot coals from off the Altar of God, has resigned his charge as vicar of a congregation that he has made influential in church and civic circles in the great metropolis that he may devote himself to the individuals who come to him for help. He has lost his faith in the converting and sustaining power of the conventional sermon delivered to great numbers of people, and he has come to believe that "the method of one to one," the Master's method, is the securest or most secure method of saving personalities for this life and the life to come.

"A power was his beyond the touch of art;

It was his great and mighty heart."

Most of us, I think, agree with Dr. Worcester, that our best work in the ministry has been done with "one person, or with a very few persons," and many of us sympathize with the conviction of Dr. Campbell, although, of course, we would not surrender our prophetic ministry for the promise of the recurrent privilege of the personal interview. Surely, the matter, as related to ourselves, should find resolution and expression as follows: People, people everywhere, even the people who "sit under us" have needs, needs of heart and soul that will remain unsatisfied unless we put more heart religion into our sermons, and—we must not permit the demands of the pulpit to preclude the opportunity which is ours day by day, and many hours of every day, to deal with individuals one by one. After all, nearly everyone, from some cause or another, has a broken heart, a life that has been scarred, scorched and marred, and "theological controversies, the intellectualities of Christian apologia, etc., are not calculated to help them much in their dire demand to be strengthened for the Way. Nor, doctrines, nor dogmas, nor articulate systems of abstruse thought, nor any such thing. There is a place for everything, and everything in its place, and the appeal to the Broken Hearted to be healed by the Master Physician, is the prevailing function of the Christian pulpit.

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Call for Volunteers for Japanese Church

Japanese Missionaries Point Out the Great Need of Additional Workers

MEMORIAL TO CONVENTION

Our American staff in Japan appeals for reinforcements. A few weeks ago the entire body of American missionaries of all three dioceses met in Kyoto for a careful consideration of achievement, need and possibilities. It was the most important gathering of our American workers for many years.

After a deliberate study of the facts, the conference adopted, by unanimous vote, the following petition to the General Convention:

Resolution passed unanimously by the Conference of the three Missionary Districts of the American Church Mission in Japan, assembled at Kyoto, May 26 to 28, 1925.

Resolved: That in the opinion of this Conference the successful prosecution of the work of the Church in Japan depends, as it did in the first years of evangelization, upon the sympathetic support of the whole body of the Catholic Church, to be realized in a continued supply of foreign workers and foreign means.

Therefore, we, the whole body of missionaries of the American Episcopal Church in Japan, petition the Church at home, through the House of Bishops and House of Deputies, in General Convention assembled, not to abate any of its early zeal in sending priests, women workers, medical workers, teachers and material means to aid in carrying this Empire forward into complete Christian citizenship in the Kingdom of God; we know that true spiritual leadership is welcomed by the Japanese Church, come whence it may, and we feel sure the Church in Japan is looking to its mother Churches in America and Great Britain to continue their contribution to this leadership.

HONOR DR. LEWIS

St. John's, Waterbury, Conn., tendered a reception to the Rev. and Mrs. John N. Lewis Tuesday evening, the occasion being the completion by Dr. Lewis of twenty-five years as rector of one of the city's largest churches. Dr. Lewis, who was referred to by the mayor as "one of Waterbury's institutions," was born in Annandale, N. Y., in 1869. He is a graduate of Williams College, and at the recent Connecticut diocesan convention was one of three leading candidates for bishop coadjutor.

News Paragraphs of The English Church

**Witness English Editor Hears the
Bishop of Birmingham Plea
for Christianity**

BISHOP OF LONDON COMING

By Rev. A. Manby Lloyd.

Strolling round Birmingham City—the City of Unitarians and Quakers, of Doctors Priestley and Dale, of Chamberlain and Bright, of Oliver Lodge and George Cadbury, I saw that Bishop Barnes was preaching on Sunday last, so I went to hear what our very Modernist Bishop had to say for himself.

The Cathedral Church of St. Philip's is built in Palladian style from the designs of a pupil of Sir Christopher Wren. Externally it is of the Doric order; internally, the impression is that of a Woolworth's ten cent store; it is hung with the flags of all nations on which it seems the manufacturer has managed to squeeze a Union Jack; the side altar was furnished like an undertaker's parlor, for which I mistook it till my eye rested on two candles and a cross, which seemed to have got there by mistake.

The dismal effect was forgotten in contemplation of a Burne-Jones' window and the rendering of an Elgar anthem was superb. The only ceremonial apparent was the usual reverence paid to the Bishop himself and some intricate evolutions of the sidesmen which culminated in the elevation of the alms dish.

