

# *The* **WITNESS**

CHICAGO, JULY 1, 1926



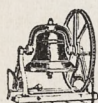
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# THE WITNESS

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## THE BISHOPS' CRUSADE

*A Nation-Wide Evangelistic Campaign*

THE national commission of evangelism, at the conclusion of an important two days' meeting in Washington, June 10 and 11, unanimously decided to launch in Epiphany of 1927 a nation-wide evangelistic campaign, which shall be known as The Bishops' Crusade. This is the evangelistic effort which was proposed by Bishop Darst of East Carolina at the joint meeting of the National Council and the House of Bishops in New York in October of 1924, and was referred to the commission on evangelism when that body was created at the New Orleans convention. At the conclusion of the Washington meeting of the commission on June 11 the following letter to the Church was issued:

### A MESSAGE TO THE CHURCH

"The Church is as idle as a painted picture," is the caustic comment of a recent writer. While this may be an exaggeration, it contains sufficient truth to give us pause. As compared with New Testament times the Church today is incomparably rich in money, organization, influence, power, and yet it is failing to produce anything like apostolic results. For example, our own communion with its 135 bishops, over 5,000 priests and more than a million communicants secured a net gain last year of only 25,000 members, which means that with all our resources it took fifty persons to add one communicant.

This state of affairs convinces your commission that something is radically wrong with the Church. The trouble lies deep. It has little to do with material resources, organization of membership, but rather with the spirit. We are convinced that the Church has failed sufficiently to stress the note of evangelism—the fact that Christians are "saved to serve." For so long have we allowed people to



BISHOP DARST  
*Head of the Bishops' Crusade*

think of the Church as ministering chiefly to their own spiritual needs that it will take both time and effort to change that attitude. They must learn that instead of merely sheep to be tended they are primarily soldiers enlisted for a desperate warfare. This applies to the whole body, laymen as well as clergy. The whole Church—not just a few individuals—must be awakened and aroused to its duty to spread the Evangel. This means nothing less than a complete change of mind, a reorientation of our whole attitude, a new baptism of the Spirit.

### NEED OF PRAYER

This, of course, depends first of all on prayer, and we urgently call all our fellow churchmen to earnest and constant prayer for a fuller outpouring of God's Holy Spirit.

The Bishops' Crusade, initiated and undertaken by our bishops would call these facts to the consciousness of the Church. It aims simply to inaugurate a movement which may grow and develop until this old Church of ours throbs and pulsates with new life and vision. We would have this Church as responsive to God as a man's hand is to a man. Viewing the fields already ripe to the harvest, we would offer ourselves as reapers, saying individually and corporately: "Here am I; send me."

### TWO HUNDRED CRUSADERS

Plans for the Crusade are still incomplete, though some main lines of action have been determined. These contemplate the sending forth of some two hundred crusaders, picked and trained men, two by two, into the important centers of every diocese in the land. This nation-wide, evangelistic crusade will take place in January and February, 1927. In anticipation thereof, every diocese is asked to undertake some thorough and intensive preparation during Advent, 1926. Definite suggestions will be sent later; but in the meantime we commend the whole effort to all bishops, clergy and laity of our communion.

Reports already received in large numbers for all parts of the country convince your commission that the Church is ready and anxious for this undertaking. We therefore go forward in earnest faith and with high hope, calling upon all the faithful to cooperate heartily with us and support us with their prayers.

Faithfully yours in Christ,

Thomas C. Darst, Chairman, Bishop of East Carolina; Irving Peake Johnson, Bishop of Colorado; G. Ashton Oldham, Bishop-Coadjutor of Albany; James E. Freeman, Bishop of Washington; Floyd W. Tomkins, John



S. Bunting, Arthur J. Gammack, G. R. E. MacDonald, John Stewart Bryan, Courtney Barber, Willard Warner, Samuel Thorne; National Commission on Evangelism.

#### BISHOPS IN LEAD

The significant features to be noted in connection with the meeting of the commission and the action which proceeded from it are that it is a movement in which the Bishops of the Church are taking the lead. It is to be a Bishops' Crusade. The Bishops are summoning presbyters and laymen to fall in behind them in a far-sighted evangelistic movement in the deep conviction that the time is ripe for such a spiritual awakening as will mark an epoch in the history of the Church. Bishop Darst, who has just concluded a tour of the Pacific Coast in the interest of the Crusade, presented an enthusiastic report of the zeal with which Church folk out there responded to his outline of the campaign and reports were presented from other localities indicating an eagerness on the part of the Church in the contemplated effort. Other leaders in attendance at the Washington gathering did not hesitate to speak of the possibility of adding 100,000 active communicants to the rolls of the Church as a result of the effort which is to be put forth.

#### BISHOP DARST AT HEAD

There was full recognition of the necessity for unremitting labor in preparation for the Crusade, as well as for the Crusade itself and the vitally important follow-up work which will be necessary to consolidate the expected gains. Accordingly, a resolution was adopted requesting the diocese of East Carolina to release Bishop Darst from his duties in order that he may give his full time to the direction of the movement; and since a cardinal aim of the Crusade will be an awakening of the laity to renewed activity, insuring greater lay participation in the life of the Church in the future, provision was also made for the selection of an outstanding layman to act as Bishop Darst's associate in the vast amount of labor which lies ahead.

#### FULL COOPERATION

In addition to this every Bishop of the Church will be impressed for service in some capacity in the Crusade. Every cooperating agency of the Church—the Brotherhood of St. Andrew, Daughters of the King, Girls' Friendly Society, etc., will be asked to affiliate with the Crusade. The College of Preachers which was in session in Washington, offered its services by resolution to the commission for the Crusade, and was accepted; and the commission also adopted a resolution thanking the Presiding Bishop for his tender of the

services of Dr. Loaring Clark, general missionary of the Church, in the Crusade. Letters are going out to every Bishop in continental United States requesting, where such action has not already been taken, the appointment at once of a diocesan commission on evangelism to cooperate in the Crusade with the national body, and an effort will be made to carry this organization into every parish of the Church. There will be special prayers prepared for the Crusade, special literature will be issued, special services will be held for the preparatory period as well as for the Crusade, and a special service of re-consecration to be used at the conclusion of the missions which the Crusaders will conduct.

The preparatory period will begin with Advent of this year; and the Crusade will get under way in Epiphany of 1927. Present plans contemplate the devotion of at least a full week to the Crusade, with a vigorous follow-up program in every section of the country thereafter.

#### STRATEGIC POINTS

The detailed plans have not yet been worked out; but in a general way it is proposed to send out teams made up of Bishops, presbyters and laymen to strategic points throughout the country. The members of these teams will speak in the leading cities at mass meetings, conferences and other gatherings, and their work will be supplemented by other speakers who will carry on the work in the various dioceses until the whole nation has been brought under the direct influence of the movement. At least 100 bishops, presbyters and laymen will be engaged in the sweeping movement; with, it is hoped, several thousand more participating in the incidental missions and the follow-up movement. Among the plans under consideration is one to launch the Crusade with a great mass meeting in some central location at which the crusaders will assemble, with an address delivered by the Presiding Bishop before they depart on their several ways for this modern effort for the glory of God.

