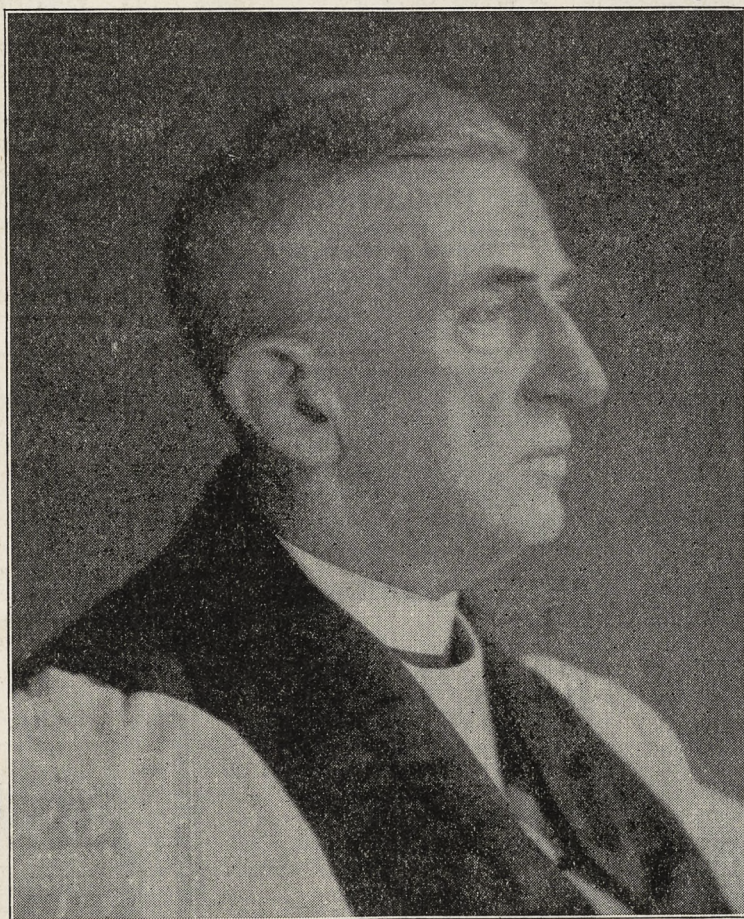



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WITNESS

CHICAGO, OCTOBER 15, 1925



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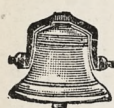
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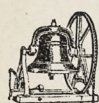
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NEWS FROM NEW ORLEANS

Reports From Witness Editors

By Bishop Johnson

THE GENERAL CONVENTION

is composed of about seven hundred and fifty deputies and bishops, with about fifteen hundred members of the Woman's Auxiliary and kindred societies who give it color and life.

The male part of the Convention is somewhat drab, easily bored, and not often given to enthusiasm; whereas the feminine portion of the Convention is keen, eager, and full of enthusiasm.

In New Orleans the chief topic of conversation has been the heat, the humidity and the hotels, over none of which the local committee has any control; whereas the thing that everyone appreciates is the hospitality and preparedness of all things pertaining to the comfort and convenience of the Convention delegates.

The halls in which the separate bodies meet are all that could be desired and the mechanics for handling the Convention is nearly perfect.

The matters which are being debated in the Convention may be divided into these several heads:

PRAYER BOOK

First, the Revision of the Prayer Book, which will go on its cumbersome way without doing anything drastic or devastating. As a rule the changes proposed are rather harmless in the specific things proposed; some of them quite an improvement.

I object chiefly to any attempt to lower the standards of the Prayer Book to meet the demands of feminists, and modernists; neither of whom in my opinion are really inspired of God, but, rather, prompted by the desire to make the Episcopal Church an easier resting place for conscientious objectors, who, when satisfied on one point, will invariably find new difficulties with the liturgy.

In the final issue nobody will be completely satisfied, and nobody can

feel that our matchless liturgy has been seriously impaired.

We depreciate some of the prayers as being in the language of business correspondence rather than that of devotional reverence, but one does not have to use them if they fail to satisfy, as they are permissive rather than obligatory.

PRESIDING BISHOP

The election of a Presiding Bishop is a question which will occasion some difficulties as the present canons are evasive.

It has been proposed that an Executive Session of the House of Bishops be held to consider the status of that office before anyone be elected to it; and the result may easily be to postpone the election to another triennium.

The constitution says that the canons will define his powers, and the present canons are rather evasive on the subject.

STATUS OF DISTRICTS

The question which will occupy some attention in the Convention is the present status of Missionary districts and dependent dioceses, in the matter of receiving aid from the National Council.

There is a general feeling that there is some injustice in the present conditions, but no one has yet suggested a remedy.

Some dioceses became dioceses prematurely and some districts seem disposed to remain district indefinitely.

Everyone wants a solution of the problem, but no one has yet suggested the way out. It would seem to lie in the setting of certain standards of requirement for a diocese and a district, rather than leaving the matter to the hit-and-miss policy of self-determination. Certainly neither group desires that an injustice be done to the other.

The matter of official connection with the Federal Council of Churches

will also come up again, but it is doubtful if it will receive the support which it did at Portland three years ago. The Convention is not at all disposed to force upon others that which is contrary to the convictions of others, but, rather, leave permission to the individual to act according to his conscience.

BISHOP BROWN

The former Bishop of Arkansas continues to use the Church as a foil to promulgate his peculiar theories and will resist the sentence of deposition to the end.

If the sentence of deposition is once pronounced the public press will lose all interest in the views of Bishop Brown.

Personally, I have no objection to Bishop Brown having any views that he pleases, and promulgating them in any way that he can; I simply do not care to be regarded as a partner in those views. Hence I voted for his deposition and will continue to do so, as I am thoroughly convinced that they are not the views of the Church in which he was consecrated Bishop.

GREAT FELLOWSHIP

The one great asset of the General Convention is the feeling of fellowship that pervades, unbroken by acts of acerbity or words of recrimination.

It is truly wonderful that men with such diverse views can work together so harmoniously. I have noticed, too, that those whose views are most antagonistic to ours are often the most personally attractive, showing that the grace of God will operate in spite of opinions that are contrary to our own.

And after the General Convention is over we will find that we love one another still even though we have differed from one another radically. This I take it is what is meant by the Unity of the Spirit, which is never uniformity but harmony . . . a very different thing.

It is a pleasure to conclude this

article by expressing the gratitude of us all to Warren Kearny and his committees for their tireless efforts to make us comfortable for a time in a climate that they themselves do not seem to mind at all, but which is a little trying to those who come down from the mountains for a period in October.

Reports from the House of Bishops

Telegraphed by Bishop Campbell Gray

AN ATTEMPT was made in the House of Bishops to change the canons creating the office of Presiding Bishop. Those favoring the change wanted to have the duties of the office divided between two bishops, with one for the administrative side of the work, while the other represented the Church on the inspirational and diplomatic side. This would mean, of course, that things would remain pretty much as they are at present, with a Presiding Bishop (Talbot), and President of the National Council (Gailor). Strong speeches were made against the proposed change in the canon by the Bishop of Colorado, Johnson, and the Bishop Coadjutor of Mississippi, Green. After a rather lengthy debate it was voted to be true to the original intention of the canon, and to select one bishop as Presiding Bishop, who will serve both as the head of the National Council and as the representative head of the Church to the rest of the world.