The Bishop is a tall, not unhandsome man, with a somewhat earnest but melancholy manner, and he plunged at once in medias res. Text, Acts 11.26. What is Christianity? asked the Bishop. There are all kinds of definitions. One man will say it is the religion of the English people. Another, believing the Bible, another, going to Church. Another, white magic performed by the priest. Others will define it as believing the Creeds, or being baptized. There is some elements of Truth in many of these definitions. But they all miss the point. It is the way of life of those who try to follow Jesus.

"What is Christianity?" Applying this he asked how they were to put an end to industrial strife. Not by intensified worldly hopes and ambitions, but all giving the best of themselves to their work, by sharing their burdens together, and by creating an ideal of common service in which they forgot to ask whether they were receiving precisely as much as they

ought. That applied to capital as much as labour.

Were the great States which emerged victorious from the war now seeking Christ's method to preserve peace? Most people now admitted that the Treaty of Versailles was in many ways a mistake and contrary to the mind of Christ. It had hindered the economic recovery of Europe. Had the terms of peace been more generous the world would be a happier place to-day; our hopes for the future would be less clouded by inter-national suspicion and by suppressed animosity. They must pray that the League of Nations might yet, transformed if necessary, become a great instrument of righteousness on earth.

He asked them to join in the efforts now being made to induce our Government to press for a policy of world-wide disarmament. He personally distrusted all pacts which would seek to prevent war by threats of war. He was sure that the continued existence of large and highly-organized fighting forces was a menace to peace. The sight of means to do ill deeds, as Shakespeare said, makes ill deeds done. The maintenance of international law and international order must ultimately rest on moral force. In the United States of America more than forty sovereign States acknowledge the authority of the Supreme Court though that Court does not enforce its decisions by armed coercion. Was it inconceivable that the sovereign States of the world should freely yield in like manner to the decisions of some great international tribunal? They needed to create mutual respect between the nations and races of mankind to make them realise that all must contribute to human progress, to convince them that for the sake of their common humanity they must put an end to war. Only as they approached the great and complex issues now confronting humanity in that Christian spirit could they make the future of mankind secure. Had they not already seen the value of such a policy and temper within the British Empire? How was that Empire to be held together? By force used ruthlessly, by stern repression, by reprisals? God forbid.

The Bishop may be a Doctor of Science; he is certainly a Master of Platitudes.

* * *

Next year the Bishop of London proposes to celebrate his 25th year as bishop by a preaching tour in America. He will go at the invitation of the Interchange Committee, who keep to the front the value of friendly relations between Britain and the United States.

News Paragraphs of The American Church

**Mr. Franklin Writes a Little Tragedy
Which Is Suited for Summer
Production**

INDIANS MEET

By Rev. W. B. Spofford

"Christian Endeavor" Clark has resigned the presidency of the organization that gives him his nickname after a service of forty years. In resigning he states several questions which he considers paramount to the life of Christianity. Two matters disturb him particularly, first, the morals of the young, and, second, the seeming desire of a large part of our population for strong drink. He apparently feels that a swallow of beverage containing alcohol excommunicates the thirsty one; while he states the other problem with a question: "Can a girl be moral who rolls her stockings and uses a lip stick?" With these two great Christian (?) problems to solve it is no wonder the poor man resigned.

* * *

The same week that Mr. Clark was discussing such problems with the national leaders of the Christian Endeavor, the third annual meeting of the Roman Catholic Conference on industrial problems was meeting in Chicago to discuss methods of applying religious standards to the human problems of industry. Nationally known leaders gathered to discuss the problems of child labor, women in industry, industrial peace, trade unionism and working men's insurance. Dr. Graham Taylor, himself a Protestant, was the principle speaker at a dinner meeting when he paid a gracious tribute to the Roman Catholic Church for her continuous battle for the improvement of the condition of the toiling masses.

* * *

Here is a one act skit called "The Joys of a Treasurer," written by Mr. Lewis B. Franklin, treasurer of the National Council.

"The missionaries' salaries were paid in June as usual and because of helpful support by many of the Dioceses no visit to the loan department of a bank was necessary.

"Last month we called attention to the twenty-one Dioceses which were on the honor roll. This month the number has increased to twenty-seven.