Attending the Washington conference were Bishop Darst of East Carolina, Bishop-Coadjutor Oldham of Albany, Bishop Freeman of Washington, the Rev. Floyd Tomkins, D. D., of Philadelphia; the Rev. Arthur J. Gammack, secretary of the commission; Mr. Willard Warner, and Mr. Samuel Thorne, and the Rev. Dr. Loaring Clark.

#### COMMITTEES

The commission designated the Rev. Dr. Tomkins as chairman of a committee to prepare a syllabus which will strike the key-note of the Crusade, and Bishops Darst and Oldham and Mr. Thorne were appointed a

committee to prepare definite plans for the Crusade. Bishop Freeman was made chairman of a committee on spiritual preparation which will have charge of the preparation of the literature in addition. Bishop Freeman and Oldham and Mr. Thorne were designated a committee on ways and means of raising funds necessary to insure the success of the effort.

An adjourned meeting of the commission will be held the week of August 9 at Keene Valley, New York, where the members will be entertained at the summer home of Mr. Thorne. It is expected that the final and definite plans for the Crusade will be completed at that meeting.

#### FROM PRESIDING BISHOP

June 15, 1926.

The foregoing message has my hearty approval. It warms my heart, and I am sure will inspire the whole Church to prayer for and performance of the great work it proposes and emphasizes.

May God prosper it in that whereunto it is sent.

(Signed) John G. Murray,  
Presiding Bishop.

### Cheerful Confidences

#### "WHY DO PEOPLE JOIN THE CHURCH?"

By George Parkin Atwater

WHEN I was in Bexley Hall, the Theological Seminary, I was under the impression that I was being prepared to run a parish. And it was but natural to assume that one of the functions of a rector was to persuade people to affiliate with the Church. All of the Churches with which I was then familiar needed more people. The missions to which I went on Sundays had such meagre congregations that when two men came forward to pass the plates, they arranged to pass them first to each other so that each would surely have something to do, and each plate would have an offering, rare, if not rich. It boosted the size of the coin a bit, too, when the collectors collected from each other. Those plates often recalled the old joke which runs like this:

Man in drug store: "Can you give me change for a dime?"

Druggist: "Sure, and I hope you enjoy the sermon."

So I thought that the Church needed people, and that we were being prepared to get people. So I tackled Pearson's "Lectures on the Creed" with the sure and earnest expectation that when on a Sunday evening I could drop in on an unattached family and sit down with them in their parlor, and quote Pear-



son, and show how the creed was based on the texts of the Bible, that they would be delighted and impressed. (Later I saw somewhere in England, the tomb of Pearson, in a Church, with a recumbent figure of Pearson in marble. Dust to dust. To be able to say that I had seen that tomb would reinforce the argument.) Surely the family would turn up next Sunday, ready to fight and die, for the faith once delivered to the saints. But it was not so. Evidently they had failed to be convinced by Pearson. That was like pouring water over much of my ammunition.

So I had to look over my arsenal again. Here was the Historic Episcopate. The very words were arresting, and lingered on the lips like "trailing arbutus," or "the Hanseatic League," or "sun-kist oranges." If those people could once catch the vision of the "historic Episcopate" stretching back through time like a great procession, and bringing to us the sense of unbroken contact with the Apostles, then they would forget the Sunday papers long enough to come and see the man in his vest-

ments who was sort of an appendage to one of the latest links of that chain. When I returned once from Europe I brought my boy a box of earth from the top of one of the Alps (at his request). He looked at it and fingered it and said, "Dad, I don't seem to realize much about the Alps from this handful." Quite so. And my little Church didn't seem to reflect much of the glory of the historic Episcopate. And when Henry VIII cast his shadow across the picture, some people were cruel enough to say "The glory that was Rome."

So I had to abandon that as a conclusive means of getting the people to Church.

I then took a whirl around the community with our incomparable liturgy as the bait. This was somewhat more successful, but it was a slow process. It was this. After making a date with a likely family the method was to take a batch of Prayer Books, and having gathered all the household, to give each one a Prayer Book, and begin.

Some would open it gingerly, with the same caution that an Orangeman

would show if you asked him to look at a Roman Catholic missal. But by beginning with the Lord's Prayer, the use of which would likely cause the least resentment, and working forward and backward from that, you might gain a little appreciation of the purpose of the Prayer Book. But it was slow work. I have done it, however, hundreds of times with moderate success as to numbers, but real success as to concrete results. About every fifth nibble I would catch a fish.

I tried music, special preaching, social affairs and lantern slides.

After years of work my conclusion is this. People are brought to the Episcopal Church in our missionary area and parishes by these things:

- (1) Work with children.
- (2) Pastoral friendliness and pastoral care.
- (3) Simplicity of method.
- (4) Group sociability and usefulness.
- (5) Persistent personal teaching.

What do you think about it, my brothers of the clergy?

## DOES THE CHURCH COUNT

### *An Answer To Oft-Repeated Question*

BY THE REV. P. T. R. KIRK

*Vicar of Christ Church, Westminster, London*

THERE is in French literature a famous tale of a man who awoke one day to the tremendous truth that he had been talking in beautiful language all his life without knowing it! There are times when certain facts strike us with all the force of new discoveries, although they may have been so common as to have become part of our lives. We find that we have been doing certain things for a considerable while, without understanding their meaning or importance.

So, through all the ages, the Church of Jesus Christ has been engaged in building up a certain form of civilization; but, except for certain periods of deep insight, it has exercised its function without fully recognizing the great thing it was doing. There have been long ages when the great social precepts of Christ were preached; in which even those who preached did not realize that their faithfulness to their message was helping to bring about, through the slow process of the years, an order of society in which the will of God would be done. Here and there through the ages were some who understood, and from time to time cer-

tain conscious efforts setting up a Christian civilization were made; but often the Church was content with humanizing life, leaving its mark on civilization, and changing society for the better in such ways as seemed possible. The full meaning of its commission had not been grasped; it was talking prose without knowing it: building better than it understood.

It may be suggested that when that famous Frenchman discovered his gift of speech, he spoke it yet more purely and perfectly; and as the Church is conscious that it exists to make real in human life the full program of Jesus, it will work more readily and successfully at its social tasks.

#### THE CHURCH'S SPHERE OF DUTY

There have been times when the duty of the Church was regarded even by its members as that merely of winning individual men and women to loyalty to Christ, and "rightly and duly administering the Sacraments." True, the Church has no duties so important as these—but it all depends upon the way it carries them out, and if their reference to the wider issues of life be missed, the Church certainly fails in its true function. Again,

those whose stakes in the existing social order would be rendered unsafe if a Christian civilization were established, have been only too ready to insist that the management of society must be left to "practical" men. The Church may bind up the wounds of the injured, dispense sweet charity to the poor, and help the fallen to become decent and God-fearing citizens; but must have nothing to do with the methods by which the common life of men is ordered. "The task of the Church is spiritual," said the men both inside and outside the Church at such times; not grasping that the followers of Christ do not stand simply to save men out of the world but to save the world. For Christ did not die merely to forgive the sins of people who happened to be living in the world, but to remove the great world-sins.