There is also a movement in the House of Bishops to revise the canons so as to provide more adequately in case the office of Presiding Bishop becomes vacant. It seems probable that the House will decide that succession to the office will go to the chairman of the House of Bishops rather than to the Senior Bishop.

The House got into a bit of a tangle on the matter of Prayer Book Revision. Several bishops objected to the introduction of new proposed changes on the ground that they had been given no notice of them and were not in possession of copies of the report. Bishop Brown of Virginia, the chairman of the House of Bishops, therefore promised to bring up nothing which was not perfectly clear to everyone present, and to introduce nothing new of importance. The discussion on the Prayer Book was therefore entirely over the directions and rubrics which will make for less rigid conformity to Morning and Evening Prayer.

The case of William Montgomery Brown has taken a great deal of the time of the House of Bishops. A motion was first introduced to deprive him of his seat and vote

Our Cover

Rt. Rev. Davis Sessums, in his office as the Bishop of Louisiana, is the host of the 48th General Convention, now meeting in New Orleans. He has been the bishop of Louisiana since 1891. He graduated from the University of the South in 1878. Previous to his consecration he was rector of parishes in Galveston, Texas; Memphis, Tennessee and New Orleans.

during the consideration of his case. This motion was lost. Bishop Brown then petitioned that action be deferred until the Court of Appeal could be established. This motion was also lost. Every opportunity was given in dealing with this matter for fairness, and Bishop Brown is being treated with the greatest courtesy and consideration. In the Executive session of the House the bishops finally voted approval of the findings of the Courts that declared Bishop Brown guilty of heresy. The vote was 94 to 11, the eleven voting against the resolution being in favor of suspension rather than rejection. The matter now rests with the Presiding Bishop, who will pronounce sentence upon Bishop Brown.

Reports from the House of Deputies

Telegraphed by Rev. G. P. Atwater

NEW ORLEANS reports balmy weather. If it gets five degrees warmer it will be embalmly weather for those of us who come from the northern states. In twenty four hours we have come from a temperature of close to the freezing point to the summer heat of the south. Poor Bishop Tyler of North Dakota left Fargo during a snow storm. Another bishop, who brought only his "heavies," has sent the following telegram to his wife:

SOS, BVD, PDQ, COD, RSVP.

Dr. George Zabriskie, the distinguished lay deputy who is the chancellor of the diocese of New York, has introduced a resolution in the House of Deputies which would require every communicant of the Church to give a dime each week to carry on the work of the National Council. Some wit has remarked that it looks to him like a bid for the support of John D. Rockefeller, Sr., since he carries a supply of new dimes for the purpose.

Mr. Morehouse, the editor of the Living Church, who is a lay delegate from the diocese of Milwaukee, offered a resolution to omit the 39 articles

of religion from the Prayer Book. If these are eliminated, and such words as "Leviathan" and "Conies" are eliminated from the Psalter, there will not be a great deal left to impress children with the mysterious and awful nature of the secrets to be revealed later when they are confirmed. To my mind it will be a mistake to eliminate the mysterious. Let us keep the fascinating and wonder arousing mysteries. A perfectly intelligible religion would not be a very interesting one.

The hot weather has brought out strange costumes. Many bishops have taken off their clericals and have turned to the more comfortable soft shirts, and palm beach coat. But there is consolation in news that comes from Missouri that a cold wave is on the way. When this announcement was made in the lobby of the Bienville Hotel, which has been turned over completely to Convention delegates, three delegates from New England arose and shouted, "Long may it Wave."

Telegraphed by Rev. F. E. Wilson

CERTAINLY New Orleans is doing everything in its power to make the delegates to the General Convention comfortable. The heat is oppressive, but one cannot get that remedied in the city hall. But the mayor has declared the streets about the Convention halls "Quiet Zones" because of the traffic noise, which apparently was disturbing some of the delegates. Nothing exciting has happened in the House of Deputies. Mr. William W. Skiddy has been re-elected treasurer of the Convention, and the Rev. Ernest M. Stires of New York has been elected President of the House of Deputies.

Denver and Washington have invited the Convention of 1928 to meet with them, but action upon the matter has been deferred. The Rev. George Parkin Atwater offered a resolution proposing that each communicant of the Church be asked to make a special Christmas offering of \$1.00 to wipe out the million dollar deficit of the National Council. No action has yet been taken on this resolution. The House of Deputies has ratified several of the changes in the Prayer Book, including the Short Commandments. The Prayer Book is taking most of our time, and will undoubtedly continue to do so for the next few days.

Dr. Peter Ainslie, whose picture you see elsewhere in this paper is a clergyman of the Disciples of Christ and an active exponent of Church unity. He speaks this week at a mass meeting in New Orleans under the auspices of the Conference on Faith and Order.

Report from Meeting of Woman's Auxiliary

Telegraphed by Rev. H. P. A. Abbott

THE Corporate Communion and United Thank Offering Service of the Women of the Church was the most remarkable event in the history of the Church . . . a strong statement, but I allow it to stand. It marks the high water line of the Convention. More than twelve hundred women, from all parts of the United States, with representatives of all of the mission fields, were present at the service in Trinity Church. So many sought entrance that it was necessary to have an over-flow service in the basement of the church; a service which was carried on simultaneously with the great service upstairs. There were many others who could not gain admission at all . . . some of them Auxiliary members who had traveled thousands of miles to attend this service.

The United Thank Offering was taken up by local clergymen, assisted by laymen. The celebrants were the Presiding Bishop, Bishop Talbot of Bethlehem, and Bishop Freeman of Washington, assisted by Bishops Burleson, Lloyd, Remington, Carson and others. A tremendous increase over the offerings of previous conventions is reported. For instance, Pennsylvania gave \$85,000, an increase of \$15,000 over 1922; New York, \$62,000, an increase of \$12,000; Maryland \$23,000, an increase of \$7,000, while other dioceses reported proportionate gains.

In the evening a great mass meeting was held in Audubon Park to announce the amount of the Thank Offering. The meeting was most inspiring, in many ways a more spectacular event than the opening service of the Convention, which had been held the day previous in the same place, due to the lighting effects, made necessary at night. There were thousands of people present. Bishop Sessums, the host of the Convention, Bishop Overs of Liberia, Bishop Brent of Western New York, and Miss Grace Lindley, the secretary of the Woman's Auxiliary, were the speakers, with Bishop Gailor, the President of the Council as the chairman. In spite of the tremendous crowd everyone in the great park could hear perfectly, due to the amplifiers, provided by the Convention committee, which seems to have provided for everything.

The offering was announced as \$904,514.77. This is an increase of \$223,369.68 over the record-breaking offering of 1922, made in Portland. Of course there is great re-



MR. F. J. LIBBY
Speaks this week in New Orleans

joicing on all sides. As usual the devotion and consecration of the women has expressed itself in a tangible way, reaching down into the roots of unselfishness. A like consecration on the part of the men of the Church would eliminate the debt that is hanging over the Church . . . a debt which has become one of the vital issues of this great Convention. There is opposition here to the proposed Budget of the National Council, but I believe I am correct in saying that the Convention as a whole is behind the Budget. In the discussion that one hears on all sides there seems to be a reasonable spirit in regard to the intentions of the National Council and an inclination to praise them for past attainments.

General News From New Orleans

By H. P. Almon Abbott

THEY are all here, swarms of them, bishops, priests and laymen. And, the women, bless them—Woman's Auxiliary delegates and others. A sea of faces, a medley of sounds. Much talking, much gesticulating everywhere. New Orleans seems to be made up of them, and New Orleans, expressing its boasted hospitality, would appear to be glad.