"We want to speak particularly about some Diocese's that are not on the honor roll. There are nine Dioceses which have a combined budget

quota of \$416,000, or \$34,666 a month. These nine Dioceses sent us in June exactly \$553.32, or less than 2 per cent of the amount due. The Dioceses are as follows:

Vacationland	\$161.00
Lethargy	115.73
Carefree State	91.73
Idleville	1.65
Delayville	42.21
Dreamburgh	133.00
Diofavor	0.00
Slumberton	2.00
Forgetia	6.00

The amounts mentioned above are exact even if the names are only descriptive.

To date, we are \$43,595.14 behind last year and \$81,568.65 behind 1923. This is a mighty poor statement to hand up to General Convention. Let's make it better during July."

They are building a new church at Camden, Arkansas. Doing a lot of building there. First a rectory, which they felt was essential to the comfort of the Rev. R. R. Clairborne, their new rector; then a parish house, and finally, with the parish house partly completed, a church. They figure on having the entire job done by November.

Seventy-five persons attended the third annual clergy conference at Eagle's Nest Farm, in New Jersey, the last of June. The lecturers were the Rev. "Dicky" Miller, now of Smith College, formerly of the General Seminary, and the Rev. R. K. Yerkes of the Philadelphia Divinity School.

Bishop Griswold preached last month at the fifteenth anniversary of the founding of Christ Cathedral, Salina, Kansas. Bishop Griswold was Bishop of Salina before coming to Chicago.

The present Bishop of Salina, Bishop Mize, has hit upon a new method of acknowledging faithful service. Copies, in reduced size, of

his pectoral cross have been struck, bearing on the back the words, "For devoted service to the Church in the District of Salina." These are to be given to twenty-five laymen and women who have rendered distinguished service in the past. Hereafter one or two will be presented each year.

There is a Church Hospital at Racine, Wisconsin, that has been in existence since 1871 without ever making an appeal to the diocese for help. The cornerstone for a new unit was laid last month by Bishop Ivins.

Here is another record. Dean Paul Roberts of Boise, Idaho, is staying on the job this summer, taking his vacation by attending the General Convention, to which he is a delegate. By the way, what is the average length of clergymen's vacations? How do they compare with the vacations of business men? Laboring men, of course, don't take vacations for the most part, since they are unemployed a considerable part of the year quite against their wishes.

I clipped this one—I have forgotten where.

"I had a splendid opportunity to understand American home life," said a young Chinese student who had spent two years in the United States. When asked how he had been able to visit so many homes he said, "O, I never went into one—but I went to the movies!" The lack of contact between our Oriental students and our Christian homes is one of the tragedies of student life in this country.

Building going on at Grace Church, Madison, Wisconsin, where the Rev.

CHURCHMEN'S PILGRIMAGE TO THE HOLY LAND

Under the direction of Bishop Shayler of Nebraska

April 9 — June 3, 1926. Endorsed by Bishops and leading clergymen. Price exceedingly moderate.

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Address
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For 59 years Shattuck has been a leader among college preparatory schools of the highest order. It is particularly noted for

High Scholarship
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A Military boarding school founded to train boys for service, not for profit. Boys may be entered at mid-year or fall. Address the Rector, Shattuck School, Faribault, Minn.

H. H. Lumpkin is rector. A couple of years ago the parish was offered \$350,000 for the land on which it stands. They refused the offer, feeling that the Church needed a parish in the downtown district. Instead of taking the \$350,000 they dug down in their pockets for \$100,000 and are using it to modernize the plant. It will be completed in the fall.

Bishop Johnson, who has just closed a two weeks' session of the School of the Prophets at Bethlehem, Penna., writes, "This conference was composed of as able and live a bunch of men as I have ever met . . . young men who give great promise of doing things."

Order that bundle to start September or October first. You will want your people to know what is going on at New Orleans. We are to have six men there to tell them.

And I don't see how you can resist the ad on the cover. Just consider that first line . . . isn't it clever? "Both Darrow and Bryan Answered."

Excuse me for putting in these little ads but really there is very little going on in the Church to write about. The clergy all seem to be either on Cape Cod, the coast of Maine, or in Europe.

Bishop Reifsnider reports that in

St. Alban's School For Boys

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Sixty miles west of Chicago on the C. G. W. Ry. Motor Route: Roosevelt and Lincoln Highways.

A School that develops the Whole Boy. Sympathetic guidance to the right choice of vocation.

Supervised Study insures Success in Scholarship.

Self-Help System teaches Real Democracy. Student Government develops leadership and co-operation.

Sports for every boy build healthy bodies. Social life makes gentlemen.

A Lower School, grades 5 and 6.

A Junior High School, grades 7, 8 and 9.