The Church's unconsciousness of its task of civilization was not always accidental. There were times of "provocation," when hardness of heart made it deaf to the Voice that called to duty. The control of its message was in the power of men of influence, social prestige and commercial importance; but now He commandeth men everywhere to repent, and to do



the work for which the Church was called into being. Again, the Voice is heard, and its message cannot be misunderstood—"The Church stands for the redemption of Society"; if we do not hear, it will be because our hearts are hardened so that we refuse to listen.

Yet, whether aware of it or not, all through the centuries the Church has been making high contributions to civilization.

It has done this along the lines that the spirit of the age allowed.

#### SOCIAL WELL-BEING

By instituting hospitals, it alleviated much of human misery; by generous charity, it took away the sharpest pangs of social distress; by campaigns against drink and other social evils, it has lifted the level of common life; by its guilds, it has given an illustration of the fellowship that is possible among craftsmen; by schemes of education, it has enlightened humanity to many of the possibilities of life. And although medicine, organized charity, the Poor Law, licensing reform, trades unionism and education have largely passed out of the Church's control—it is well to recall that they have their origin in that community. To say that the Church has been silent and inactive in great matters of social well-being is to betray a sad lack of historical sense.

Moreover, there are elements in our civilization for which the followers of Christ are directly responsible, through their fidelity to the message entrusted to them. Even where they did not know all that it would mean, they held the light aloft. *Democracy, internationalism and social justice* are all interpretations of the message of Christ. In so far as the Church has been Christian, society has been Christianized; as the Church comprehends more fully the nature of the task committed to it, and becomes more faithful to it, Society will become proportionately the more Christian. It simply is not true that the primitive and pagan influences in the world are more powerful than the Church in making the world what it is. The index of the state of any civilization is the level of the religious life of that nation at that moment.

#### DEMOCRACY

We have learned ideals of democracy from Jesus; and in so far as we have applied them, Society has benefited by the spread of democratic principles. Jesus stood for the sacredness of human personality, and regarded contempt and patronage as cardinal sins. According to Him, no man has rights of life and death over other men. Men had high value in the sight of God—a value so high that

He would go to any depths of suffering to make them conscious of it. But they had equal value in the sight of God. He inverted the current class distinctions, and made service the distinguishing badge of greatness. The possession of wealth or high position was to have the opportunity of noble services; and from such much would be required. Wealth is not the final arbiter of values; for the value of life consists in other and quite different things. He challenged everything that broke human fellowships, and considered one who put obstacles in the way of another's attaining his full heritage as a citizen of God's good world, as fitted only to be drowned like a dog. God Himself is the Eternal Servant, Who blesses all without respect of persons. He makes His sun to rise upon poor and rich, upon patrician and plebeian; and sends His rain upon both aristocrat and "bottom dog." The noblest coronet is the "Crown of Thorns" gained in lowly service for mankind.

In so far as society has created to such democratic thoughts, the result has been good. That it has not been wholly good, as we must admit it has not been, has been because the Church has been indefinite in its teaching. The Church has not applied within itself the principles that Jesus announced. St. Paul reproves Corinth because some of its members come to the Lord's Table surfeited, while some are starving. St. James points out that the man who comes to worship having on a gold ring is given the most comfortable place. If the Church should accept the valuation of human life set down in the Gospel, come to understand possessions and position as having worth only in terms of opportunity, and give in its own life a pattern of what social life can be—it will have made a contribution to human well-being that will lift Society a high level nearer the Kingdom of Heaven.

#### INTERNATIONALISM

We have learned ideals of internationalism from Jesus. His Jewish followers noted with amazement that He did not share their traditional hatred of the Samaritans. He did His kindnesses for those of alien races; spoke of the other sheep not of Israel's fold, and of those who should come from the far places of the earth to sit down in the Kingdom of God. He sent His followers "into all the world" to preach the Advent of a Kingdom that not only had no limits to its reach, no frontiers over which to pass by permit, but that had no shire or county boundaries within itself. His was an imperialism that admitted no exclusions in the whole universe.

Something of all that this meant was learned early in the Church. St.

Peter had revealed to him that no man was common or unclean, even though he came from an "unchosen" race; and St. Paul labored among men whom a little before he would have scornfully dismissed as barbarians. This message has entered Christian thought, and we send our heroes out to labor among foreign nations, taking with them the evangel of the grace of God.

Are we not in this respect, however, in danger of thinking again that our duty is purely evangelistic, and has nothing to do with social matters? While the Church supports the right of the State to levy war upon the citizens of other lands for purposes of its own aggrandisement, has it learned the full internationalism of the words and deeds of Jesus? While there is contempt for color—as there often is in Church life; impatience of the ignorance of backward tribes; and a failure to protest against the exploitation of peoples less advanced in civilization, can we say that we stand for the full program of Christ? We have done much by the toil of our missionaries, but we have not touched to any great extent the problem of un-Christian diplomacies. If the Church ever does, it will have brought within sight the days when wars shall end, and a common humanity live in mutual helpfulness.

#### SOCIAL JUSTICE

We have learned ideals of social justice from Jesus. His is the way of service that comes from love. He superseded the previously pagan views of justice, that we have rights upon which we must needs insist, that we must give measure for measure as we receive. In a score of parables, and half a hundred sayings, He took away the thought of purely legal justice as the basis of society, and set instead the justice of the home-life as our standard. Life is to be lived in the terms of our capacity to give—a word that strikes at the very foundation of our modern commercial and industrial systems.

Are our systems "just" in Christ's interpretation of the word, while some live in extravagant luxury and ease while others are in poverty and degradation? Are they just—judged from the standards of a true family—while three-quarters of our people have incomes which are below the estimate required for frugal comfort? Are they just while machines are more valuable than human lives? Is it not time we applied the test of Christ upon these things?

The Voice of Christ is calling His true followers to realize the task, to measure the degree of success attained; and with new purpose to put new zeal into maintaining and perfecting the order of civilization He



established. "Harden not your hearts!"

#### TO EVERY MAN HIS WORK

But Jesus did not issue His calls to companies. He addressed Himself always to individuals. Even when they were together in a multitude, His eye travelled from one to another. He did not call a fishing-fleet to embrace His cause, but separate fishing-men. So the call that comes to the Church is a personal one. He does not impose an order of society upon us, and compel us to be subjects of it. He forms the Kingdom by the conversion into subjects of its men who have accepted His way of life. There are many things yet to be done by the Church before it has fulfilled its mission; so the call "Follow Me" comes to all who will hear. He bids us to let our lives be a challenge and not a compromise. In our attitude to life and in our mode of living, we must copy Him; and since the power to achieve the ends He desires is only found in fellowship with Him, He calls us to loyalty and love; an earnest devotion and single-heartedness of purpose that will make our own lives joyous, and enable us to brighten as He did the lives of those around. When that Voice calls, let not our hearts be hard.

