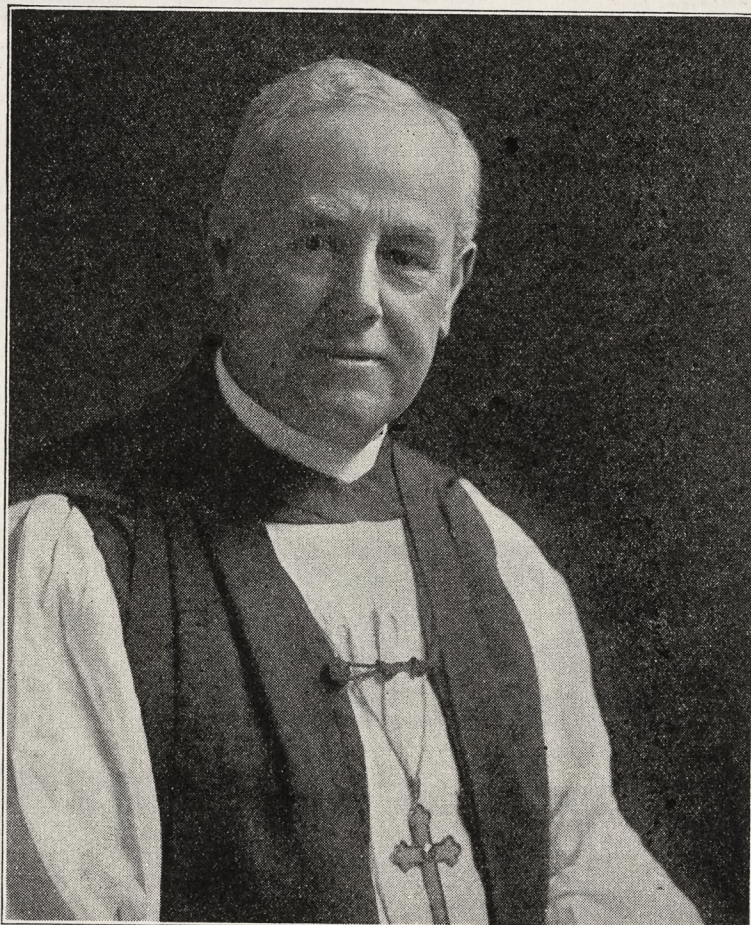


RELIGIOUS JOURNALISM—DEAN CHALMERS

# *The* **WITNESS**

CHICAGO, JULY 15, 1926



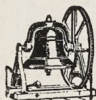
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# THE WITNESS

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## SUCCESSFUL RELIGIOUS JOURNALISM

### *The English Church Papers*

BY VERY REV. R. S. CHALMERS

"CHRISTIAN men and women, eager for justice have no means of learning the actual facts of a situation in which the whole community is vitally concerned. The newspapers, for the most part, add to the confusion. We are conscious that we speak to a limited public, but Anglo-Catholics are among the foremost in their sympathy with their fellows, and we are taking steps to provide them with details of at least some sides of the problem, so that good will may be accompanied by reasonable judgment."

I wish very much that readers of THE WITNESS would study the foregoing paragraph with some considerable care. It is taken from the weekly "Summary" of the *English Church Times* of June 11, 1926—and I note that the issue is Vol. XCV. No. 3307. The *Church Times* is the foremost Anglo-Catholic organ in the world, it is sold at the price of two cents, (one penny), and having been a constant reader for a good many years, I can testify that if it does not yield a profit to its publishers, it has at least made no appeal for any kind of a subsidy to keep it in existence.

On a good many occasions during the past two years, I have taken part in discussions regarding the problems affecting the Church Press. Almost invariably the debate has been closed by some such statement as the following: "In England there is a reading public genuinely interested in religious matters,—in America,—and particularly in the Episcopal Church, such a public is entirely lacking." And there the matter has been dropped.

#### SECULAR MAGAZINES

I cannot believe it to be true. The fact that such magazines as the *Atlantic*, *Harper's*, *The Century*, *The Forum*, and even the *Ladies' Home*

*Journal* (which I do not read—regularly) find it good policy to publish articles dealing with religion in almost every issue should of itself disprove any such assertion. Nor can the steady flow of religious articles be accounted for by a passing interest in the Fosdick-Fundamentalist-Modernist dispute. A glance at any six consecutive issues of the *Atlantic* or the *Forum* will quickly settle that point. What has really happened is that the American people are rapidly awakening to the fact that by far the most interesting thing about everybody is his religion. The editors of our secular magazines know it,—the editors of weekly journals of opinion (e. g., the *New Republic*) know it, and Mr. H. L. Mencken of the *American Mercury* appears to recognize it, and it seems to fascinate and infuriate him by turns. The amount of space devoted by the last named paper to all manner of articles dealing with religion, churches and sects is a highly significant fact which cannot be overlooked.

#### MONEY

But the *Churchman* is campaigning for an endowment, the *Living Church* needs a sustaining fund, THE WITNESS keeps its head above water by paying its managing editor low wages, denying him a staff, and depending entirely upon unpaid volunteer contributors.

What is wrong? I find all the magazines and weeklies I have referred to in the homes of quite average Protestant Episcopalians. By no means infrequently, I find the *American Mercury*, and I have a suspicion it is sometimes hidden between the time of my ringing the door-bell and my admission. There are clergy who take it with them on railroad journeys and remove its ostentatious

green covers before leaving home. But those same dearly beloved parishioners only take a Church paper under pressure from the rector or a devoted and persistent member of the Woman's Auxiliary,—and the clergy themselves glance at certain columns of the *Living Church*, read Bishop Johnson's editorial in THE WITNESS, and Spofford's weekly "breeze" of Church doings,—and then gleefully turn to the *American Mercury*, *Adventure*, or *Detective Stories*, and so enjoy a thrill.

#### AN IDEAL

Now, dearly beloved readers of THE WITNESS, may I trespass on your patience just enough to ask you to read over again the first paragraph of this article—carefully—and to substitute the word "Churchmen" or "Episcopalians" (if you like it better) for Anglo-Catholics? Please.

Quite unwittingly the author of that paragraph has, I believe, given us an ideal toward which our Church papers should strive if they are to attain any measure of lasting success.

First. It assumes, as the *Church Times* has always assumed, that the whole body of the faithful, men and women, clergy and lay people alike, are equally and vitally interested in the coming of the Kingdom of God. Moreover it acts consistently upon that assumption. Our Church papers merely believe that in theory.

Second. It assumes that Christian people want to act as Christians in all the ordinary every day concerns of human life. They really desire to stand up and be counted as Christians and Churchmen, in business affairs, in politics, in economic crises, in social life, and in all the duties, and privileges and temptations and trials that meet us day by day. Consider, for a moment the range of the sub-



jects skillfully and popularly treated in this single issue of the *Church Times*, 32 pages, price one penny, dated June 11, 1926.

A treaty between Britain and Turkey with possible consequences for Eastern Christians.