An Upper School, grades 10, 11, 12, and Post Graduate Courses.

Boys are entering Hobart, St. Stephen's, Swarthmore, Princeton, Wisconsin, and Kenyon this coming Fall.

Boys were enrolled this last year from Illinois, Iowa, Indiana, Connecticut, Pennsylvania, Ohio, Tennessee, Louisiana, New York, Minnesota, Wisconsin, North Dakota, Colorado, California, Cuba, and Porto Rico.

Fifteen over capacity last year. Provision is now being made for an increased capacity.

Non-Military and moderate rate.

Thirty-sixth year opens September 16, 1925.

Write the Headmaster, Box 1001, Sycamore, Illinois.

Chicago Office: 1410 Tower Building, 6 Michigan Avenue, Wednesdays from 10:30 to 2:00.

TAYLOR HALL

Racine, Wisconsin

August 12th to 16th, inclusive

Conference for girls between the ages of fourteen and seventeen years.

For detailed information, apply to Mrs. George Biller, at the above address.

six months, during which time St. Agnes' School, Kioto, has developed wonderfully, the rite of baptism has been administered to seventy-five girls, thirty-five of whom have been confirmed.

* * *

Henry Calmeise, a negro boy who is a member of St. Andrew's Episcopal Church, Cincinnati, heard a cry for help as he was passing by a creek, and diving in, rescued a white boy whose body was caught in the mud under twelve feet of water.

* * *

The choir of Trinity Church, Waterbury, Conn., went on an excursion to New York, as a reward for a year of good work. Rev. Henry B. Todd, rector and Sydney Webber, organist, were in charge of the boys.

* * *

The Episcopal Church has nearly sixty communicants in Tuskegee Institute. They have formed a McDowell Club of about forty members, who follow the program of the National Student Council, including service, worship, study, gifts, fellowship.

* * *

Those in charge of national interests of Vacation Bible Schools report that the number of such schools, most of which have just opened, is about double that of any previous year. Cities in which extensions have been marked include Kansas City, Chicago, Denver, Portland, Detroit, Philadelphia, New York, Springfield and Boston, but there is an increase all along the line. The South is taking hold of the plan, and a great part of the 1925 increase is due to that fact. The number of children in all schools will reach the one million mark.

The ideas behind this movement are to put church rooms otherwise idle to use during July and August, to keep children off hot streets, to increase knowledge of the Bible, and to give students who are working their way through colleges and theological seminaries opportunities to earn money between college days. The

colleges and seminaries whose students now have part in these vacation schools include almost all principal ones.

It is stated by those in charge that theological disputes at present racking the churches do not affect them. They do not bother children about theology, but teach the Bible without comment, and add instruction in sports, handicraft, and in household economy. The work started in the Borough of the Bronx, New York city, only a few years ago, the ideas being those of a Baptist minister who was also a Bronx missionary.

* * *

Bishop Fox of Montana preached last Sunday morning at the Church of the Incarnation, New York, while Bishop Mikell of Atlanta, preached at the Cathedral.

* * *

The Rev. Merton Ross of Travers City, Michigan, has accepted a call to the rectorship of Trinity Church, Niles, Michigan.

* * *

The Rev. W. M. Bradner, son of Dr. Lester Bradner, formerly of the department of religious education, is going to the district of Eastern Oregon to do missionary work. He graduated this June from the Cambridge Seminary. The Rev. S. J. Brown, of the same class at Cambridge, is also coming to the district.

* * *

The Rev. Cleveland Hicks and the Rev. Frederick Lawrence, the younger son of Bishop Lawrence, have been appointed student chaplains of Harvard University.

* * *

In the National Center for Conference and Devotion, at Taylor Hall, Racine, Wis., there will be held, in August, a conference of unusual interest. The dates are August 12th to

16th, inclusive, and the conference is planned to meet the normal desires and needs of young church girls.

The program provides for an abundance of recreation, under the skilled supervision of Miss Edna Beardsley, Field Worker of the Diocese of Milwaukee. The conference grounds provide swimming, tennis, volley ball, etc. Each morning there will be two class periods for the discussion of the practical building up of Christian character. One course will be led by Miss Ziegler, Principal of St. Mary's School, Dallas, Texas, and one by Mrs. George Biller, in charge of Taylor Hall, Racine, Wis. In the afternoon, Mrs. Francis Bloodgood, of Madison, Wis., will teach the principles of pageantry. Miss Sarah E. Olden, of Princeton, N. J., a writer of Indian Folklore, will take the story telling periods.