I am asked to "deal in personalities." So here goes: The Federal Council, the Presiding Bishop, the Canon on Divorce, the Budget—

these are the things that are being talked about, almost to the present exclusion of all else. A certain bishop with whom I talked this morning, is strongly against the Church linking up with the Federal Council. He subscribes to all the reasons outlined by Mr. Morehouse and by Bishop Fiske, and he adds this reason of his own: "The Protestant Churches leagued in the Federal Council are strong on legislation. They are forever presenting minority reports to governmental bodies. Last year, more than 430 new laws were enacted. How many were enforced? Every man, woman and child in the United States is a law breaker, consciously or unconsciously. It is a deplorable state of affairs. The Federal Council of Churches is forever seeking to add to the number of prohibitory laws. It is a tacit admission that the Gospel of Christ has failed in the effective spirituality of its message. I refuse to believe that the Gospel has failed. There is vibrant within it the power to somersault people from within. To legislate from without is not of the genius of the Episcopal Church. Water and oil will not mix."

Last night I asked another bishop: "What about the Presiding Bishop?" "It must be left with the Gods," he replies, "but, I have my very definite choice." His choice is a young man. A man who has seen service in every part of the United States. A man who has succeeded wherever he has been. A man who has brought his diocese up to the 110 per cent point in the few years of his administration of it. A bishop who is missionary in every fibre of his being. A man of commanding presence, of perfect physical health, of unusual mental ability and of an unqualified spiritual genius. I am "with" the good Bishop in this. His choice, I am convinced, is the right choice. Such a choice would mean a new day for the Church. There will be objections? Yes, undoubtedly. On the score of comparative youth, shortness of consecration, etc. But, "the bloom is still on the rose," that is the point, and slight mistakes in judgment may be rectified; but, there is no compensation for lack of enthusiasm. May the Gods be propitious.

My final question is put to still another bishop: "What about the Budget?" "Well," comes the answer, "I will not say anything about the budget; but, I will say that it is my conviction that the personnel of the National Council should be changed. I say that, despite the fact that I am a member of the Council myself. We have all done our best; but, our best has not been

good enough. Let us retain Mr. Franklin and Mr. Wood. We could not improve on them. But, let the rest of us get out and give other men the opportunity to formulate and really "put over" budgets that will manifest their practicality by being fully responded to by the Church at large."

"What about the Budget?" Here is a very prominent layman who holds decided views. "What about the Budget?" he repeats, "this much at least. We will not have anything to do with that fool suggestion originating in the Diocese of Pennsylvania, that there should be an increased giving of Ten Per Cent over last year on the part of all the dioceses. Think of what that would mean. The Diocese of Pennsylvania paid fifty per cent of its apportionment last year. Maryland paid one hundred per cent. The suggestion, if acted upon, would mean that Maryland would pay 110 per cent in 1926 and the Diocese of Pennsylvania 55 per cent in 1926! Fine justice and equality in such a scheme as that!"

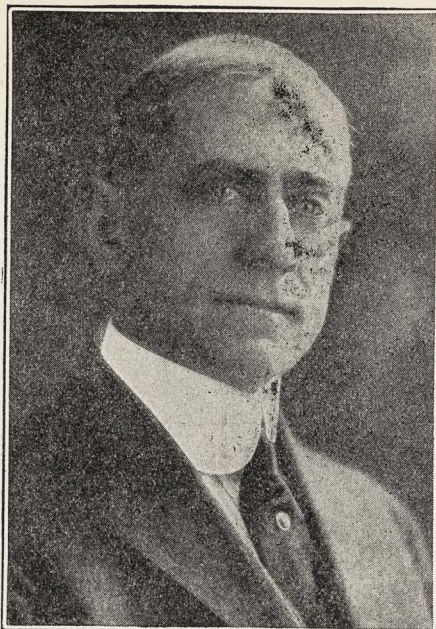
So it goes, so it goes! And, so it will continue to go until all things are gone—settled on the surest foundations, in accordance with majority votes in each and every instance. Just now things are being settled off hand, the Convention is being prelied, and the most modest men are saying things that they may not have the courage nor opportunity to say when the battle day has come. Fact, as usual, will play havoc with fancy!

By Rev. W. B. Spofford

THE forty-eighth triennial General Convention of the Church opened on Wednesday morning, the 7th, with an impressive outdoor service under the majestic oaks of Audubon Park, New Orleans. An hour before the service every seat was taken and hundreds of people, not possessing the necessary tickets for admission, were seeking entrance. The weather was ideal, though a bit too warm for the northerners.

The procession of the one hundred and forty bishops, as usual, was a gorgeous spectacle, with the visiting bishops of the Eastern Orthodox Churches giving color to it all with their brilliant vestments.

The presence in the procession of Bishop William Montgomery Brown, twice found guilty of heresy by an ecclesiastical court, gave a thrill to the non-church spectators, and the newspapers of New Orleans have given more space to this old sick man than to any other event of the Convention. In the afternoon Bishop



DR. PETER AINSLIE
To speak for Church Unity

Brown attended the opening session of the House of Bishops, being led to his seat by Bishop Weller of Fond du Lac, when he seemed to be having difficulty in finding it.

On Friday Bishop Brown was given a hearing, on his appeal from the findings of the courts that declared him guilty, before the House of Bishops meeting behind closed doors. A quick disposition will be made of the entire unfortunate business. The newspapers are confusing people's minds on the case, making it appear that Bishop Brown is a much persecuted man. The simple fact of the matter is that Bishop Brown denies the Christian religion. As a bishop, speaking to a group in the lobby of one of the New Orleans hotels, put it: "No one denies Brown the right to think anything he pleases. But if his beliefs are contrary to the beliefs held by the Church then I cannot understand on what right he stays in it. A bank president may become convinced that the taking of interest is wrong. The directors would not deny him the right to hold such an opinion, but would, I imagine, call for his resignation. A labor leader may become convinced that the open shop is the proper American labor policy. But if he does I doubt if he remains a leader in the labor movement. Brown is in the same position in regard to the Church. I hope that our Church people are going to see this clearly and not become confused by these newspaper reports."

The consecration of Bishop Brown as a bishop of the Old Catholic Church is causing much discussion among Convention delegates. In the minds of some it puts the Episcopal Church

"in a hole," at least that part of the Episcopal Church which is seeking unity with the various branches of Old Catholics and Eastern Orthodox Churches. Here again it is necessary to keep it clearly in mind that there are several bodies calling themselves Old Catholics in this country. THE WITNESS does not propose to devote space to the history of these various bodies. However it is safe to say that anyone wishing to be "consecrated" a bishop will have little difficulty. It was not so long ago that we knew a young man of the Church who was "in bad" for his conduct as a clergyman. "I should worry" was his comment, "I'm going to be consecrated a bishop. Easy enough. All you've got to do is to take the old boy (referring to one who considers himself an Old Catholic bishop) a quart of booze and he'll do the job." This young man made good his word, was "consecrated," and what happened to him afterwards, including the honors he received from the Episcopal Church, would make an interesting story. But not now . . . this is a Convention issue . . . but don't be disturbed by what you read in the newspapers about Bishop Brown.