Mr. Lloyd George, Lord Oxford and the future of Liberalism.

The Miners' Strike—International Labor Soliarity—Russia.

Anglo-Catholicism and Social Righteousness.

Bishops and Book-makers and the Betting Tax.

College Festivals.

The Church of England Men's Society.

The Church in Canada.

The Color Struggle in Africa where our Bishops are making a heroic struggle against oppression of a down-trodden and exploited race.

The Church in China—articles and two notable book reviews.

An article from a visitor to the Riviera.

The needs—religious and social—of the large transient body of "fruit pickers."

A great sermon by the Bishop of Winchester on the world-wide responsibility of the ordained priest.

And that does not begin to tell the tale of editorials, reviews of books and magazines, local and diocesan news.

I simply cannot bring myself to believe that the American Churchman is interested "in none of these things." He has an equally world-wide range of interests, different perhaps, but entirely similar in character. And just as soon as the religious press sets itself to stimulate and intensify them, the press itself will prosper, and there will be a great quickening of interest in the whole world-wide task of the Church.

#### THE FACTS

Third. "Christian men and women, eager for justice, have no means of learning the actual facts of a situation in which the whole community is vitally concerned. The newspapers, for the most part, add to the confusion. \* \* \* We are taking steps to provide them with details of at least some sides of the problem, so that good will may be accompanied by reasoned judgment.

There you have it. Only a few years ago an eminent journalist (I think it was Walter Lippman) was advocating some kind of impartial "fact-finding bureau" because of the difficulty of getting at the truth from the garbled accounts published by the daily press.

Christians need to know the facts. Let us be thankful we have no general strike. But are there no moral issues facing this country? What of prohibition? What of such conditions

### Our Cover

Edward Campion Acheson, the Bishop Coadjutor of Connecticut, was born in Woolwich, Kent, England, in 1858. He graduated from the University of Toronto in 1885 and after completing his theological preparation became the curate for All Saints, Toronto. In 1889 he came to New York as an assistant at St. George's, where he remained until 1892 when he was elected rector of Holy Trinity, Middletown, Connecticut. In 1915 he was elected Suffragan Bishop of the diocese and was elected Coadjutor last month. He has received honorary degrees from several universities.

as are described in Judge Lindsey's "Revolt of Youth?" What of child labor? Think of the controversy there—the heated opinion—the difficulty of access to the facts. And not only facts, but guidance from our leaders. Political issues are moral issues, and Christians are interested in them. Pacifism, Militarism, Unemployment.

As the Bishop of Manchester says: "We are the social problem; WE are the source of calamity. We must be converted and repent."

#### WHAT TO DO?

A Church paper—to begin to realize such an ideal—must have a real organization. And that means adequate finance. I am interested in watching *The Churchman's* endowment plan, but, personally, I do not believe the secret of success lies there. If enough people are interested, the necessary capital can be provided, and the paper run on a strictly business basis. The *Church Times* for Anglicans, the *British Weekly* for Protestants, have been operated successfully for several generations,—and without any pleas for financial aid appearing in their columns. Is religious journalism the one field where American initiative has to take a back seat, and admit that it cannot succeed?

\* \* \*

NOTE—We will be very glad to have the opinions of others on this subject of Church Journalism. What in your opinion, can be done to improve this paper? What, in your opinion, must be done in order to increase its circulation? Is an endowment the way to solve the financial problem or should we issue the best paper possible on revenue from advertising and subscriptions? Is an official weekly, published by the National Council, paid for out of Council funds, the answer? Send in your opinions.—Editor.

### Let's Know

#### SPLINTERS

By Rev. Frank E. Wilson

FOUR HUNDRED years ago when Christian Europe split on the rock of the Reformation, there were a good many fragments in the form of new churches. One of them was not satisfied to be merely a fragment. It continued the splitting process within itself until today it exists in sixteen little splinters all known by the name of Mennonite.

Menno Simons (died 1559) was a Dutch Anabaptist who gave his name to the Mennonites, though he himself was a convert to the movement which was already in existence when he became interested in it. Holland, Germany, and Russia were the scenes of their original activity, from which countries they emigrated in colonial times to Pennsylvania and are now scattered in various parts of the United States. In this country they stand on a fundamentally Christian platform, but some of them in Germany have run to practical Unitarianism. American Mennonites run all the way from the Mennonite church proper with a membership of some 35,000 to the *Kleine Gemeinde* with 3 churches and 171 members.

One of the splinters is known as the Old Order Amish, taking their peculiar title from Jacob Amann (about 1700 A. D.), a Swiss minister who made his departure from the rest of the brethren on the proposition that all outside their own fold should be severely boycotted. They do not believe in meeting houses but hold their services in private dwellings or in barns. To build churches would, in their judgment, be a fatal step in the direction of ritualism. Yet, like all other objectors to ritualism, they have a ritual all of their own. Their services are exclusively in German and ordinarily occupy about four hours of time, but on "Communion Sunday" they run without intermission from morning to night. On such occasions the sermon begins with Adam and Eve and runs the whole circuit of the Scriptures. They have a hymnal dating from 1571 and they sing their hymns to what are supposed to be original tunes never desecrated by musical notation. After the meeting the worshippers all sit down to dinner served by the family who are hosts for that day. They don't believe in owning church property except hymnals, benches, and a few necessary cooking utensils. Their homes are stripped of all ornamentation—no carpets, no curtains, no pictures. They are conscientious non-resisters and have a horror of the swearing of



oaths. Mixed marriages bring ex-communication and they perpetuate the custom of foot-washing as an institution divinely ordained by our Lord. There are about seven thousand of them in the United States. They are practically all farmers.

Splintered Christianity. Some day,

some good Old Order Amish brother may recall that Christ taught the people out of a boat and so break off another splinter dedicated to maritime Christianity. Or perhaps one of them may meditate over-long on the Palm Sunday story and lead out another exodus on the principle that

Christian farms should be worked only by mules. Mr. Spofford might start an interesting contest on the subject of suitable names for such new sects. Old Order Boatmen; Brethren of the Gentle Hoof, etc. When the splintering begins, there is no end to the splinters.

## THE KENYON AND BEXLEY MATTER

### *A Statement and an Answer*

BY MR. TALFOURD P. LINN

*Chairman of the Finance Committee of the Board of Trustees of Kenyon College*

WITH reference to certain statements made by the former dean of Bexley Hall the finance committee call attention to the following facts:

Since 1917 and as a result of certain agreements with the General Education Board the current accounts of the theological and collegiate schools of the corporation of Kenyon College have been separately kept. At that time the specific endowment of the theological school was approximately one-half the specific endowment of the collegiate school. The board of trustees therefore directed that the income from the general or unspecified endowment and also the expenditures for corporate administration, general overhead, and investment expense be carried through the accounts in the same proportion, namely, theological school, one-third, collegiate school, two-thirds.