It will be a wonderful opportunity for our young girls to receive some practical training under most enjoyable conditions.

Application for enrollment should be made at once. The rates are \$2.75 a day. This includes all expenses.

* * *

Trinity Cathedral, Cleveland, Ohio, has adopted the A-A method for the Cumulative Endowment of Churches, originated by the Rev. Dr. Atwater, of Akron. In the Church of Our Sa-

Washington Cathedral

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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.

viour, Akron, five hundred persons made gifts to their individual endowments on Whitsunday.

* * *

The Rev. Walter H. Stowe, rector of St. Luke's Church, Wilmar, Minn., has accepted a call to become rector of St. Mark's, Denver, effective August 1. He is a graduate of the University of Minnesota, and has studied also at Seabury, the General, and Columbia. He was for a time rector of Trinity Church, Woodbridge, N. J., and has also been chaplain at Shattuck.

* * *

A conference of high school boys and girls was held in Evergreen during the latter part of June attended by forty young people from fourteen Colorado parishes. The mornings

were given to lectures, classes and conference; and the afternoons and evenings to recreation. This is the third annual high school conference held by the Diocese.

* * *

A Southern conference on religious education will meet in Sewanee, Tennessee, August 11 and 12. Its object is to bring together representatives of the educational activities of the Church in the south for consultation and planning. It is intended to study methods of presenting the cause of religious education, especially as emphasized in the south, at the coming General Convention. Participating are the provincial and diocesan departments of religious education of the southern federation of Church schools and colleges, Y. P. S. L.,

Church School Service League, representatives of the National Accredited Teachers' Association and authorities of the summer schools and conferences. The meeting will be between the young people's division and the adult division of the Sewanee Training School, so that many of the national leaders will be there also. Concurrently there will be a meeting of the department of religious education of the province of Sewanee. All arrangements are being made by Dr. Gardiner L. Tucker of Hauma, Louisiana, who is provincial secretary of religious education.

* * *

The Annual Convocation of Ojibway Indians in the diocese of Duluth was held on the Convocation grounds at Cass Lake, July 5th to 7th. The principal feature of the three days' program was the ordination on Sunday morning, July 5th, of three Indian catechists,—George Ellis, Joseph Smith, (son of the Rev. Fred Smith), and Frank Waukazo. They were presented by the Rev. Edward C. Kah-O-Sed, of the faculty of the Parshall Memorial Divinity School, White Earth, Minn., where they had pursued their studies; and were ordained by the Rt. Rev. G. G. Bennett, D. D., Bishop of the diocese, who also preached the sermon. They will serve among their fellow-Indians.

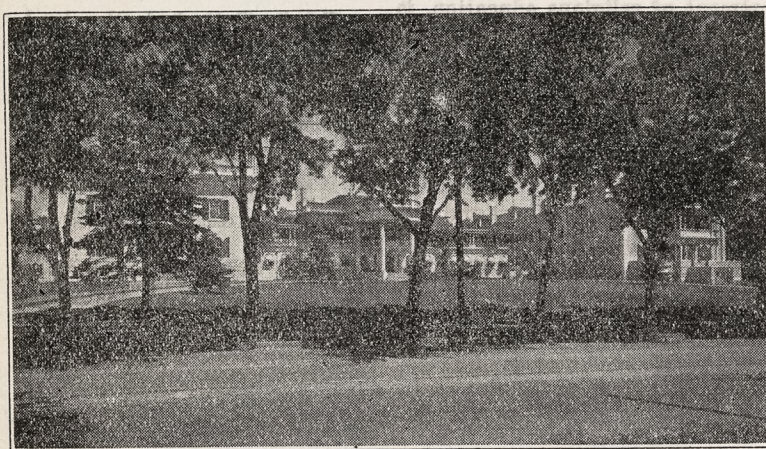
* * *

Palmer Romaine Bowdish, M. D., who has rendered conspicuous service, chiefly in the State of New York, as an expert on Sanitariums, and

(Continued on page 14)

THE OAKES HOME

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THE WARHAM GUILD—THE SECRETARY will forward, free of charge, (1) a Catalogue of Vestments, Surplices, etc., (2) Examples of Church Ornaments, (3) Leaflet describing St. George's Chapel, Wembley Exhibition, which was furnished by the Warham Guild. All work designed and made by artists and craftsmen. The Warham Guild, Ltd., 72 Margaret St., London, W. I., England.

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(First Sunday in each month Holy Communion).