The Convention sermon, written by the Rt. Rev. Theodore DuBose Bratton, the bishop of Mississippi, was delivered to an attentive congregation by Bishop Gailor, the president of the National Council, as Bishop Bratton is still confined in a hospital where he went late in August for an operation. The sermon dealt entirely with the interpretation of religious beliefs, and was a striking contrast to the sermon preached at the Convention of 1922 by Bishop Lines of Newark, when the Church was challenged fearlessly to apply the principles of religion to the problems of the day. Extracts of the sermon will be found elsewhere in this issue.

The Rev. Ernest M. Stires, rector of St. Thomas' Church, New York City, and bishop coadjutor-elect of Long Island, was elected President of the House of Deputies in the opening session on the afternoon of the 7th. The Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, Illinois, received the second largest number of votes. Dr. Stires received 390 votes, while Dr. Stewart received 142.

The Rev. Floyd Tomkins, Jr., who is the executive secretary of the Conference on Faith and Order, and who has recently returned from the Stockholm Conference is to speak at an open forum meeting in Temple Sinai, Tuesday at the lunch hour, under the auspices of the Church League for Industrial Democracy. He will tell of the doings over at Stockholm.

The Sermon of the Convention

By Rt. Rev. T. D. Bratton

THE opening service of the General Convention was held in Audubon Park, New Orleans, on the morning of the 7th. That service is reported elsewhere in this paper. We here quote a few of the more striking statements made in the Convention Sermon, by the Rt. Rev. Theodore DuBose Bratton, D. D., the bishop of Mississippi.

* * *

The clamor of today is for new interpretations clothed in the language of today, and against what are called the archaic phrases and terms of a long dead past. There is at least one just ground for this, for while the essence of truth and principal of God's will and way for man is changeless as himself, the vehicles of its communication to man must conform to the ever changing vernacular by which ideas are inter-communicated. Thus Bible and Creed can never be antiquated; but the precious treasures must be constantly unwrapped and exchanged into the current coin to realize this inestimable value. The householder in ministering to his guests must bring out of his treasures things new and old.

* * *

In every age since, at every contact with systems of religion or philosophy, the dominance of the lowly Nazarene has been felt as a power to be reckoned with. The challenge of undimmed faith of his prophets and Apostles has centered in the world's absorbing inquiry which has yielded no alternative; "Never man so spake"; if Jesus Christ cannot convince, then who indeed can; if he who died and rose cannot assure of life, then no other can.

* * *

There is reason of practical importance to note that this conviction of faith, was not for our Apostolic Fathers the deduction from written records; that it was from the irresistible compulsion of a gradually growing personal spiritual experience, as, in the fellowship of the Holy Spirit, they more and more deeply apprehended the grace and power of God which begot Him.

* * *

It is the liberty of the sons of God released by the truth which makes us free No age furnishes more vivid illustrations of this than our own, in which the insistence upon individualism and upon the right of private judgment have violently inserted their supremacy over corporate authority. Now the sacred value of the individual and the right, nay the duty, of private judgment may not, and will not be denied. The occasion of such



MR. PAUL HUTCHINSON
To Lecture at the Convention

denial, if it ever existed, passed away, slowly and reluctantly no doubt, with the rude, untutored ages left behind which so vastly enhance the supremacy of brute force in social government, and which was the favorable condition for the assertion, and in varying measure, the exercise of an authority of leadership over the Church, unsanctioned by the Blessed Lord, and forbidden by Him.

* * *

Every ray of light vouchsafed to our fellow men is to be welcomed, but it is also to be tested by the spectrum of the fellowship of the Spirit of Light. The contribution of the individual after all is not alone his but that of the fellowship through him. The individual creates nothing. All that he is and acquires are from without, whether material or spiritual.

* * *

The scientist discovers a law and wakes up to the knowledge that he has thought God's thoughts. The theologian receives an inspiration and by and by discovers that God has been knocking at the door of the Church seeking an organ to function His will. There is no such thing as originality in thing or thought. There is individuality in contact with truth, of interpretation of it, and of expression. Every advance in the philosophy or interpretation of life and of truth has had its antecedent preparation and suggestion in and through the life of the fellowship.

* * *

Who can doubt, as we look back upon the so-called critical renaissance of the past hundred years, that we

have been passing through an extraordinary preparatory era for this day of unexampled spiritual vision of God's great plan for His world and His call to restless activity in its fulfillment.

* * *

Men have been industrially making an essay of the vast mine of human life on every continent and island—the motive seemingly predominant being to discover the values for commercial exploitation. The whole world has awaked to other values in them with which it must reckon, because the values of people have been revealed to themselves. The Christian fellowship is aware that once again God has awakened His Church to a renewed sense of the sacred value of life, however rude or cultured, as weighed in Christ's balance of weights and measures.

* * *

Men have been seeking, with intense, tragic earnestness, the reconstruction of the faith of the personal soul, needful for a new day of new experiences, vastly significant as is this day of great heart searchings. This has been the consistent effort during the last half century or more of devout, scholarly minds, intellectually cultured and equipped beyond perhaps any previous age—minds deeply conscious of holy co-partnership with God in the life of fellowship. . . . Assuredly we have been, we are, treading upon holy ground and did not realize it. We have been, we are, walking with God in sacred review of His world and in close spiritual council with God who has shown us our place in His plan as His co-partners.

* * *

In humble gratitude must the Church of today give thanks to the prophets in the school of Biblical research—to the ministers in the world's temple of science and sociology—to the spiritual seers in God's great temple of religion—but in profoundest humility She must submit the contributions of each to the Holy Spirit for that intimate testing of values, of interpretations, of final endurance which belong alone to that which is of God.

Mrs. Haley Fiske, the wife of a prominent layman of New York, is very much interested in the work of the Church among prisoners. She has recently made substantial gifts to help the chaplain of the Bedford Reformatory for Women carry on his work. Last week Mrs. Fiske presided at a meeting held in New York which was attended by representatives of women's prisons from five states. They are working on the problem of securing suitable employment for women when they have finished serving their sentences.

Crowds Attracted By The Evening Meetings

Convention Is Torn Between Many
Most Interesting Side At-
tractions

ALL WELL ATTENDED

No General Convention is complete without the side-shows, official and unofficial, and from present indications New Orleans will be the host to more than its share. A reception, with bishops and ladies, cannot be called a side-show, of course, so we will not include the one given to Convention delegates and their friends at the Country Club on the opening evening of the Convention. We will let the society reporter cover that . . . when we find the society reporter. No man, and THE WITNESS, unfortunately, has only men reporting from New Orleans, can properly cover a reception. "Mrs. Van Tassel, in the receiving line, looked like a young bride as she gracefully welcomed the guests of the Church of Louisiana. She wore a beautiful gown . . . no, you see, a man can't do the job. We'll have to pass it up with the old familiar "a good time was had by all."

On Friday night a large convention crowd attended a mass meeting of the department of Christian Social Service, when the problem of the rural community were debated by men who are experts on the subject. Mr. Goodwin of Virginia, who is in charge of this work nationally, put on the party and did it well.

That same evening the Daughters of the King, held a mass meeting in Christ Church Cathedral, with Bishop Roots of China, Bishop Johnson of Colorado, and Bishop Sessums of Louisiana for speakers. This meeting was attended by a large number of delegates. On Sunday night the mass meeting of the Department of Mission attracted about everyone visiting in New Orleans. It was an inspiring rally, with speeches by famous missionary bishops, who told of the problems of their various fields. The job was certainly done well for one heard in the hotels afterwards, "Guess we'd better not cut down on the Budget after all."