The change in the treasurer's report for 1925-1926 which is purely in form consists in segregating under a separate account the administrative general overhead and investment expense amounting to \$25,521.71 and in balancing against it the income of the unspecified endowment amounting to \$19,443.69 plus an assessment on the schools of \$6,078.02 which is pro-rated between the collegiate and divinity schools in proportion to the amounts of their respective endowments. The change was made under the direction and advice of the expert accounting staff of the Guardian Trust Company, the treasurer of the corporation of Kenyon College, and after a study of the methods of accounting in similar corporations, notably, Western Reserve University. A statement from the Guardian Trust Company follows:

"The Guardian Trust Company,  
Cleveland, Ohio.

July 1, 1925.

"To the Chairman of the Finance  
Committee of the Board of Trustees  
of Kenyon College.

"The change in arrangement of the Treasurer's report for 1926 simply segregates in a separate schedule the

corporate expenditures for administration, general overhead and investment expense and balances against them the income from unspecified endowment plus a pro rata assessment upon the schools. This change in accounting makes no reduction whatever in the net income of the Theological School.

"The Guardian Trust Company,  
Treasurer of Kenyon College.  
"By J. A. House, President."

The treasurer's report for 1925 showed a current deficit of about \$5,500.00 in the accounts of the theological school. In the reports for the same year of the president and of the committee on the theological school the necessity of immediate action was urged upon the board of trustees. At the annual meeting on June 13, 1925, the board therefore authorized this committee under the chairmanship of the dean of Bexley Hall to seek an endowment fund of \$300,000.00 for the purpose of meeting this deficit, raising salaries and providing for certain additional needs. The official appeal of this committee entitled "A Statement from the Trustees" lists among the objects:

"(7) Last, or rather first, the annual deficit must be wiped out. The reason for this deficit is that the original endowments of Bexley Hall were established when the purchasing power of money was considerably greater than it is today. This item, amounting to between \$5,000 and \$6,000 annually, must be covered by a larger endowment of the school."

It is evident, therefore, that \$5,500 or the income on approximately \$92,000 of the proposed endowment was to be used in extinguishing the deficit and that the income from the remaining \$208,000 would be available for the other purposes enumerated in the "Statement from the Trustees."

On June 1, 1926, \$181,295 of the new endowment had been received by the treasurer. Of this amount \$50,000 is a library fund devoted to specific purposes and separately accounted for. As the income on over

\$90,000 of the remaining \$181,295 must be devoted to meeting the deficit, the income on approximately \$40,000 is immediately available for other advance developments at the theological school.

Dean Grant's proposed budget which was prepared without consultation with either president, treasurer or finance committee, omitted all charges for corporate administration, general overhead and investment expense, ignored the deficit and applied an over-estimated income from new endowment entirely to advance development. After hearing the dean, the board of trustees unanimously referred this proposal to the finance committee with power to act.

Of the \$181,295 new endowment already received \$116,800 has been given by members of the board of trustees, and \$59,000 of the remainder through the direct influence and intervention of members of the board of trustees. It would seem, therefore, that the interest of the donors of over \$175,000 of the \$181,295 now in hand are adequately represented by the action of the trustees.

ANSWER BY DR. GRANT

Gambier, Ohio, July 5, 1926.

Editor, THE WITNESS:

Thank you for calling my attention to Mr. Linn's statement regarding the action of the trustees of Kenyon College. Allow me to remark that:

1. It was not made clear to me, before I became Dean of Bexley Hall, that the relation between Bexley and Kenyon was only a matter of accommodation in book-keeping, to meet the requirements of the General Education Board. I understood then, and have understood all along, that Bexley Hall is, as it is officially described, "The Divinity School (not department) of Kenyon College."

2. If the present schedule of income and expenditure is a revision "purely in form," how comes it that Bexley's expenditure for "overhead" is increased four-fold?

3. It is interesting to learn that my



budget was "prepared without consultation with either president, treasurer, or finance committee." The budget was prepared at the express request of the chairman (Mr. Linn) of the finance committee, conveyed to me by the secretary (Bishop Reese) of the theological school committee, and was submitted exactly when and as Mr. Linn himself suggested (through Bishop Reese) that I should submit it.

4. It is not true to say that my budget (which was approved by the theological school committee, and is therefore *their* budget) "omits all charges for corporate administration;" what it does is recognize the charges regularly assessed in past years, and not double—or quadruple—them.

5. It will be quite clear, I believe, to everyone that the main point of my protest (explained in my statement to the Alumni) is simply ignored by the

statement of the chairman of the finance committee, viz., the increased charge for "overhead," taking one-fourth of Bexley's income for this purpose, while taking less than one-ninth of Kenyon's; and the refusal to recognize Bexley's claim—hitherto acknowledged—to one-third of the income of the "General Endowment."

Thanking you for your courtesy,  
Sincerely yours,  
Frederick C. Grant.

## DEALING WITH YOUNG PEOPLE

### *The Need of Understanding*

BY BISHOP WILLIAM P. REMINGTON

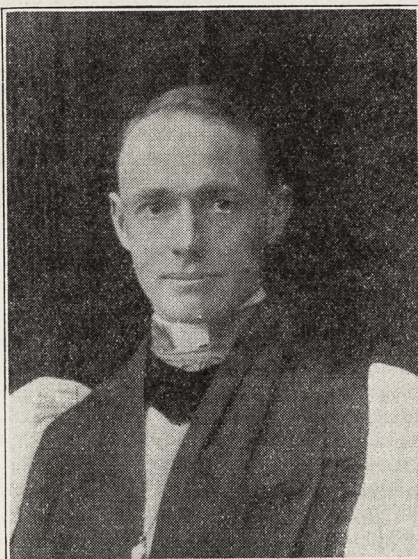
#### PART I.

"MAKE the crooked straight and the rough places plain." This is the answer which parents and religious teachers must give to this generation if the Highway of Life is to be built for youth to walk upon with a firm step. Suppose a man was asked to construct the Woolworth building with only a hammer, saw, and plumb line; or to dig the Panama Canal with an old hand shovel; how far would he get? And yet we expect our young people to face tasks of spiritual architecture and religious engineering quite as difficult, and we give them a training which fits them to play with blocks on the nursery floor.

How many of us grow to maturity having been trained in the essential facts of a reasonable religion? We may have acquired a little knowledge of the contents of the books of the Bible, and have memorized a few Scripture texts, but these all fall apart like alphabetical blocks when some worldly wise man or some learned professor gives them a kick with questions such as these: "Where did you get your Bible?" or "What is right or wrong?"

#### THE BIBLE

Now the Bible is the most marvelous text book on religion in the world, and a thorough acquaintance with it, backed by a consistent effort to obey its teachings and a definite experience of God in the following of Christ, is all that one needs, even in this modern world. But the Bible must be interpreted in the light of modern knowledge and discovery, and here is where the Church comes in; this is what pastors and teachers are for; this is where the religious experience of the past and of the present can guide enquiring youth. What is needed is such a scheme of Christian nurture as will bear the test of any new found knowledge and withstand the attacks of any experience of life. If my religious training does not



BISHOP REMINGTON

equip me to build my modern spiritual house or dig my modern Panama Canal, linking up the oceans which hitherto have separated individuals and nations and races, it may as well be discarded in these days for something more useful and workable.