"In simple trust like theirs who heard,  
Beside the Syrian sea,

The gracious calling of the Lord,  
Let us, like them, without a word,  
Rise up and follow Thee."

### Let's Know

#### CIRCUS WEDDINGS

Rev. Frank E. Wilson

THE WITNESS tells us that the churches in Minneapolis are starting a "national protest against the holding of public weddings as a means of gathering a crowd for carnivals and festivals of various sorts." That is certainly good news. I wonder how many of the clergy have run up against this epidemic of circus weddings which seems to have broken out within the past year or so?

We have killed two of them in this part of Wisconsin. The first was scheduled to be held in connection with a big County Fair in the city of Chippewa Falls. The manager of the fair advertised that a young couple would be married as part of the performance on a certain evening during Fair week; that all the accompaniments were being provided free by the Fair, including the marriage license and the minister; and that the merchants were contributing wedding presents to set the newly-weds up in business. The Chippewa Falls ministers entered a



REV. F. C. GRANT  
*Another Ex-Dean of Bexley*

protest, all announcing that they would have nothing to do with such a sacrilege. The advertisement was repeated and the ministers appealed to us in Eau Claire to support them. We gladly published our unanimous protest. Under Wisconsin laws it is required that a period of five days shall elapse between the application for and the issuing of a marriage license, except when a special dispensation is given by the county judge. Before a couple could be found to act as the victims, part of those five days was gone. The Fair manager therefore sought a dispensation. The Chippewa County judge was happily out of town and they came to Eau Claire for their license. Our county judge told them his opinion of such business in no uncertain terms and held up the dispensation on a reasonable technicality. The marriage never came off.

Then we got it again last winter in Eau Claire when a local fraternal society was staging an indoor circus. We protested again. The manager of the circus came to see me with many an explanation that it would be done in a most dignified way and that they had no intention of inviting any minister to participate—it would be done in good order by a Justice of the Peace. "I, myself, was married by a Justice in Chicago," he added, "and I can see nothing wrong with it. Our circus has put on thirty weddings of this kind and this is the first place where

we have ever encountered any opposition." To which I replied, "If you never had any opposition before, you should have had." He expatiated at great length about the fine young couple, whose names were a secret but who were most anxious to take advantage of this exceptional opportunity. A little amateur detective work brought to light the interesting fact that the prospective bride was one of the worst characters in town, with a rapidly growing police record. When confronted with this bit of information, the manager coolly remarked, "Well, we intend to get another couple." To which we rejoined, "Go ahead with it if you like. We will simply tell our convictions to our congregations and this fraternal society can boast a very black eye, if they think it is worth it." And the wedding was cancelled.

Apparently nothing is too sacred for cheap, commercial exploitation. Cast your imagination a few months ahead into the home of such a couple. A trifling dispute has arisen. Says he, "Why did you marry me at all unless you intended to play the game?" Says she, "It was nothing but a circus marriage anyhow." Another case for the divorce courts.

### Preacher, Pulpit and Pew

By E. P. Jots

A clergyman once attacked Wendell Phillips for causing what he called an unfriendly agitation in one part of the country about an evil that existed in another part. "Why do you not go South and kick up this fuss, and leave the North in peace?" exclaimed the accuser.

Mr. Phillips was not in the least ruffled, but said smilingly, "You, sir, are a minister of the Gospel, are you not?"

"I am, sir."

"And your calling is saving souls from hell?"

"Exactly."

"Well, then, why don't you go there?"

The new minister had asked Al Jones to lead in prayer. It was Al's first experience, but, not wishing to disappoint his new pastor, he complied. Twenty minutes later found him still praying.

The congregation was becoming restless. Finally, from a deacon's pew, there came a loud and devout, "Amen."

Unbending his knees the supplicant exclaimed, "God bless you, deacon! That's the word I've been trying to think of ever since I started!"



## Unity Conference at Malines Is Protested

Catholic Church Prompts a Great  
Protestant Meeting of Protest  
in London

### MORE STRIKE TALK

By the Rev. A. Manby Lloyd

Outside the ranks of labor I think the only voice that has been ranged on the side of the general strike is G. K. Chesterton's, to the amazement of even his own admirers.

As usual he is original and paradoxical. Big as the general strike seemed, says *G. K.'s Weekly*, it was but a by-product of the coal strike, which remains to remind us of the permanent problem of striking. Upon that problem they have always taken the same view; that in the unnatural conditions of concentrated capital, the worker has no weapon except the threat of refusing his labor. It is the only alternative to the very solid and in many ways very sane social system, which the old civilization called Slavery.

\* \* \*

But (he goes on) amid the million ridiculous things that have been said against Trade Unions during the last month, no one has ventured to hurl the one really terrible and telling taunt. And that is, that trade unionism is the child of capitalism.

It is, as an historical fact, the result of the abnormal loss of all property by the poor, which has forced millions of disinherited and landless peasants to sell their labor because they have nothing else to sell. Where private property is tolerably equal, there is the Guild. Where private property has become merely preposterous privilege, there is the trade union. That is the real argument against trade unions; and in the whole crowd of fools who have been howling against them, there was never one fool intelligent enough to find it.

\* \* \*

The reactions from the general strike are best illustrated by the following extract from a London paper:

The Women's committee for the Relief of Miners' Wives and Children have received a contribution to their fund from Mr. Sean O'Casey, the author of "Juno and the Paycock" and "The Plough and the Stars."

Sean O'Casey is the most talked of man in the modern dramatic world—a discovery of the last 12 months. This Dublin laborer, this tenement-dweller who has proved a second Sygne, is the prey of London lion-hunters.

As a very hungry child he got his first job as an errand boy to an ironmonger at four shillings a week.

Mr. O'Casey writes:

"My sympathies are, of course, with the miners, and with all workers in their efforts to make life a little worth living.

"I myself, in my infancy, have been a daily communicant in the Devil's Church of Hunger, Misery, and Pain, and bear upon my body the marks of his unholy benediction.

"The cry of the half-starved child of the workers is the chorus in the play of our social life, and the sooner it is silenced the better—not because (as Mr. Arthur Bouchier writes in a letter to the Press) of a national sense of honor, but because of a national sense of shame.

"A note in the Press says that Mr. Baldwin has received as many as 8,000 pipes. This is a good sign, and shows the inherent faculty of the English people for common sense and law and order, but a loaf of bread to a hungry child is of more importance than a pipe to Mr. Baldwin."

\* \* \*

I thought the Scarlet Woman had gone out of fashion with the Dodo and the Missing Link. But the Erastians of the Tory Party disguised as the World's Evangelical Alliance, have rediscovered the lady and she was on view at the Albert Hall this week. The Home Secretary, Toynson Hicks, presided and the remarks of chairman and speaker move a moderate High Church organ like *The Guardian* to wrath. "The atmosphere was deplorable."