On Monday the Society of the Nazarene, the healing society of the Church, began a weeks conference in St. George's Church. From their announcements one judges that about everyone of the 150 bishops in New Orleans will speak there before the conference ends on Saturday. In the evening, Monday, a mass meeting of the Field Department, with all of the parsons on hand to find out how to

hold up their end of the National Budget. The Rev. Bland Mitchell, was chairman. That same evening the Church League for Industrial Democracy held its first meeting in Temple Sinai, with Bishop Parsons, the president of the organization in the chair. The speaker was Mr. Jerry Voorhis, a young Yale graduate, and a candidate for Holy Orders, who has been working as a laborer in the South. His subject was "What Are Young People Thinking About?" The gist of his address was that young people were trying to express their religious convictions by changing conditions such as he claims exist in some of the cotton mill towns of the South.

That is as far as we can go in this issue. But there are more side-shows to come. The C. L. I. D. is having a forum each noon this week, with a mass meeting each evening in Temple Sinai. They also have a young clergyman on a soap box out on the street, so the story goes. The Commission on Faith and Order has a mass meeting on Wednesday night, with Dr. Peter Ainslee a Disciple minister, as the principal speaker. American Church Institution of Negroes, Department of Religious Education, Young People, Foreign Born Division, Periodical Club, St. Barnabas Guild, . . . they are all here, and they are all, apparently, having mass meetings. Besides all of this there is the Old Latin quarter, with the outdoor restaurants, that demand a bit of time. And the exhibits in the Methodist Church across the street.

"Really dear there is more than I can possibly attend to in a month," read a postal that a careless bishop had written to his wife and then left on the long table in the lobby of the Bienville Hotel. But its all right . . . don't worry . . . we mailed it.

Great ceremony at the Cathedral of St. John the Divine, when the corner stone of the nave is laid on November 9th. The speakers will be Governor Al Smith, the Hon. Elihu Root, Bishop Freeman of Washington, Rev. Dr. Cadman, the president of the Federal Council of Churches, and Bishop Manning. The combined choirs of the Cathedral and Trinity Church will be on hand.

Convocation of Mobile, Alabama, All Saints Church, October 29th. Bishop McDowell is going to tell the folks about the Convention. Then Bishop Reifsnider, bishop suffragan of North Tokio, Japan, will speak on Missions. The Rev. R. A. Kirchhofer will lead a discussion of the Program of the Church, the Rev. J. R. Walker will lecture on the Rural Problem, and the Rev. Gardner Tucker will speak on Family Life.

What Has Church Done Since Last Convention?

Inquiring Reporter Wants to Know
What Church Has Done in
Last Three Years.

HARD TO ANSWER

This week the Inquiring Reporter asked a half-dozen Convention delegates a difficult question—so difficult in fact that only two of these six answered it. But these two surely did justice to this hard question: "What do you consider the greatest accomplishment of the Church since the Convention of 1922?" Here are the answers:

From Mr. Charles A. Johnson, lay delegate from Colorado

I have yours of the 27th, ultimo. The question you put to me, "What do you consider the greatest accomplishment of the Church since the Convention of 1922" is a difficult one.

As is usually the case when I am in trouble, I called up the Bishop's office and put the question up to them. After deliberating for fifteen minutes they came back with the answer that I had better side-step the question, as they didn't know what to advise me.

Upon pondering on the subject myself for twelve hours I think the greatest accomplishment of the Church is that it is able to come into port at New Orleans after a three years' voyage in very good condition in spite of the battering it has received from the elements without and the lack of thoughtfulness, consideration, and absence of skill in handling the vessel shown by those within.

It has come in in spite of the attempts of many of the passengers, officers and crew to fool with the compass, to monkey with the machinery and to hammer away at the hull with a cold chisel to see if it really is unsinkable and water tight; in spite of the fact that there have been too many passengers lolling about in deck chairs, occupying the state cabins, eating from a bountiful and luxurious table, under the impression they were helping to propel the ship; in spite of the fact that some of the passengers and officers have attempted to take apart the machinery with no expectation whatever of being able to put it together again after they had satisfied their curiosity; in spite of the fact that there has been a shortage of money to purchase fuel to keep the boilers under full head of steam, and also a failure to provide sufficient money to carry a goodly cargo to be unloaded at the several ports that have been made during the voyage; also in spite of the fact that

(Continued on page 16)

Famous Authors Write On Religious Beliefs

Famous English Writers Contribute
to a Series of Articles on
Religion

BISHOP BARNES AGAIN

By Rev. A. Manby Lloyd

The common human urge which moves millions of Roman Catholics and high Church people to the confessional of the parish priest, is urging our Modernist friends to the confessional of the public press.

In the columns of the *Daily Express* famous writers like Compton Mackenzie, Arnold Bennett, Henry Arthur Jones, Israel Zangwell and the rest, are rushing in where angels fear to tread, and are contributing to a series of articles called "My Religion."

To construct a novel or compose an opera demands some knowledge of technique and some allegiance to the unities; but dense ignorance and flip-pant disregard of facts are supposed to be a qualification where matters of life and death, sin and salvation, heaven and hell, are concerned.

There is a certain humility in all of their confessions that enlists our sympathy. But why a couple of cheerful asses like Hugh Walpole and Arnold Bennett should think their vapourings of any consequence is amazing.

Mr. Walpole—introduced by the newspaper as "apple-cheeked Hugh"—admits that his "brain is neither philosophical nor accurate," a statement fully borne out by his remarkable dictum that "the time has long passed for religious persecution." Such cynical indifference as to what is going on today in Russia, Turkey, and even France—not to mention Kansas or Tennessee—would disgrace a savage and put a Pagan to the blush.

Mr. Bennett explains his lack of interest in religious problems by the question, "Why should I agitate myself over a matter which exceeds my mental powers?"

No wonder that the Unitarian Association writes to say that "several of the principal contributions of your series are, in principle, at one with the central tendency of Unitarian thought."

After reading reams of tosh like this the humblest curate can lift up his head, even if he feel sick at heart. *Sursum corda.*

* * *

Some years ago the Rev. H. D. Neison and myself were on Jim Adderley's staff at Saltley, Birmingham. Neison is now vicar there and is patron of the living of St. Mark's, Washwood Heath, a mile or two away.

When that living became vacant, he presented the Rev. Mr. Bennett, and Bishop Barnes should have instituted him. The Bishop demurred and letters to him remained unanswered. At last he promised to institute privately.

But Mr. Bennett meanwhile received a letter from the Bishop refusing to license him to the Church unless he removed the tabernacle and discontinued the practice of "Reservation."

The Bishop stated that he understood the tabernacle had been illegally placed there. He intimated that he would not license Mr. Bennett "save after an intimation from the patron that if I do not, he will take legal action to force me."

Mr. Neison informed the Bishop that the altar at St. Marks was erected according to faculty legally granted under Aug. 11, 1922, and asked what the Bishop intended to do.

No answer! More letters. No reply! Finally he wrote and threatened the Bishop (as he had requested) with legal proceedings. On July 14 he received a letter from the Bishop quibbling on several points and concluding by asking Neison to withdraw the presentation, or still better, "get Mr. Bennett to promise to obey the law."

The dead-lock is complete. Neison, who is Rural Dean of East Birmingham, has offered to resign from this dignity in the hope that someone would take his place whose letters would get attention.