#### NEED NEW TOOLS

If the younger generation are to see the light, we must make straight in the desert a highway for our God, we must blaze a trail plain enough for them to follow. The outworn tools of the generations past will not work when we build that highway; it is going to take modern engineering and up-to-date machinery. From talking with many young people, and honestly striving to acquire their point of view, I have become convinced that their questions are very serious ones, and they must be considered sympathetically.

#### PLACE OF HOME

What youth needs is more parental guidance, and a better understanding

of their point of view on the part of religious leaders and teachers. It *must* be said, no matter how trite it has become, that the drift of young people upon the sea of uncertainty in moral and spiritual matters is due very largely to the failure to tie them down securely to the moorings of a happy and consistent Christian home. The family altar, like the family physician and the family pastor has apparently gone out of fashion. The father and bread-winner has become too immersed in business, while the mother is too occupied in social, or even community or civic interests, to give great heed to the pertinent questions of youth, groping for light. In many homes parents have absolutely evacuated their position of guide and counsellor in religious matters. They have passed the buck to anyone who was willing to take the responsibility. That evasion of a big problem began two or three decades ago, and has been steadily on the increase ever since. Father and mother are responsible for bringing children into this world in partnership with the Creator of all. They give them a physical and an intellectual inheritance, and they concede that it is their duty to fit them with strong bodies and keen brains for the battle of life by every advantage of a proper environment. But what about moral and spiritual nurture? I remember twenty-five years ago, when I was just out of college, and was teaching school, how frequently perplexed parents used to come to me with this statement, "We can't do anything with Johnny at home; won't you help him?" I have had the chance now of following the careers of some of these boys, and I am convinced that their drift away from moral restraints and religious convictions could have been stopped by friendly understanding and definite teaching in the home.

#### MODERN EDUCATION

In the field of school training, the old ideal of "Mark Hopkins at one



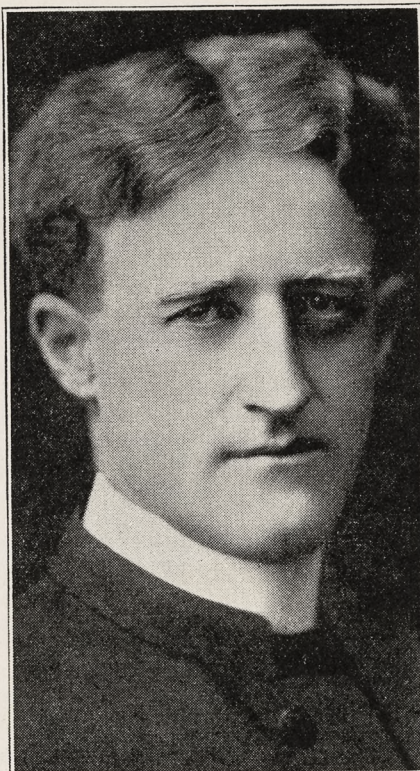
end of the log and a student at the other" has given way to education "en masse," a professor with lecture notes at a desk and a group of scholars in front of him much too large for him to reach as individuals. In the Churches, the absorption of ministers in raising funds, in administrative details, and community service, has caused them to neglect their duties as pastors and friends. I am speaking now of the tendencies of our day, rather than of the exceptional instances which stand out because some parents and some teachers and pastors still believe in saving the world one, by one rather than "en masse."

What are some of the crooked paths that must be made straight, and rough places that must be made plain, if we are to build the highway of life on which our young people may walk without fear and expect to find God at the end of the trail—or to walk with Him all the way?

#### A CROOKED NOTION

First, there is the crooked notion that out of nothingness has evolved the civilization which is ours; that out of the rocks which appeared when the earth's crust cooled off, and in the sea which was two-thirds of this world's surface, there emerged the first germs of life without any further intervention on the part of the Creator. Beyond this, the moral and spiritual attributes of man came by reason of his reaction to environment in the survival, until he became the Lord of all creation. Nothing was given to man except what was in the germ plasm and developed through traits passed on by inheritance and nurtured by his experience with his surroundings.

This is a stupendous assertion on the part of teachers who spend too much of their time in libraries and laboratories, and not enough in the school of life. However, wherever it is taught and believed, it has become an effective stumbling block to any idea of the agency of a Personal God who can have any influence with His personal children. You cannot pray to such a creative force, and you cannot believe that He would send His Son to lift the world up to the level of His life and purpose. It is a stupid theory, because in all of our experience we have never discovered anything yet which grew out of purposeless force. This crooked idea explains more than any other the chaotic conditions of our youthful thinking. It is a greater hold upon our thought and conduct that we are willing to admit. The laws of growth, of development and progress, are so universally accepted that we jump to the conclusion that even love and pity and mercy and virtue result from natural causes and effects in our world. The best answer that I know of to



PRESIDENT PEIRCE  
*Prominent in Beasley Affairs*

this challenge of our scientific age, is one which science itself has taught us to use. You can only prove the premises you lay down, by the test of facts in the working out of your theory.

In the natural world about us, man is continually interfering with the elements in order to bend them to his own will and purpose. The food on our tables, the furniture in our homes, our means of transportation, radio, all these; in fact, the whole modern world is the result of man's experiments with natural forces and elements, the interference of his will and purpose upon them. If Personal Man had not been upon the earth subduing and developing it, we would still be in a Lost World with the Dinosaurs and Pterodactyls. Everywhere in history and in present-day life we can see the results of growth and development, but where will we find, outside of the creative will of man, the power to effect progress?

#### CREATIVE EVOLUTION

Admit freely if you will, that development of many forms of the lower into the higher life; admit that nothing exists now which has not had some previous form of existence; and you will still have the problem to face as to how the first germ of life came out of the crumbling rock and finally how the moral and spiritual being that is man emerged from that savage animal which knew no right or wrong and whose thinking was confined to

survival on this earth only. The religion of Judaism, culminating in the teachings of the New Testament, tells us that while this growth and development were going on from lower to higher forms of creation, at each stage or leap, God interfered to put into the lower form *that which had not been there before*. In other words, creation was not one sole act on the part of the Creator, but a succession of Divine acts not yet come to a conclusion.

(To be concluded next week)

## Cheerful Confidences

RED

By Rev. George Parkin Atwater

I AM spending a few minutes today in envious admiration of Glenn Frank, O. O. McIntyre and Will Rogers for their ability to produce an article every day for the newspapers. I find it a real task to keep "Bill" Spofford supplied with one article a week for THE WITNESS. After about five years of it, I find that I feel that I have written on every conceivable subject and I seem as empty as an alms-basin on a July Sunday morning.