Jix began by attacking Lord Halifax and the Malines conversations. They had the tacit approval of the Archbishop of Canterbury. (shame). Where are our leaders? Where is the Bishop of London? (Laughter.) Why are they not here? We have stood by our constitution in State matters. We have defeated Industrial Bolshevism. Let us defeat Ecclesiastical Bolshevism.

The hall was filled from the floor to the galleries. The British Protestant dearly loves this sort of thing. His Puritan ethics forbid him any healthy form of excitement such as is provided by the theatre and music hall. Clowns do not come into his category. Bernard Shaw and George Robey are on his index. Even Maskelyne and Cooke are regarded as something rather dreadful. So, once or twice a year, the Scarlet Woman is dragged out. And we must admit that Sir Wm. Toynson Hicks is a very good substitute for George Robey. There is even a physical resemblance.

As for the world of live men and women, they look on such demonstrations of narrow-mindedness with utter contempt. They bring the splendid word "Evangelical" into disrepute. The main body of Evangelicals would not be seen in such company.

## Another Bexley Hall Dean Resigns Post

Very Rev. Frederick C. Grant Resigns Due to Differences With  
the Kenyon Authorities

### DEAN BUT TWO YEARS

The Very Rev. Frederick C. Grant, D.D., dean of Bexley Hall, the theological seminary of Kenyon College, has resigned. It is apparent from the letter of resignation, presented to Bishop Irving Reese, the secretary of the board of trustees, on June 19th, that Dean Grant feels that it is impossible for him to get the needed cooperation from President Peirce, the president of Kenyon College. Readers will recall that it was the reason given for the resignation of Dean Samuel A. B. Mercer from the same position two years ago.

Dean Grant's letter of resignation follows:

"I hereby present my resignation as Dean of Bexley Hall, and ask to be relieved of my duties on September 1st.

"The plan outlined by Kenyon College, viz., the use of the income of the 'General Endowment' for 'corporate expenditures' of Kenyon College, which has been substituted for the proposed budget of this committee, largely nullifies the efforts made during the past year to increase the endowment of Bexley Hall. This may be seen from the fact that Bexley is still to have an annual so-called 'deficit,' though already receiving, at the present time, the income on over \$180,000 of added endowment. Bexley's one-third share in the 'General Endowment' is the last resource of the seminary that can be taken and used by Kenyon College for its purposes; and the scheme, as I understand it, is simply one of transferring more than \$107,000 of the endowment of Bexley Hall to the uses and benefit of 'Kenyon College'—in theory the 'general institution,' in actual practice, as always, the Collegiate Department.

"It is perfectly evident that under the present administration of Kenyon College there is no hope of securing fair treatment for Bexley Hall."

When asked for a further statement Dean Grant said: "In brief the reason for my resignation is this; Bexley has just succeeded in raising \$300,000 of additional endowment. Immediately upon the announcement of this fact followed the plan of Kenyon College to take over the 'General Endowment,' of which Bexley has received heretofore one-third the income, for 'Corporate expenditures.' This is equivalent to losing \$108,000 of our endowment. I refuse to be party to any such action and so I have resigned."



## Comments on Recent Events of the Church

Eastern Editor Receives a Letter  
On the Subject of Church  
Unity

### SCIENCE AND RELIGION

By Rev. H. P. Almon Abbott

This seems to be a day when ministers of Christ are refusing calls to leave their present fields of labor for supposedly larger spheres of influence. The Rev. Robert R. Wicks, pastor of the Second Congregational Church, Holyoke, Mass., has declined the call to become pastor of the Madison Avenue Presbyterian Church, New York City. A short time ago, the Rev. Harris E. Kirk, pastor of the Franklin Street Presbyterian Church, Baltimore, Md., declined the pastorate of the famous Fifth Avenue Presbyterian Church, New York. A few weeks ago, the Rev. Charles Clingan, of Birmingham, Ala., turned a deaf ear to the importunities of the vestry of St. Thomas' Church, New York. And, in recent years, a New England schoolmaster, the Rev. Samuel S. Drury, refused a call to become rector of Trinity Church, New York.

I am glad to note these declinations, and for several reasons. They give the lie to the charge that clergymen are in the ministry for what they can get out of it, in the way of dollars and cents. They testify to the fact that some of our biggest men are keenly interested in the work in which they are at the present time engaged. And, they suggest the truth that New York is not necessarily the mecca of ministerial opportunity. The corollary is that many clergymen may serve Christ more faithfully where they are than where worldly ambition would presuppose they ought to be. As a matter of fact, the chances are that we are attracting larger congregations in Holyoke, in Baltimore, in Birmingham and elsewhere than the best of ministers attract in New York City, and that we are doing more effectively constructive work for Christ. The only pathos of it is that New York is ministerially weak, and that it does not stand in relation to the rest of the Church as London stands in relation to the Church of England. With one or two exceptions, there are no outstanding preachers in the metropolis of our country.

\* \* \*

Here is an extract from a letter received this week. It was written to me in connection with something that I had written in THE WITNESS. What do you think about it?

"What we need next to promote Church unity is some kind of an Inter-church Fellowship, a sort of interlocking directorate, of all those

who are one in spirit, and one in conviction, on the central and common principle of our Christian discipleship—one in a common, mutual purpose of bringing about an ultimate complete, organic Church unity. I would have both priests and laymen share in this fellowship. We clergy ought to have mutual and joint ordination and commission such as has been proposed by Bishop Roots in China. Then, we ought to work out gradually a unified program of all churches in a given district, both in city, town and country; encouraging our children, for instance; to go to the nearest church, irrespective of denomination, retaining their denominational affiliation officially. In time this process will bring about an entente among the members of all churches until, like a dissolving mist, we can pass over into real and complete church unity with little more than the formal and legal processes required."

Rather shocking to some sensibilities. And, yet, if we ever get beyond the "talking stage" we will have sacrificed many of our warmest prejudices and opinions in the progress from sentiment to fact. I rather feel like the caterer in one of Shaw's plays: "Show it to me on paper. If it is to be talking, let us talk; if it is to be more than talk, down with it in black and white. Then we shall know what we are about."

\* \* \*

We may not agree with the churchmanship of the Bishop of Birmingham, England, but we must admit that he knows what he is talking about when he talks about things scientific—for Dr. Barnes is an expert in that field. The bishop recently delivered a notable presidential address on "Science and Modern Humanism," at King's College, Kensington. In the course of it he said: "Science has banished the gods. Has it banished God? In effect it has accomplished this, if pantheism or naturalism be the interpretation of the universe toward which it leads. For my own part, I cannot see that any such interpretation is necessary, or even probable. That the universe is a self-acting machine appears to me an absolutely incredible assumption. Science, therefore, does not banish God; neither is it inconsistent with the conception of the Kingdom of God as formulated by the Founder of Christianity."