Catholics are so strong in Birmingham that they are not likely to let Neison resign, nor allow the Bishop to ride rough-shod over all precedents. Dr. Barnes has proved himself once more to be temperamentally unfitted for the task of administering the affairs of a diocese where all schools of thought worked harmoniously under men like Dr. Gore and Dr. Russell Wakefield.

It is understood that our pipe-smoking premier, Stanley Baldwin, has turned down the suggestion that Dr. Barnes should go as Dean to the Abbey. There are, doubtless, places where this ecclesiastical Rip Van Winkle would be welcomed.

Conference of the field department of the diocese of Fond du Lac, Green Bay, Wisconsin, last week. Woman's Auxiliary has a meeting at the same time. Three hundred folks attended . . . which breaks a record. The Rev. Elmer Schmuck, a new secretary of the department was on hand to present to the assembly brethren the Program. At the service in the evening the sermon was preached by the Rev. W. B. Stoskopf of Chicago. At the dinner the speakers were the Rev. E. Ashley Gerhard of Winnetka, Illinois, and Mr. Thomas Dix of St. Louis. One of the features of the dinner was singing by an Indian glee club.

Convention To Settle Important Matters

Electing President of Council Is Going
to be An Interesting Event
in New Orleans

CONVENTION NOTES.

By Rev. William B. Spofford

What is the General Convention, now meeting in New Orleans, with 140 bishops in one house, and over 600 priests and laymen in the other, meeting for? Here is a list of matters to come before them, fairly complete I believe.

1. Elect a Presiding Bishop. The bishop so honored will be the chief executive officer of the Church and will occupy a place in it similar to that filled in the nation by the President. He will combine the ecclesiastical duties which have heretofore been the chief responsibilities of the office, as held by Bishop Talbot, and the direction of the national affairs of the Church, now cared for by Bishop Gailor as the President of the Council. Prominently mentioned for the office: Bishop Brent of Western New York, Bishop Parsons of California, Bishop Reese of Southern Ohio, Bishop Gailor, the president of the Council and the bishop of Tennessee, Bishop Kinsolving of Brazil, Bishop Perry of Rhode Island, Bishop Freeman of Washington, and Bishop Brown of Virginia.

The bishop elected will live in New York. His salary is fixed at \$15,000 a year, with traveling expenses.

2. Elect a President of the House of Deputies. His duties are of vital importance during the period of the Convention, but largely end with adjournment. The Rev. Ernest M. Stires, the rector of St. Thomas', New York, and bishop coadjutor elect of Long Island, was elected on Wednesday to fill this office.

3. Prayer Book Revision. Changes in the Prayer Book were voted at the Convention in 1922. Final action will be taken on these proposed changes and initial action will be taken on other proposed changes, to be acted upon finally at the Convention in 1928.

4. The Program and the Budget. The executive officers of the National Council will present a Program for the national and missionary work of the Church for the next three years, with a Budget to pay for it. This Budget calls for a minimum of \$4,500,000 and a maximum of \$6,000,000. There will be opposition to even the minimum budget from a number of diocesan delegations, who feel that the Church should retrench. There will be many a lively session over this Program and the Budget.

5. The Church is in debt to the extent of over \$1,000,000. Plans will be offered for the wiping out of this debt.

6. Shall the Episcopal Church become a member of the Federal Council of Churches? Fireworks and oratory over this. Three years ago the House of Bishops voted to join. It was then turned down in the House of Deputies by one half of one vote . . . which is close enough to guarantee a real battle this year.

7. Greater power and larger financial resources to the Provinces. Bishop Anderson has a word to say about that in the *Inquiring Reporter's Column* on another page. There is a considerable group in the Church who would like to see the power of the provinces developed, but the chances are against much time being given to it in New Orleans.

8. A more strict ruling in regard to the remarriage of divorced people will be proposed.

9. A proposal to eliminate the word "Protestant" from the name of Church will be offered. Not likely that much will be given to it as delegates feel that this matter has been fought out in previous conventions.

10. An effort will be made to commit the Church to an intensive campaign of evangelism, with laymen taking a leading part in the movement.

11. A proposal to transfer the National Headquarters of the Church from New York to Washington will be offered.

12. Missionary bishops will be elected for Idaho, Arizona, Mexico and Kyoto, Japan.

In addition to these official problems, the scores of agencies of the Church will seek to interest the five thousand Episcopalians gathered at New Orleans in their various undertakings.

The Church Club of the diocese of Springfield is to stage dinner meetings in Pekin, East St. Louis, Springfield, Centralia and Cairo, following the General Convention, when the bishop and the clerical and lay delegates will report of the affair in New Orleans. 'Tis a good idea.

The Messiah, Boston, where the Rev. Dr. Gardner, former secretary of the Department of Religious Education is rector, has called the Rev. A. Vincent Bennett to work among young people, direct the music and organize a guild for religious drama. Mr. Bennett for the past three years has been the organist at the Cambridge Theological Seminary.

Conference of young people of the diocese of Springfield in Centralia last week. Fourteen parishes repre-

sented. Meeting was addressed by Bishop Quin and Bishop White.

Pilgrimages, litanies in procession, devotional exercises, athletic contests, band concerts and fireworks made up the program for the four day celebration of the Italians of Bridgeport, Connecticut, in honor of Saint Michael the Archangel. Four years ago one of our clergy, the Rev. J. A. Racioppi founded a mission in the city. They now have a beautiful stone church, and fully 5,000 Italians took part in this celebration . . . and, oh boy, who among you is willing to say that it wasn't a celebration.

Here is a bit of news that is important. Dr. Bartlett, the president of Hobart College, says that of the 100 men in the freshman class this year, 25 of them are there because Hobart is a Church college, while 28 are there because of the advice of clergymen. This should make interesting reading to those who feel that Church colleges have no place in our educational system. A little more vigorous activity on the part of several of our Church colleges and we will have five of the best colleges in the country . . . six, for you can't leave Tabor out. Why not a UNITED effort on the part of all of Church colleges?

St. Luke's Hospital, New York City, is to have its main plant in Greenwich, Connecticut. Mrs. William Arnold has recently given 200 acres of land for the purpose, together with a million dollars in money. The hospital board is now seeking to raise eleven million to add to Mrs. Arnold's gift.

Bishop Beckwith of Alabama, is to hold a Prayer Book mission at Christ Church, Macon, Georgia, November 15-22.

In the lunch business. The Epiphany, Atlanta, is to run a restaurant at the Atlanta Fair this month. They

say it looks like a money making proposition.

Young People of St. John's College Park, Georgia, at work all summer. Got enough cash together to buy a moving picture machine. Now they are after more of it to help buy an organ that the parish is figuring on installing.

The Rev. George A. Trowbridge has begun his work as the chaplain to the Church students at Yale. There are about a thousand Episcopalians there.

Bishop Maxon, in his sermon last week at the consecration of Bishop Wing in Chattanooga, laid great stress on the duty of the Churchman to be an evangelist. "The great work of the Church is selling the idea of the Kingdom of God, the Gospel of Christ, to the world." The south is very insistent on this idea, and their representatives are in New Orleans to push it.

Mr. Alfred Newbery and Mr. Lewis Franklin are going over to Rhode Island later in the month to help 'em

ST. MARK'S LEAGUE OF INTERCESSION

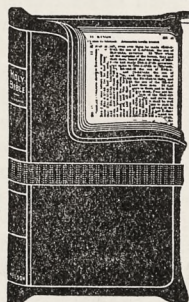
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* * *

Rev. Charles Holding of Kentucky has accepted a call to Holy Trinity, Decatur, Georgia.