If only a telegram would reach me from Bishop Wise, saying he could spend a few hours in Akron, or if I could have an hour's talk with William Gardner, or Alec Cummins, or Robert Chalmers, or Frank Nelson, or Craig Stewart, I know that I should get an idea or two, probably a hatful.

Or if I could step into Rock Hall, that charming and delightful old colonial home on Long Island, for one hundred years the country home of the Hewlett family—and could see again the many souvenirs of the past—and feel the warm hospitality of the present, I would find a score of things to write about. It is true that I spent four days there recently and I ought to feel full of the subject but I am reserving a full description of the place until a second visit when I can do more justice to it all.

Not for one moment would I compare this column with the out-pourings of the celebrities mentioned above, except in one particular, the necessity of keeping one jump ahead of the printer. Glenn Frank evidently sits up late and reads, and gets his inspiration in that way. O. O. McIntyre walks about New York or Paris and tells us what he sees. Will Rogers travels about interviewing the local Joe Millers, and passes on the well-seasoned jokes. But he reads the papers. That is something that anyone can do, anywhere, so I shall glance at the paper, and crib an idea or two to help Spofford carry this paper

(Continued on page 14)



## Is A Split Likely In English Church

Reservation of the Sacrament Is the  
Great Issue of Prayer Book  
Revision

### TROUBLE AHEAD

By Rev. A. Manby Lloyd

The bishops of the Church of England are meeting in conclave in the great library in Lambeth Palace to discuss the clauses of the Prayer Book Revision Measure, as approved by the house of clergy and laity of the Church Assembly.

It is no exaggeration to say that their decisions must be of momentous consequence, and that the Church is passing through the most serious crisis it has experienced since the Reformation.

The Prayer Book Revision Measure provides for an alternative book, which incumbents and congregations may use in place of the Book of Common Prayer. The most vital alternatives occur in the service of Holy Communion, and there has been and is most vehement controversy concerning the rubric passed by the House of Clergy which makes illegal perpetually to reserve the Sacrament in church for the purpose of the Communion of the sick and of other persons not able to attend at the appointed hours of service, or physically unfitted to come to church at all.

The passing of this rubric was due to the insistence of the Anglo-Catholics, who, with the Roman Catholics, believe the doctrine of the Real Presence in the Sacrament of the altar. It is urged by the Protestant leaders in the Church, and fully admitted by Dr. Darwell Stone, of Pusey House, Oxford, the ablest of the Anglo-Catholic leaders, that perpetual reservation for the purposes of Communion must lead, among those persons who believe in the Real Presence, to that adoration denounced by Dr. Barnes, the Bishop of Birmingham, as fetish worship.

If, therefore, the bishops, assembled at Lambeth, legalize Reservation—their decision is almost certain to be accepted by the Church Assembly—the Anglo-Catholics in the Church will have gained a considerable victory.

Two archbishops and thirty-six dioceses are attending the Lambeth meetings. Their opinions are as diverse as are the opinions of the clergy and laity. On the extreme left is the Bishop of Birmingham, a modernist of modernists.

On the extreme right is Dr. Frere, Bishop of Truro, the first monk who has occupied an English see since the Reformation. Other Anglo-Catholic

bishops are the Bishops of London, St. Albans, Chester, and Southwell.

There are other bishops extremely sympathetic to the Anglo-Catholic party and certain to vote for the reservation rubric. Among them are the two most influential clerics in the English Church—the Bishop of Winchester and the Bishop of Manchester. With them are the Bishop of Lichfield, the Bishop of Southwark, the Bishop of Salisbury, the Bishop of Oxford, the Bishop of Liverpool, and definite evangelicals like the Bishop of Chelmsford.

Of course, the Bishop of Birmingham is not alone in opposition. With him is the forceful Dr. Hensley Henson, Bishop of Durham, and the Bishops of Norwich, St. Edmundsbury, Worcester, Ripon, and a number of others. It is generally believed that the rubric will be approved by a majority vote.

The Prayer Book Revision Measure, after being approved by the Church Assembly, will be submitted to the Convocations of Canterbury and York, the supreme spiritual authorities in the Church of England. With their consent it will go to Parliament, and here a second fight will be waged. The Anglo-Catholics declare that Parliament can have no voice in their settlement of spiritual affairs. They would refuse to recognize the authority of a Parliamentary majority including Roman Catholics, Nonconformists, and Jews, and the rejection of the measure would most certainly lead to a vehement demand from them for disestablishment, which is already advocated by many of the most influential of their leaders.

Even if the measure be passed by Parliament, there will still probably be trouble, for with the permission to reserve the Sacrament, the bishops will certainly, by an overwhelming majority, agree to forbid throughout the Church of England the service of Devotions to the Sacrament, and this order will certainly be disobeyed.

If Parliament rejected a Prayer-book measure that permits reservation, and the consequence was disestablishment, the split in the Church would come almost at once, and Anglo-Catholics would become a small, coherent, separated body, declaring themselves the successors of Laud, probably within a generation to become a Uniat Church in communion with Rome. If, on the other hand, the measure passes, and the bishops, possibly armed with an approved measure for the reform of the Ecclesiastical Court, make a collective attempt to compel obedience to their banning of devotions, there will be the scandal of prosecutions, the emphasis of differences, and all the evils that follow heated ecclesiastical controversy.

## Children to Promote International Peace

Thousands of Dolls to Be Sent to  
Japan by the Children of  
America

### FOR GOOD-WILL

Thousands of dolls will be sent to Japan as ambassadors of goodwill and friendship by the American school children and young people to take part in the Japanese Festival of Dolls on March 3 under plans being launched by the committee on World Friendship Among Children, instituted by the Commission on International Justice and Goodwill of the Federal Council of Churches. Though only recently suggested, the plan, according to its promoters, has gained wide popularity. Women's organizations are reported to be specially interested. The committee on World Friendship Among Children recently formed has worked out this plan as its first important international activity.

"The people of Japan have a beautiful family custom called the Festival of Dolls," said Mrs. Jeannette W. Emrich, secretary of the committee on World Friendship Among Children, in telling of the proposal. "It comes each year on the third day of the third month (March).

"On that day each family brings out of its ancestral treasure house the dolls of mothers, grandmothers and preceding generations for a renewal of acquaintance. They are placed in serried ranks for inspection and comparison. The little girls and older ones too dress in gala costumes and not only enjoy their own ancestral dolls but also visit and enjoy those of their neighbors.

"Another choice doll may on this day be added to the happy family circle to be passed on to succeeding generations.

"The committee on World Friendship Among Children proposes to children in the schools and families of America:

"That they get acquainted with this beautiful custom of Japan's Doll Festival and learn something of Japan's love for children and home;

"That as American children cannot go themselves to take part they send thousands of dolls as the permanent guests of the Japanese children, serving as messengers and ambassadors of goodwill and friendship."