These are comforting words. The attitude of the bishop could be summarized as, "Faith has nothing to fear from free investigation and honest rationalization." Would to God that all our little theologians could be brought to appreciate the attitude of one who is a theologian and a scientist at the same time. Would that they might cease to pour ridicule on the researches of science.

## News Paragraphs of The Episcopal Church

Seventeen New Missionaries Meet In  
New York With Comrades  
Home on Furlough

### NEW CHURCHES

By Rev. W. B. Spofford

I must be very brief with items this week in order to cover the field; awful lot of news for this time of the year, so please helpers do not be indignant if your contributions are cut to the bone.

\* \* \*

The big news is the resignation of Rev. Frederick C. Grant as the dean of Bexley Hall, following so soon after the resignation of the Rev. Samuel A. B. Mercer from the same position exactly two years ago. It is reported elsewhere. The matter will be dealt with editorially in later issue by persons closer to the situation.

\* \* \*

Emmanuel Church, Cleveland, Rev. Kirk B. O'Farrall, rector, celebrated its fiftieth anniversary June 6th and 7th. A debt of \$66,000 was cleared, with money to spare, by a unique method of money raising which will be the subject of an illustrated article in a forthcoming issue, and the church was consecrated by Bishop Leonard on the 6th, with Bishop Stearly of Newark and the Rev. R. W. Woodroffe, former rectors, present, the former preaching. On the 7th, services and a banquet in the evening, attended by 600 persons, with the following speakers: Bishop Rogers, coadjutor bishop of Ohio; Bishop Stearly, the Rev. Mr. Woodroffe, the Rev. Virgil Boyer, rector of St. Paul's, Lansing, Mich., at one time curate at Emmanuel; the Rev. Phil Porter, rector of Christ Church, Dayton, former crucifer of Emmanuel; Mr. Charles P. Lynch, president of the Cleveland Federation of Churches; Archdeacon Patterson of Ohio and Dean Francis White of Trinity Cathedral, Cleveland. At this meeting a bequest of \$50,000 by an unknown benefactor was announced, the sum to be the nucleus of an endowment.

\* \* \*

The Rev. R. W. Meyers, Canon City, Colorado, died June 6th following a major operation. Seven hours in the water, following the sinking of a transport ship during the war, is said to be a contributing cause of his death. He was but 37 years of age.

\* \* \*

Out, and then in again, and just where St. Thomas', Denver stands now I cannot tell. In any case the other evening Bishop Ingley praised them for getting out of debt, and then praised them some more for getting



into debt again in order to add to their equipment by building a parish house. Then the treasurer burned some mortgages to prove to the multitude that they were not in so awfully bad.

Churchmen's Club was organized last week at Holy Cross, Sanford, Florida, at a dinner which was attended by 75 men of the parish.

Say what you please about the Eucharistic Congress of the Roman Church, and a lot can be said in criticism, yet it is an impressive sight to see a reported 300,000 MEN kneeling in worship. There was such a service last week in Chicago, attended only by men—still impressive even though the reporter might have seen double.

During a week of visiting among congregations of colored folks in Florida Bishop Wing confirmed 134, of which number 61 were presented in one class by the Rev. G. M. Blackett, St. Agnes, Miami. There are now over 3,000 Negro communicants in the diocese.

St. Mark's, Haines City, Florida, is to double its seating capacity, and install a new chancel, sacristy and vestibule.

The trustees of the DuBose Training School, Monteagle, Tennessee, listened to a most encouraging report from the dean, the Rev. Mercer P. Logan. The school began in 1921. Now; a brand new modern building, entirely paid for due to the efforts of the Rev. W. S. Clairborne; the farm has been enlarged in acreage and is now a real source of revenue; students have been enrolled from 41 dioceses; 101 men have been admitted since the founding; 23 have been ordained; 24 of the younger men after

a preliminary training at DuBose, have entered other seminaries where they have stood high in scholarship; during the past year fifty men have been enrolled; the school is doing much toward helping solve the rural problem of the Church by sending out good men who are prepared to stick to this important work. Busy now raising an endowment. High deserved praise to Dr. Logan and Dr. Clairborne.

Too bad I am cramped for space for St. Paul's-by-the-Lake, Chicago, deserves a real write-up. It was consecrated by Bishop Anderson on the 13th, with the church filled in spite of the cloud burst. The picture on the cover will give you some hint of the reason for my enthusiasm, but it would take a color job, very expensive, to do justice to it. The interior has a stately distinction, with low aisle arcades, a lofty clerestory with large windows, high open-timbered roof, and a brilliant sanctuary. The choir occupies a transept gallery and there is no chance other than the ample sanctuary itself. A side chapel of charm and beauty has been dedicated as the Chapel of the Annunciation. The high altar of the church and its equipment and surroundings is the work of the St. Hilda Guild of New York City—a very beautiful piece of work with a great dorsal and riddels of English fabric in red and old gold, altar cross and candlesticks, with sanctuary standard lights, all of wood in medieval polychrome. A new organ, too. The seating capacity of the church is over 500, and the entire

plant is now estimated at something over a quarter of a million dollars. The Rev. Henry N. Hyde is the rector.

Rev. Arthur Austin, for five years at the Epiphany, Denver, is to be the rector of Grace, Louisville, Kentucky.

No F. L. E. last week since nobody wanted a book badly enough to let me know why Professor Henry Fairfield Osborn is a famous living Episcopalian. First one to do so gets a good book. Have a fine letter setting forth why Florence Converse gets the honor, but that letter is not due until next week.

Have another interesting game. Let's have a discussion about the salary of rectors. An interesting letter has been received from the charming wife of a live rector who wants to know if I think it will be all right for her to go into the millinery business in order to help meet the family budget. She fears parishioners might object, yet is thoroughly convinced that the family they hope to give to the world cannot properly be trained for their world tasks on the modest salary the rector received. She even raises the alternative of birth con-

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Duncan Graham Foster, Ph.D. (Johns Hopkins), Associate Professor of Chemistry.  
Horatio K. Garnier, Ph.D. (Columbia), Associate Professor of Philosophy.  
Vasil Obreshkove, Ph.D. (Harvard), Associate Professor of Biology.  
James H. Wilson, M.A. (Oxon), Ph.D. (Wisconsin), Professor of Romance Languages.  
Louis S. Dederick, Ph.D., (Harvard), Professor of Mathematics.  
Alfred R. DeJonge, Ph.D. (Columbia), Associate Professor of Germanic Languages.  
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Conductor, the Rev. William Pitt McCune, P. H. C. The Retreat begins on Monday, August 16th, at 7:30 P. M. and closes Friday morning. Address the Rev. Winfred Douglas, Evergreen, Colorado.

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trol, which should furnish much lively copy during dull summer months. What do you say? Should a rector's wife work outside the home? Also, if you desire more children in the home than you feel you can properly provide for what should be done?

\* \* \*

Bishop Johnson of Colorado ordained to the priesthood the Rev. Charles D. Evans, in the Church of Our Saviour, Chicago, June 27th.