* * *

The Rev. Lester Bradner has accepted an appointment as the director of religious education for the diocese of Rhode Island.

* * *

The Rev. Charles B. Scovil is now in residence as the student chaplain at the University of Minnesota.

* * *

The Rev. A. R. McKinstry of the National Field Department is going to help out with the Nation Wide Campaign in Minnesota.

* * *

Bishop White of the diocese of Springfield has come to the defense of college students who were recently roasted a bit for loose living. "Taint so, says the bishop, and the Rev. John M. Page, who is the chaplain at the University of Illinois backs him up.

* * *

Bishop Anderson of Chicago says that the word "obey" should come out of the marriage service. Bishop Griswold, suffragan bishop of Chicago says: "Leave the word in the service." Both of them get their pictures in the papers for expressing their opinions.

* * *

And here is the Rt. Rev. Irving P. Johnson, bishop of Colorado, and editor of this sheet, up and at 'em again. Addressing the Bar Association of the state of Colorado recently he said:

"One wonders how films produced, even when censored by such an astute politician as Will Hays, can turn Fatty Arbuckle, Douglas Fairbanks and Charlie Chaplin into great moral leaders; Mr. Volstead and John Galen Locke (Colorado Ku Kluxer) into spiritual uplifters; William Jennings Bryan and Mary Baker Eddy into expounders of scientific truth, and the local ministerial association into law-makers and moral scavengers," says the bishop. "I maintain that these are honorable folks, but that the people have mistaken their calling. As

long as we continue to select our governors, legislators and judges because they have the same prejudices as ourselves, hell is around the corner. The great mistake of modernism is the assumption that it is a success, whereas it has turned our legislative halls into low comedy, our homes into high tragedies and our religion into a fair basis for comic opera. We have been stampeded by a generation of reformers who are not experts, by men with a vision and a challenge who need to take lessons in Christian charity, and by political and religious bunco-steerers. So long as American people get their spiritual inspiration from Hollywood, their theology from the Rockefeller foundation, and their legislation from pan-Protestant min-

isters, we shall continue to grope for light and walk in the darkness."

* * *

The Rev. Donald B. Aldrich has begun his ministry at the Church of the Ascension, New York, succeeding the Rev. Percy Stickney Grant.

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We herewith submit an exegesis of the familiar rhyme:

Tom, Tom, the piper's son
Stole a pig and away he run.
The pig was eat, and Tom was beat,
And Tom went howling down the street.

Tom, Tom. Tom Tom, contrary to the general opinion, is not a repetition of the name Tom, but is an Indian name denoting Indian ancestry.

The piper's son. This does not mean that his father was the saxophone player in the symphony orchestra, but that he was the distinguished village plumber.

Stole a pig. This refers to a football game and clearly indicates that football was a popular game among the Indians. Here the word "pig" is a contraction of the pigskin so familiar in the fall of the year.

And away he run. This indicates that Tom Tom was a great football player. The verse is a brief report of one of his touchdowns.

And Tom was beat. This shows that in spite of the remarkable ability of Tom Tom the opposing team was victorious.

The pig was eat. Many of the early scholars assumed that the "pig" referred to in this passage was the same "pig" as that of the first stanza. However, present day scholarship seems to prove clearly that a transposition of the two sentences was made in the

early manuscripts—an error made doubtless by some monk of the middle ages who was compelled by the disciple of his order to work when he should have been in bed. Prof. Kraft-Fraft, the eminent German scholar, has a theory that the monk guilty of the error was simply full of fun and didn't give a damn, but the more conservative scholars do not accept his interpretation. In any case the true meaning of the sentence is that the victorious team celebrated their victory with a banquet, the chief dish of which was the well known roast pig of by-gone days.

And Tom went howling down the street. Those familiar with the modern game of football will have little difficulty in interpreting this passage.

It refers, of course, to the cheers at the conclusion of the game; cheers in which our hero, Tom Tom, sportsman that he was, joined heartily.

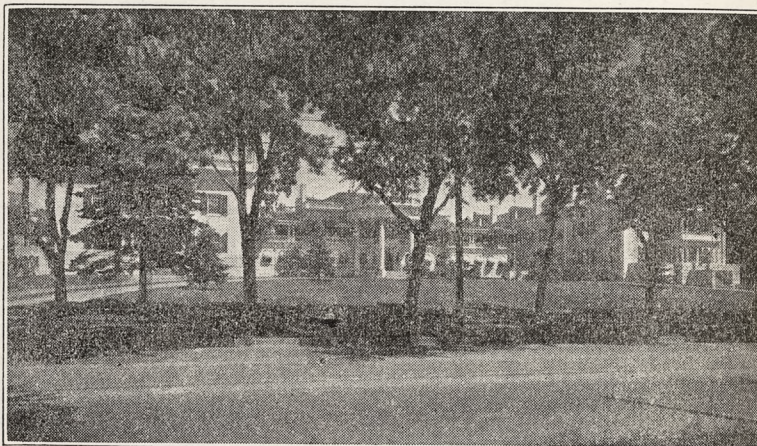
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Very Rev. Francis S. White, D. D., Dean.
Sundays at 8, 11 and 4.
Daily at 8, 11 and 4.

BALTIMORE

Grace and St. Peter's

Park Ave. and Monument St.
Rector: H. P. Almon Abbott, M.A., D.D.
Sundays:
8 A. M.—Holy Communion.
11 A. M.—Morning Prayer and Sermon
(First Sunday in each month
Holy Communion).
3 P. M.—Baptisms.
8 P. M.—Evening Prayer and Sermon

CHICAGO

Grace

St. Luke's Hospital Chapel
1416 Indiana Avenue
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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 Fifteenth St.
Rev. George H. Thomas, Rector.
Sundays at 8, 9:30 and 11 A. M. and
7:45 P. M.
Holy Days at 10 A. M.

The Atonement

5749 Kenmore Avenue
Rev. Frederic S. Fleming, Rector.
Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.
Daily: 7:30, 9:00 and 5:30.
(Fridays—10:30 additional).

St. Chrysostom's

1424 North Dearborn Parkway
Rev. Norman Hutton, S. T. D., Rector.
Sundays: 8, 9:30, 11 and 4:30 P. M.
Tuesdays at 10 A. M.; Thursdays at 8 P. M.

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector
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Daily: 7:30 and 5:00.
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Trinity

Copley Square
Rev. Henry K. Sherrill, Rector.
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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.

ATLANTIC CITY

The Ascension

Pacific and Kentucky Avenues
Rev. H. Eugene Allston Durell, M. A.
Sundays: 7:30, Eucharist; 10:30, Matins;
12:00, Eucharist; 8:00, Evensong.
Daily: 7:30, Eucharist; 10:30, Matins,
Monday, Tuesday, Saturday; Litany, Wed-
nesday, Friday; Eucharist, Thursday and
Holy Days.

NEW YORK

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
Rev. H. Percy Silver, S.T.D., Rector.
Sundays: 8, 10 and 11 a. 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 8 P. M.
Saints' Days: Holy Communion, 7:30 and
11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8 and 11 A. M., 4 P. M.
Week Days: 8 A. M., Noonday.
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. Warren
C. Herrick.
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.