WHITE—At Bay Head, New Jersey, July 1st, the Rev. Elliot White, Archdeacon of Work among the Foreign Born, Diocese of Pennsylvania. Services at All Saints' Church, Bay Head. Burial at Cambridge, Massachusetts.



## Comments On Recent Events of the Church

Clergy Criticized for Being the Tools of Institutions and Not Spiritual Leaders

K. K. K.

By Rev. H. P. Almon Abbott

A new criminal code inaugurated in England a few weeks ago is expected to ban court trial photographs and the printing of pictures of the principals in divorce proceedings. What a wonderful thing it would be to start something like that in America. Take the prurient and pictorial record of crimes out of our newspapers, and there would not be much left.

\* \* \*

The Secretary of War has issued a list of United States officers and men killed in the World War. The total was 119,292, of which 4,607 were officers. And more men, women and children than that are killed in the course of a year in our country by automobiles! It should give us cause for thoughtful concern. Drunken and careless drivers should be punished to the full extent of the law.

\* \* \*

More than \$200,000 in gold, cached from the Union Armies in the Civil War by C. Boaz Whitfield, was dug up recently at Demopolis, Alabama, by Whitfield's son, to whom the father had left a diagram and instructions. Lucky man; but, why wait so long? The reason, no doubt, was included in the instructions!

\* \* \*

The Rev. Frank H. Nelson, preaching the baccalaureate sermon to the graduating class of the Cambridge Theological Seminary, criticized present day ministers for being the tools of institutions instead of being the spiritual leaders they ought to be. He is reported to have said, "There has been a tremendous pressure brought to bear on the clergy since the war to be one hundred per cent men, and to conform to certain beliefs and standards. They are being sought to maintain their parishes, instead of leading their parishes. If they do not do this, they become outcasts. If they build up a church to a large congregation, they are termed a success today. But, if they are spiritual and inclined to question, there is a danger that they will be called failures and asked to move on."

I see what Dr. Nelson means; but, is it possible for a clergyman to build up a church to a large congregation and not be a leader? It is one thing to maintain a parish, and quite another thing to develop a parish. And, any man who develops a parish must strike out on his own lines without fear or favor. An honest, courageous

and hard-working minister of Christ, whether he be spiritual and inclined to question or spiritual and inclined to accept beliefs as they are accredited by the orthodox, will always make his way and stand in little danger of being asked to move on. Beneath the lines of what Dr. Nelson is reported to have said, there would seem to lurk the suggestion that the authorities of a parish and the laity generally, to say nothing of the Church as the Church, have some rights of their own! When all is said and done, a collective voice that has spoken and performed throughout the centuries would seem to be more reliable than a singular voice with a radical accent expressing its own personal preferences and convictions. There is room for the leader who is spiritual and who concedes the authority of Mother Church. Otherwise we should be involved in confusion worst confounded.

Let us commend the K. K. K. for their dignified silence during the Eucharistic Conference. It must have been hard for them to sit still and do nothing when their much disliked Roman Catholic fellow countrymen were doing so much! The Red Car must have been like the proverbial red rag to a bull. But, there were no counter demonstrations, and the Klansmen behaved themselves with commendable decorum. It must have been disappointing to the members of the Hierarchy, many of whom had travelled from afar. It is disconcerting to "splurge," and to have ones opponents take no notice of the gorgeous display. I rather think that the K. K. K. were the gainers by discarding their regalia for the time being and, to use a vulgarism, by "keeping their shirts on."

A new faculty and student organization has been informally started in the rector's study in Ames, Iowa. Once a week, on Thursday evenings after choir practice, the men quietly slip away to that place where reports are made, records kept, and all the machinery of administration that has supplanted the antiquated methods of devotion, meditation, quiet, and reading, that we used to think essential to the spiritual life of the Church—to that place so wrongly called a "study." Here crackers, cheese, onions, and other delicacies are indulged in. There is much reading aloud, much conversation, and the lights often burn late. They have tried to keep this a secret society, but somehow the quaint custom of eating onions has made this rather difficult. These informal meetings are not the least valuable feature of the religious life of the campus.

## News Paragraphs of the Episcopal Church

Famous Missionary Visits Among the Japanese People in the Diocese of Nebraska

### CONFERENCES

By Rev. W. B. Spofford

Almost the last thing written by the late Rev. Dr. I. H. Correll of Japan, whose death was announced last week, must have been an account of his recent visit to the Japanese in Nebraska. Here, as the Church papers have told, there is a Japanese catechist, Mr. Kano, working with great effect under Bishop Beecher's direction, among 600 Japanese in the diocese.

"It would be difficult," Dr. Correll reported of Mr. Kano, "to find a busier man anywhere; it would also be difficult to find a man better fitted for the work devolving upon him. He is a graduate of the Imperial University of Japan, having taken a special course in agriculture, as well as some graduate work on the same subject in this country. He is also a practical farmer, with a large tract of land under cultivation in Nebraska. This he has given to the care of others so that he can devote his whole time to the one great work. Most of the Japanese in Nebraska are engaged in sugar-beet cultivation, and Mr. Kano is a valuable adviser to them in their work. But he is a devoted Christian and his all-absorbing idea is to give his fellow countrymen a knowledge of Christian truth. His family in Japan occupies a very prominent place. His father was the honored governor of one of the most important prefectures of the Empire."

Dr. Correll and the Bishop were the guests of Japanese at North Platte, entertained in a first-class hotel owned by a Japanese. Dr. Correll preached in Japanese to a large congregation who came long distances in a busy season. Later, in the western part of the state, he baptized six Japanese children and preached to another large gathering, some of whom came thirty miles to the service.

Wherever Dr. Correll went he found the kindest relations existing between Americans and Japanese, the Americans speaking in the highest terms of the Japanese, and the latter full of appreciation for the kindness they receive. Dr. Correll said these conditions have been brought about by the Bishop and his communicants interesting themselves in helping the strangers within their



gates to make American homes, and above all, giving them the one great requisite for a true home, a knowledge of God.

Contributions of several hundred dollars, wholly unsolicited, have been sent to the Bishop for his cathedral in Hastings, by the Japanese in appreciation of the work done for them.

"How comparatively little interest has been taken by Christian people," wrote Dr. Correll, "in giving the non-Christian people who have come to their very doors the Gospel of the blessed Lord, and helping them to become desirable citizens. Here is the great panacea for practically all the ills connected with the immigration of unChristianized people. I think that in my fifty-three years of missionary life in Japan I have never seen or experienced anything that has thrilled me as this work in Western Nebraska, and at the same time impressed me with the great need that similar work should be done in other fields in our country."

Bishop W. T. Capers of West Texas ordained to the diaconate on June 27th in Christ Church, San Antonio, his two younger sons, William Theodotus Jr. and Samuel. In the ordination of these sons the Capers family now enter into the fourth generation of an unbroken ministry. Both of Bishop Capers sons graduate from the Alexandria Seminary this coming year.