\* \* \*

Lots of news items sent in about where bishops and rectors are taking their vacations. You are familiar with the old story about what constitutes news. If a dog bites a man it is not news. If a man bites a dog that is front page stuff. So let me know of the bishops and rectors who are staying on their jobs this summer.

\* \* \*

St. Paul's, Maumee, Ohio, was the scene of a double event on June 16th when the Rev. Louis M. Hirshson was ordained priest and the ground was broken for a new parish house. Bishop Rogers, fourteen clergy, with the Rev. Donald Wonders of Sandusky for the preacher.

\* \* \*

The Use of Leisure was the subject of the commencement address delivered at Howe School before a large number of "old boys" last week, by Professor J. Paul Goode of the University of Chicago. Many improvements have been made at Howe during the past year, and the school has the largest enrollment in history. The scholastic standing, based on the results of college entrance examinations, is unusually high.

\* \* \*

Haven't had a church event for a long time which seemed to contain enough action to make up an Episcopal movie scene. But here is action, taken from a letter from a missionary in Alaska:

"Wild excitement prevailed among the Eskimos and Indians of Allakaket, Alaska, ten miles north of the Article Circle, some weeks ago when for the first time in their lives they

beheld an airplane circling in the sky. It belonged to the Detroit Arctic Expedition, and it dropped notes saying, "Which direction Fairbanks?" "What river is this? Please spell it on the snow."

The men, directed by a missionary, tramped the letters in the snow and put ashes on to show more plainly. Then a big line of them formed an arrow pointing to Fairbanks. The airplane had continued circling about but got the arrow message and was off without a further word."

\* \* \*

Ordinations in Ohio: Russell Frances ordained deacon in St. John's, Youngstown; Bishop Leonard ordained to the diaconate Earl G. Guthrie and Harold Zeis in the Church of the Holy Spirit, Gambier. The men were presented by Dean Grant, all of the men being Bexley Hall graduates. In St. Mark's, Toledo, Bishop Rogers ordained the Rev. P. R. Savanack to the priesthood. In St. Paul's, Akron, he ordained C. G. Lund and Malcolm R. Ward to the priesthood.

\* \* \*

The Rev. Edwin S. Lane, Trinity, Redlands, California, has accepted a call as dean of Trinity Cathedral, Phoenix, Arizona.

\* \* \*

The mountains of western North Carolina shelter four church conferences this summer; a boy's camp, then a couple of girls' camps, and finally the Valle Crucis summer school for religious education, where they plan for an attendance of 600. Faculty:

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\* \* \*

The Rev. C. H. Plummer, senior priest of the diocese of Minnesota, died at his home at Lake City, on June 20th.

\* \* \*

Sixty-sixth commencement at St. Stephen's College, June 13-15, with over a hundred and fifty of the alumni present, occupying for the first time their new quarters in Bard Hall, one of the older buildings which has been fixed over for their use. There was sixteen men in the graduating class. Honorary degrees were given to Frederick Hudson Ecker, vice president of the Metropolitan Life Insurance Company, Rev. James O. McIlhenny, rector of the Resurrection, Philadelphia, and the Rev. H. Adye Pritchard, rector of St. Mark's, Mt. Kisco, N. Y. The commencement address was given by President Garfield of Williams College.

\* \* \*

McLean Farm, 170 miles from New York City, was formally opened by the Church Mission of Help on June 5th when a party of directors and workers visited the farm for a housewarming and service of blessing. The farm is to be used as a vacation house for the girls and young mothers under the care of the society.

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Several hundred Indian families gathered early in June at Cass Lake, Minnesota, for the annual convention of the Ojibway nation. Bishop Bennett confirmed a large class in the mission chapel, crowded with the Indians.

\* \* \*

Seventeen outgoing missionaries attended the third annual missionaries conference held at the Church Missions House, New York, June 12th to 15th. There were about an equal number present of those on furlough. There were six sessions when the following matters were discussed: Present world situation and needs, methods of work in school, hospital and church; personal equipment of the missionary, physical, intellectual and spiritual; relations with fellow workers and with natives; relations with the home church; the work of the National Council. Of the new missionaries eight are going to China, two to the Philippines, two for Alaska, one each for Japan, Liberia, Porto Rico, Cuba and Brazil.

\* \* \*

Bishop Johnson, speaking at the commencement at St. John's, Greeley, Colorado, when seven men were graduated, had great praise for the sort of men turned out by that school. He stated that to his way of thinking they were the very best men in the Church for the difficult missionary fields of the West.

\* \* \*

Rev. E. B. Christie was ordained priest in St. Stephen's Memorial Church, Riverside, N. J., on St. Barnabas' Day by the bishop of New Jersey, the Rt. Rev. Paul Matthews.

\* \* \*

Bishop Tucker recently confirmed a class of fifty-nine candidates in

Emmanuel, Baltimore, the largest class in the history of the parish.

\* \* \*

The fiftieth anniversary of the ordination of the Rev. F. O. Granniss, retired priest of the diocese of Western Michigan, was celebrated in the Church of the Good Shepherd, Columbus, Ohio, recently. The Good Shepherd was Mr. Granniss' first parish. Bishop T. I. Reese was present, the sermon being preached by the Rev. Sidney Sweet, rector of St. Paul's, Columbus.

\* \* \*

Elliott C. B. Darlington, son of the Bishop of Harrisburg, was ordained deacon by his father on June 9th. A brother, the Rev. H. V. B. Darlington, read the Epistle. Another or-

dained brother, now secretary of the American Bible Society, was unable to be present.

\* \* \*

The Rev. Frank Gavin, professor at the General, is the dean of a summer school being conducted at the University of Wisconsin for the benefit of students doing summer graduate work there.

\* \* \*

Remember the item a few weeks ago asking who wanted to challenge the Bishop of London to either golf or tennis? Well, here is a note from Bishop Moreland of Sacramento:

"In answer to your question in THE WITNESS take note that the undersigned has challenged the Lord Bishop of London to a return match

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The 35th year will begin Wednesday, September 23rd, 1926.

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## CLEVELAND

**Trinity Cathedral**

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**

Rev. Robert Holmes, Rector  
St. Luke's Hospital Chapel  
1416 Indiana Avenue  
(Until New Church Is Built)  
Sunday Services: 7 and 11 A. M., 7:45 P. M.

**St. Paul's**

Dorchester Ave. at Fifth 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 C. 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.  
Sundays: 7:30, 8:15, 11:00 and 4:30.  
Daily: 7:30 and 5:00.  
All sittings free and unassigned.  
From Chicago, get off at Main Street, one  
block east and one north.

## BOSTON

**Trinity**

Copley Square.  
Rev. Henry K. Sherrill, Rector.  
Sundays: 8:00, Holy Communion; 9:30,  
Church School; 11:00, Morning Prayer and  
Sermon (first Sunday of month, Holy  
Communion and Sermon): 4:00, Service  
and Address; 5:30, Young People's Fellow-  
ship, 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: 8:00, 10:15, and 11:00  
A. M.; 4 P. M.  
Week-day Services: 7:30 and 10 A. M.;  
5 P. M. (Choral except Mondays and Sat-  
urdays).