3 P. M.—Baptisms.

8 P. M.—Evening Prayer and Sermon.

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

Holy Days at 10 A. M.

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Daily: 7:30, 9:00 and 5:30.

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

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Sundays: 7:30, 8:15, 11:00 and 4:30.

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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.

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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).

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Sundays: 8 and 11 a. m.

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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, 9:30 and 11 A. 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,

8 A. M.; Bible Class, 10 A. M.; Morning

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

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

Fellowship, 5:30 P. M.

Gethsemane

4th Avenue South, at 9th Street.

Rev. Don Frank Fenn, B. D., Rector.

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

Wednesdays, Thursdays and Holy

Days.

ALBANY

All Saints Cathedral

Very Rev. Charles C. Williams Carver, B. D., Dean.

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

Week Days: 7:30, 9:00 and 5:30. Even-

ings, Wednesdays and Fridays, the Lit-

any, 9:30; Thursdays and Holy Days,

Eucharist, 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.

Very Rev. D. B. Dagwell, Dean.

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

Sunday Services: 7:30, 11:00 A. M.,

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

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

MILWAUKEE

All Saints Cathedral

Cor. Juneau Ave. and Marshall St.

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

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

Week Days: 7:00 and 5:00.

Holy Days: 9:30.

St. Paul's

Cor. Marshall and Knapp Streets

Rev. Holmes Whitmore, Rector

Sundays: 8:00, 9:30, 11:00, 4:30.

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

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Rev. E. Reginald Williams, Rector.

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St. Mark's

Rev. Stuart B. Purves, D.D., Rector

Sundays: 7:30, 10:30, and 7:30 p. m.

Daily: 8:30 a. m.

The Church attended by summer visitors within a radius of 50 miles.

who will shortly be ordained to the diaconate, has succeeded the Rev. Wm. B. Heagerty, M.D., as Superintendent of Indian Missions in the diocese of Duluth.

* * *

Although the situation in China has improved greatly in the last week, especially since the action of our State Department in announcing its readiness to arrange for the conference on China's affairs agreed upon during the Conference on the Limitation of Armaments in 1921 and 1922, Bishop Graves of Shanghai feels that he must remain at his post of duty for the present at all events.

He had expected to sail from China on June 28, returning to this country for the General Convention. He has cabled that his sailing is indefinitely postponed. Bishop Roots, who is already in this country, volunteered to return to China, but Bishop Graves has notified him that he does not consider this to be necessary.

No decision has been reached as yet as to whether furloughed missionaries now in this country and new missionaries under appointment should go to China this summer. The Department of Missions is awaiting further advice from Bishop Graves.

* * *

The Ven. Frederic W. Goodman, newly appointed Archdeacon of Arctic Alaska, was in Santa Barbara, filling engagements, at the time of the earthquake. He was not injured and was able to get to Los Angeles. He sails from Seattle for Point Hope the middle of July.

* * *

Bishop Bratton of Mississippi is to preach the sermon at the opening of

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the General Convention on October 7th, in New Orleans.

* * *

I haven't said anything lately about parish and diocesan papers. During the summer months the fortunate editors suspend publication and go fishing . . . a proper and sensible thing for them to do. But there are several on my desk, a pile, I should judge, about two feet high. Of these I should pronounce *The Oregon Trail Churchman*, the paper for the district of Eastern Oregon, the best of the lot. It is well printed, contains local news in brief items, and clipped ar-

ticles that do much to liven the paper. I were Bishop Remington I wouldn't give two of the sixteen pages to a Bishop's Diary. He does it well, but even a bishop is bound to do a few trivial things during a month that can be of little interest to others. For instance, people in that part of the country would not consider it news to read of their bishop weeding the garden for some missionary parson on his visitation. Now if one could report such activity on the part of the Bishop of, let us say, . . . but being a young man, perhaps I had better not go further.



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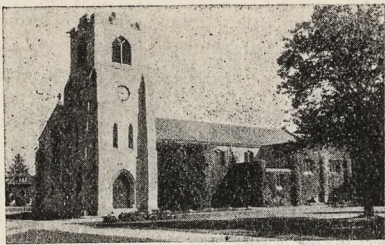
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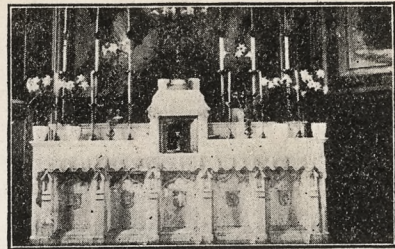
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