Bishop Griswold of Chicago ordained to the diaconate in St. Luke's Lady Chapel, Evanston, Harold G. Gardner, a graduate of the University of Denver, a student at Garrett Biblical Institute and of Northwestern University. Mr. Gardner was received into the Church a year ago from the Methodist ministry. He is on the staff of St. Luke's.

The daily papers of Chattanooga, Tennessee, recently carried a news story on the election of the Rev. Clarence Parker, rector of Grace Church, to membership in the Chattanooga Firemen's and Policemen's Club.

Forty little boys, all underweight and undernourished, climbed aboard the ferry at the foot of 23rd Street, New York, the other day, off for Rethmore Home in New Jersey, which is maintained by the city Mission of New York. There they will stay for a month, playing and eating good food, to get in shape for another New York winter in the slums. This fresh air center was given to

the diocese some years ago by Mrs. J. Hull Browning of Englewood.

The Church and the Modern University Student was the subject of a paper read before the Round Table of the Chicago clergy at their last meeting which was held at St. Luke's, Evanston. The essayist was the Rev. Charles Street, chaplain at the University of Chicago.

The Rev. Peter Edwards of Lisbon, N. D., is to take charge of the Malta Mission field in Montana, commencing September first.

The tenth annual Wawasee Conference in Indiana was attended by about fifty people, a very good number for this delightful though small conference. The lecturers were the Rev. Marshall Day of Nashotah House; the Rev. Maurice Clarke, the secretary of religious education in the diocese of Southern Ohio; Miss Elizabeth Matthews of Glendale, Ohio; the Rev. F. B. Bartlett, a field secretary of the National Council, and Mrs. Cleon Bigler, whose husband was the dean of the school. Clergy conferences were held daily by Bishop Gray, who was also the chaplain.

The Wawasee adult conference was preceded by a young people's conference, attended by representatives of most of the parishes in Northern Indiana and a few from the diocese of Indianapolis. The

leaders were Bishop Gray, the Rev. Cleon Bigler, Mr. Humphrey Dixon, who was a field secretary for the Brotherhood of St. Andrew, and Mr. Linden Morehouse, a national leader in young people's work.

The Rev. William Wiley has resigned as rector of Grace Church, Massapequa, Long Island. He is 80 years old and has served the parish for thirty-six years. **NOTABLE SERVICE.**

A number of prominent Episcopalians are signers of a petition to the United States Senate urging the ratification of the Lausanne Treaty with Turkey. It will be recalled that over one hundred bishops have petitioned the Senate not to ratify the treaty. The present petition states that it is the Christian thing to do, that it is conducive to international understanding, that nothing is to be gained by failing to sign the treaty and finally that we should do something to support the best government that Turkey has ever known. Among the signers are Professor J. Thayer Addison of the Cambridge Seminary, the Rev. W. C. Emhardt, the director of the Foreign American division of the National Council;

#### EVERGREEN, COLORADO Annual Retreat for Priests

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Mrs. Henry Goddard Leach, prominent Churchwoman of New York; Bishop Sanford of Fresno; the Rev. John Nevin Sayre, secretary of the Fellowship of Reconciliation; Dean Scarlett of Christ Church Cathedral, St. Louis; Professor Vida D. Scudder, professor at Wellesley and chairman of the executive committee of the Church League for Industrial Democracy; the Rev. Henry K. Sherrill, rector of Trinity Church, Boston; the Rev. Guy Emery Shipley, the editor of *The Churchman*; and the Rev. Samuel Tyler, rector of St. Luke's, Rochester, New York. There are many well known names on the list, including President Faunce of Brown University; Professor Rufus Jones of Haverford College; Professor William Adams Brown of Union Theological Seminary; the Rev. Samuel McCrea Cavert of New York; the Rev. Henry Sloan Coffin; Cleveland E. Dodge; Mr. Sherwood Eddy; Professor Edward C. Moore of Harvard and many others.

Successful Conference at Gambier this year. The attendance was up to the average; the young people were full of pep and yet well behaved; the lectures were given by such well known leaders as Mr. Louis Franklin of the National Council; Professor C. B. Hedrick of the Berkeley Divinity School; Professor Jared Moore of Western Reserve; Bishop Darst of East Carolina; Miss Alene Boyenton of the Church Mission of Help; the Rev. Stephen Keeler of Akron; the Rev. Kirk O'Farrell of Cleveland; Bishop Reese of Southern Ohio; Bishop Rogers of Ohio; President Pierce of Kenyon College and others. The 'boss' of the undertaking was the Rev. John Stalker, who functioned to the satisfaction of every one, no easy task for a 'boss'. A person known generally as "Wally" was the extremely popular leader of the young men of the conference (when at home in Lakewood, the Rev. Wallace Gordon, rector of the Church of the Ascension); whereas the dean of young women was Miss

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Mary Goff of Trinity Cathedral, Miss Fitch of New York was the person responsible for providing amusement, which she did by staging picnic, 'kid' parties, teas, dances and all sorts of other things which kept everyone busy and hence out of mischief. The executive chairman of the conference was the Rev. Maurice Clarke. Just what his job was I am not quite sure, but I do know, by his great popularity, that he did it very well.

\* \* \*

Miss G. A. Bell, a subscriber living in Albany, New York, sends in the following question in the form of verse:

In winter it is often so cold—

To go to church would be brave and bold;

And when the snow is quite knee deep

Folks can't be expected the Sabbath to keep.

Then, along comes March with her great winds—

Are they supposed to blow away sins?

Evidently not. They're too severe

To go through to church a sermon to hear.

Then comes all the April rain:

Would one go to church if he were sane?

Perhaps the rain would wash sin away—

But not if we stay in the house all day.

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Then, in the fine weather of May and June

The people are singing another tune;  
The weather's too nice for church,  
they say—

"Let's take a ride in the country today."

July and August—so sweltering hot  
They need to be out in the air a lot.  
They can't stand a church an hour  
a week—

The comfortable out-of-doors they seek.

Then, in the balmy days of early fall  
Surely they'll hear the church's call.  
But again the weather's quite too fine

And for an auto ride they pine.

So—

When is the weather right for church  
Is a question, an answer for which  
I'm in search.

\* \* \*

I am missing the Famous Living Episcopalian this week, since I am several hundred miles from where I should be, so I must take the opportunity offered by the releasing of that space to give you a word or two about the English correspondent of the paper, the Rev. A. Manby Lloyd. There have been those who have said that he was not enough of an Englishman to report English events fairly. I therefore sought information and got the following: "You can say that my ancestor, Charles Lloyd, of Dolobran was a Welsh Quaker and was born in jail, which may account for any vicious

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strain in my articles. My immediate ancestors founded Lloyds Bank, in which I served for over fifteen years and chucked it when I could no longer stand the confinement. I have held livings in various parts of England, when the war broke out I was vicar in British Columbia. I then went to the Church of the Advent, San Francisco, and then to Christ Church, Chattanooga, Tennessee. At the moment I am the missionary at St. Chad's, Davenport, England, a Kelly College Mission, and have just recently been offered a very attractive living in Hereford diocese, Dewsall-cum-Cal-low. My cousin, Lord Lloyd, is well known just now as the high commissioner of Egypt."