ST. PAUL

Church of St. John the Evangelist

Portland Ave. and Kent Street
Rev. F. D. Butler, B. D., Rector
SUNDAY SERVICES
8:00 A. M. Holy Communion.
11:00 A. M. Morning Prayer and Ser-
mon. (First Sunday in each month Holy
Communion).
ALL WELCOME

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Gethsemane

4th Avenue South, at 9th Street.
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Sundays: 8 and 11 A. M., 7:45 P. M.
Wednesdays, Thursdays and Holy
Days.

ALBANY

All Saints Cathedral

Swan and Elk Sts.
The Very Rev Charles C W. Carver,
B. D., Dean.
Sundays: 7:30 A. M.; Church School
9:45 A. M.; Sung Eucharist 11 A. M.;
Choral Evensong 4 P. M.
Week Days: 7:30 A. M., 9, and 5:30
P. M. Wednesday and Friday the Litany
after Matins. Thursday and Holy Days
he Holy Eucharist 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. B. D. 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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St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays 8:00, 9:30, 11:00 and 7:00.
Gamma Kappa Delta Club 6:00 p. m.
Sheldon B. Foote, Mus. Bac., F. A. G. O.
Choirmaster.
Wells-Downer Cars to Bellevue Place.

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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.

The Council's Work

By Alfred Newbery.

BRIDGING THE GAP

ABOUT a generation after science and religion have stopped fighting, the quarrel has to be fought all over again in the minds of the multitude, who have barely reached the stage of knowing what the theory of evolution used to mean and how it ran afoul of certain notions connected with religion. Similarly a generation or so hence we may have to fight on a battlefield that by that time will be part of past history, the battlefield of religion and psychology.

This is another way of saying that in the course of making education a universal thing, we have made it a diluted thing. At any rate, it seems to take a long time for the findings of the student to become common property.

A case in point is the subject of child care. Not everything has been found out that will enable us to bring into and up in the world perfect children. It takes only one Sunday School class, or a brief experience of parenthood to demonstrate that. But a vast deal more has been found out than is being used. Lovers of children who are also trained students have been, for more than a quarter of a century, painstakingly gathering data, testing hypotheses and drawing conclusions over a large part of the problem that we have called "child care." Much that is valuable has been found out and in certain places, tried out. But to the large mass of us this is unknown and we turn for our information and guidance to the one who has buried nine children and is therefore an authority.

At this point a new kind of service is needed. We need intelligent persons who can sum up what has been found out, put it together, and then convey it to us in a manner and in language suited to our humble powers of comprehension. We need in short, a service that will bridge the gap between what has been found out and

those who ought to be using it.

You will be glad, I hope, to know that such a service has been performed for you and me. The Children's Foundation, Valparaiso, Indiana (note the address now) has put forth a volume called "The Child: His Nature and His Needs" which aims to give us in plain language the fruits of the researches of many scientists, and has admirably succeeded. Thanks to the Foundation you may get for one dollar a book which would cost five or ten dollars if it were being produced on a commercial basis. Under the editorship of a noted professor of education, the foremost authorities of the country have contributed to this volume on a plan which makes for ready assimilation by the layman. What is known about child nature, child well-being and child education are here summed up for us, and it is difficult to refrain from superlatives in speaking of the effect such a book can have if widely enough distributed. You will not regret the expenditure of your dollar if you send it in the direction of Valparaiso with your name and address and your request for that volume.

But—there is always a "but"—without trying to apportion blame—and we ought to take a large share of it ourselves—we seem to find always an inadequate treatment of the child's religious nature and nurture in sociological studies and this is no exception. Unless the Church is very much mistaken, that is the most important of all categories, and we are not satisfied to have religion dragged in as a sort of mildly beneficent influence if the genuine article can be found, but the market is so full of invitations it might be better to do without it.

And so we venture to suggest to Christian parents, actual or prospective, a little further investment in a

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modest book of not many pages, put out by Longmans, Green and called "The Dawn of Religion in the Mind of the Child," by Edith Read Mumford. Read it on its own account, but especially is it to be read in conjunction with the above mentioned or any other book that deals with the upbringing of children.

We are beginning to get a conscience on the subject of the child. Here is the opportunity to make that conscience a little bit more universal and a little bit more intelligent and who should be most responsive to the challenge presented by the child, if it be not the Christian?

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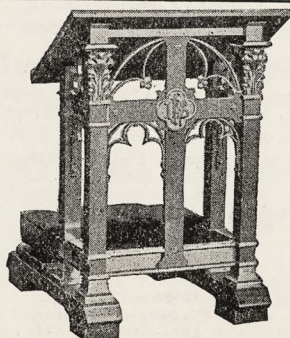
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THE WITNESS

THE INQUIRING REPORTER

(Continued from page 8)

there has been mutiny on board and too few have been made to walk the plank, and too much time has been spent on trials when a swift justice and a noose at the end of the yard-arm would have cleared the air.

The good ship comes into the port at New Orleans with all flags flying and under a good head of steam, to go into dry dock and have the debt scraped off the bottom and to be re-furnished for the voyage for the next three years. It is to be hoped that there may be a lynching party after the ship has docked to still further relieve the situation and to rid the vessel of some of its crew and passengers who have not had the back-bone to leave the ship in mid-ocean and try to make some vessel that is more suited to their requirements.

The Captain of the ship, who is the same yesterday, today, and forever, will be on the bridge, and there need be no fears for the coming three years if we but follow the chart that He has left us.

From Rev. Richard Wilkinson, clerical delegate from Alabama

The outstanding achievement of the Episcopal Church for "1922-25" is its deliberate but unmistakable acceptance of the responsibilities of the New Day which had its beginning in 1919 at the General Convention in Detroit, now historically known as the Nation Wide Campaign.

The outlook of that Convention startled the Church. The call it made seemed to be the cry of unbalanced reason. The charting before our people of enlarging fields of opportunity, at home and abroad, only waiting upon men and means, appeared as the vagaries of religious fanaticism. But during this triennium our people have come, first, to appreciate their own awakening and, second, to accept the challenging vision of enlarged service.

With holy devotion and with unprecedented loyalty, appreciating masterly planned efforts by the Church's leaders to carry on until our share of the world's evangelization shall have become a glorious reality, our people's gift of themselves and of their substance is the greatest accomplishment of the last three years.

The Inquiring Reporter started off in the issue of October 1 with the question, "What do you consider the most important matter to come before the General Convention?" The answers of five Convention delegates ap-

peared in that issue. The sixth has just arrived—late, but so valuable that it is printed herewith.

From Rt. Rev. C. P. Anderson, Bishop of the Diocese of Chicago

The most important question before the General Convention is how to advance the Program of the Church and overtake a large deficit at the same time. No one wants to utter the word retrench in connection with the tasks which lie before the Church. On the other hand, no one can contemplate with any peace of mind a constantly increasing debt. A deficit of a million dollars is quite staggering. Clearly the Church must begin to overtake this, even if it be done gradually over

a considerable length of time. Clearly there must be increased givings if any reduction in the debt takes place, or else the debt can be paid only by cutting out some parts of the program. What parts of the program, apart probably from a few minor items, would any earnest churchman desire to cut out? I have no solution for this vital problem unless it be "Stir up, O Lord, the wills of Thy faithful people." I have long thought that better use could be made of the provinces, as agencies co-operating with the National Council in the making and carrying out of the program. But I must be wrong as I have always been in a minority in the matter of the powers and purposes of provinces.

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