**The Incarnation**

Madison Avenue and 35th Street  
Rev. H. Percy Silver, S. T. D., Rector.  
Sundays: 8:00, 11:00 A. M.

**Trinity**

Broadway and Wall Street.  
Rev. Caleb R. Stetson, S. T. D., Rector.  
Sundays: 7:30, 9:00, 11:00, 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  
11:00 A. M.

**St. James'**

Madison Ave. and 71st St.  
Rev. Frank Warfield Crowder, D.D., Rector.  
Sunday Services: 8 and 11 A. M., 4 P. M.

## BUFFALO

**St. Paul's Cathedral**

Rev. Charles A. Jessup, D.D., Rector.  
Sundays: 8:00, 9:30 and 11 A. M.  
Week Days: 8:00 A. M. and Noonday.  
Holy Days and Thursdays: 11:00 A. M.

## CINCINNATI

**Christ Church**

Rev. Frank H. Nelson and Rev. Warren  
C. Herrick.  
Sundays: 8:45 and 11:00 A. M. and 7:45  
P. M.  
Daily: 12:10 P. M.  
Saints' Day: Holy Communion, 10 A. M.

## DALLAS

**St. Mathew's Cathedral**

The Very Rev. Robert S. Chalmers  
The Rev. Robert J. Murphy  
The Rev. H. K. McKinstry  
Sundays: 8:00, 9:45, 10:45 A. M. and 7:45  
P. M.  
Daily Service: 7:00, 9:30 A. M. and 5:30  
P. M.

## ATLANTA, GA.

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Peachtree St., Between Currier and Pine  
Within walking distance of all hotels.  
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James Alderson, organist and choir director.  
Services on Sunday: 8:00 and 11:00 A. M.;  
7:30 P. M.

## NEW YORK

**Grace Church**

Broadway and Tenth Street  
The Rev. W. Russell Bowie, D. D., Rector.  
Sunday: 8 and 11 A. M., 4 and 8 P. M.  
Daily: Noonday Services and Address,  
12:30, except Saturdays. Holy Communion,  
12 on Thursdays and Holy Days.

## MINNEAPOLIS

**Gethsemane**

4th Avenue South, at 9th Street.  
Rev. Don Frank Fenn, B.D., Rector.  
Sundays: 8:00 and 11:00 A.M., 7:45 P.M.  
Wednesdays, Thursdays, and Holy  
Days.

## ALBANY

**All Saints Cathedral**

Swan and Elk Streets  
The Very Rev. Charles C. W. Carver, B.D.,  
Dean.  
Sundays: 7:30 A. M.; Church School,  
9:45 A. M.; Sung Eucharist, 11:00 A. M.;  
Choral Evensong, 4:00 P. M.  
Week Days: 7:30 A. M., 9:00, and 5:30  
P. M. Wednesday and Friday, the Litany  
after Matins. Thursday and Holy Days,  
the Holy Eucharist, 11:00 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**

Corner 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.  
Wells-Downer Cars to Marshall Street.

**St. Mark's**

Hackett Ave. and Bellevue Place.  
Rev. E. Reginald Williams, Rector.  
Sundays: 8:00, 9:30, 11:00, and 5:00.  
Gamma Kappa Delta Club, 6:00 P. M.  
Sheldon B. Foote, Mus. Bac., F.A.G.O.,  
Choirmaster.  
Wells-Downer Cars to Bellevue Place.

## PHILADELPHIA

**St. James' Church**

22nd and Walnut Streets  
Rev. John Mockridge, Rector.  
Sundays: 8:00 and 11:00 A. M., 8:00 P. M.  
Week Days: 7:30 and 9:00 A. M., 6:00  
P. M.  
Thursdays and Holy Days: 10 A. M.



of tennis to take place in Sacramento next Fall, and that his Lordship has accepted conditionally."

That word "return" interests me. How did the first match result? Possibly the Lord Bishop did a bit too well for Bishop Moreland to report. In any case I shall expect to be able to report another American victory in the Fall. You see I am patriotic.

\* \* \*

St. Mary's Hall, Burlington, N. J., closed its 89th year with a fine commencement early in June. Bishop Matthews preached the baccalaureate sermon, and the commencement address was given by Judge Frank S. Katzenbach, Jr. A class of ten young ladies graduated.

\* \* \*

The Rev. Heber C. Benjamin, rector of Trinity, Atchison, Kansas, has resigned to accept the rectorate of the Ascension, Pueblo, Colorado.

\* \* \*

Rev. Irvin H. Correll died on June 17th on route to Japan. Burial took place at sea. Dr. Correll, who has been a missionary in Japan since 1873, has, in recent years, been the head of the Church Publishing Society of the Japanese Church.

\* \* \*

What shall we do about boy and girl relationship? What are the present standards and attitudes? What part has worship in a girl's life? These were among the questions discussed at the conference at Taylor Hall on the Study of Girlhood, sponsored by the National Council and attended by twenty specialists in girl's work.

\* \* \*

For the tenth consecutive time the senior class of the Davenport, Iowa,

## GUNSTON HALL

A Girls' School in the National Capital. Founded on the highest principles and highest scholastic standards. Under Church influence. Preparatory and academic courses. Two years graduate and college work. Music, Art, Expression, Domestic Science, Athletics. Mary L. Gildersleeve, Mary B. Kerr, B.A., M.A., Principals. 1916 Florida Ave., Washington, D. C.

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High School has voted to have their baccalaureate service at Trinity Cathedral, Very Rev. Marmaduke Hare, dean.

\* \* \*

The need of increased personal evangelism on the part of all Church people was the keynote of the Convocation in the missionary district of Cuba, which met in Havana from June 4th to the 11th. Plans were presented for a Church paper to be printed in Spanish, to be edited by the Rev. Mr. Moreno, a clergyman with newspaper experience.

\* \* \*

Bishop Bennett of Duluth, Rev. A. E. Knickerbocker of Minneapolis, Dean Cowley-Carroll of Fargo, Professor Gillette of Grand Forks, and the Rev. W. K. Boyle are among the leaders at the Cass Lake summer school, now in session.

\* \* \*

Mr. K. R. Waldron and Mr. L. H. Roberts, graduates of Bexley Hall, were ordained deacons by Bishop Ward of Erie in St. John's, Sharon, Pa., on June 20th.

\* \* \*

Fifty clergymen with their diocesan, Bishop Anderson, attended a luncheon last Wednesday at the Uni-

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versity Club, Chicago, to honor the Rev. James S. Stone, former rector of St. James', who was celebrating the fiftieth anniversary of his ordination.

\* \* \*

The Rev. Charles K. Gilbert, secretary of social service, New York, received the degree of doctor of divinity from Hamilton College last week.

\* \* \*

Planning for the next General Convention already. Mr. Hugh T. Nelson has been appointed general secretary to prepare for the gathering, and already has appointed several sub-committees. The convention next meets in Washington, D. C., in 1928.

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