\* \* \*

The cornerstone for the new St. Paul's, Burlingame, California, was laid on June 27th by Bishop Parsons. It is to cost \$100,000 exclusive of furnishings. When the new church is completed and furnished the parish plans on a new parish home. The Rev. William A. Brewer is the rector.

\* \* \*

St. Peter's Church, Hebron, Conn., the oldest Episcopal Church in Connecticut, celebrated the one hundredth anniversary of the erection of the present edifice, Tuesday last. The parish was organized in 1734, when the Rev. John Bliss, who was the first settled minister of the Congregational Church in Hebron, led a part of his divided flock over into Episcopacy and became the founder of St. Peter's Church. The Rev. Theodore Martin is the present rector.

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The recent Commencement at Saint Mary's School, Raleigh, N. C., was noteworthy in several respects.

The graduating class of thirty-seven girls was the biggest in the history of the school and included representatives from seven states, from Cuba and from the Philippines.

An impressive feature of class day was the long procession of alumnae marching to the exercises, held under the great oaks in the grove, in order of classes, headed by a member of the class of 1857-58.

The alumnae luncheon was largely attended by alumnae from other states as well as from North Carolina. Gifts to the school were presented by the class of 1904—holding a special

reunion—and by the classes of 1925 and 1926. The alumnae and visitors were greatly interested in the large and well equipped swimming pool, which was opened to the students during the spring term.

Announcement was made that the new organ for the chapel—the special work this year of the alumnae—will be ready for use early in September. The registration list for the 1926-1927 session is far ahead of the average year.

\* \* \*

Six years ago the Rev. Clarence May and Father Bickersteth started a movement in London which has come to be known as "The Church in the Street." They went out into the

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## SERVICES IN LEADING CHURCHES

## CLEVELAND

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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).  
8 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 Fiftieth St.  
Rev. George H. Thomas, Rector.  
Sundays at 8, 9:30 and 11 A. M. and  
7:45 P. M.  
Holy Days at 10 A. M.

**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.  
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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**

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Sundays: 7:30, 9:00, 11:00, and 3:30.  
Daily: 7:15, 12:00, and 4:45.

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and CHAPEL BELOVED DISCIPLE**

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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.

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**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  
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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.  
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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.



thoroughfares of central London to witness for Christ and social purity, feeling that after the war such witness was specially needed. It was intended that the crusade should last for six weeks, but the crowds that listened and the encouragement of increasing helpers were such that the movement simply could not stop. The organization has steadily grown upwards. There are full members and associate members; the former pledging themselves to be present every Thursday night, the latter showing special interest and good will towards the movement. Both members and associates are initiated at a Guild service and receive Church-in-the-Street badges. The C. I. S. goes out winter and summer, it has had 300 processions, and there have been numbers of encouraging cases which show that the work is well worth while. The patron saint of the organization is St. Francis of Assisi, and it is after the model of this most human and Christ-like saint that it endeavors to fashion itself. The society is not connected with any particular church, it has borrowed many London churches as its headquarters, and has finally settled at St. Mary's, Charing Cross Road. A procession leaves the church every Thursday at 8:30 p. m. (after a short service of preparation) and returns just before 9:30 for a short after-service. None of the speakers or workers receive any monetary remuneration.

\* \* \*

Rev. A. Stanley Dainton, junior assistant at St. Paul's Cathedral, Detroit, has resigned.

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## DR. ATWATER'S ARTICLE

(Continued from page 7)

across the desert wastes of July and August.

The first thing that strikes my eye is the account of the visit of the foreign cardinals to the Eucharistic Congress in Chicago. They will travel from New York to Chicago in a train whose cars have been painted red. Those cardinals will surely think that they are traveling the primrose path when they step into that train, and be whirled like a red streak into what is reputed to be America's wickedest city. The whole thing shows how neutral colors are. If six men held a parade carrying a red flag they would be put in jail, but if a railroad shoots a red train a thousand miles across the country hundreds of thousands of people gather to see it pass.

New York certainly gave these princes of the Church, with their red hats a gorgeous welcome. I don't happen to remember that when Bishop Murray made his first visit to New York, after his election as Presiding

Bishop, that they had to call out the police to hold back the crowds. But perhaps Bishop Murray did not wear a red hat. That's it. That idea has been in my head a long time (aged in the wood, as it were). Our Bishops ought to wear red hats, like Cardinals. Bishop Johnson would look fine in one. But I can imagine Bishop Johnson saying, "Humph, New Yorkers greeted the men in red hats. But when I went last to New York, I found lined up to meet me at the station a dozen men in red caps. Now that was a welcome."

But I find that I am growing frivolous, and must wait another week for an idea.

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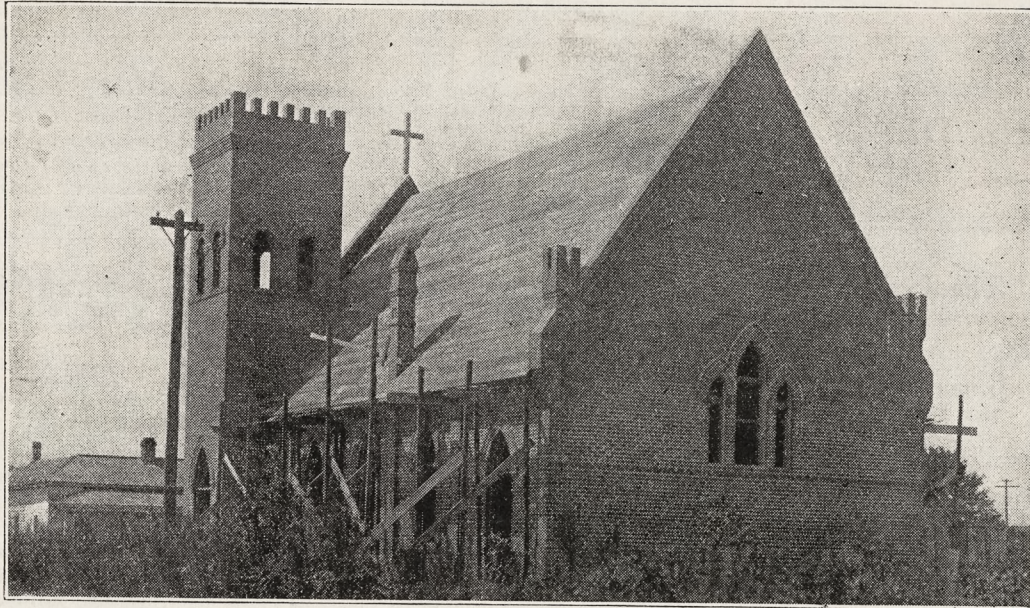
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