

The **WITNESS**

CHICAGO, JULY 22, 1926



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DEALING WITH YOUNG PEOPLE

The Need of Understanding

BY BISHOP WILLIAM P. REMINGTON

PART II.

JESUS said, "My Father worketh hitherto and I work;" while St. Paul wrote, "It doth not yet appear what we shall be." The Biblical form of Evolution puts God into the process from the beginning and continues His Providence without ending. God, a spiritual person, Creator and ruler of all, stoops from the highest level to lift up His children to the plane where He dwells. He does it gradually and progressively through teachers and prophets and finally in His Son to whom He gives the power to draw all men who will come unto His kingdom.

In the beginning—slowly grope we back

*Along the narrowing track,
Back to the deserts of the world's pale prime,*

*The mire, the clay, the slime;
And then—what then? Surely to something less;*

Back, back, to nothingness!

*O Pioneers, O Warriors of the Light,
In that abysmal night,*

*Will you have courage, then, to rise
and tell*

Earth of this miracle?

*Will you have courage, then, to bow
the head,*

*"Out of this Nothingness arose our
thought!"*

This blank abysmal Nought

*Woke, and brought forth that lighted
city street,*

Those towers, that armoured fleet?"

This is the answer which Christian teachers must make out of the Bible to the young people of our day who are perplexed with the challenge of a purposeless force back of all that exists. We must reason from man to God and back again. Without

purpose and will in personal man, and without his constant interference in the elements of his world there is neither development nor progress. Is it unreasonable to believe that back of finite man, who often "muddles thought" in his interference with the earth, there is Infinite God also with purpose and will, Who is surely and infallibly working out man's ultimate destiny?

After you have put your case thus, you will have to rest the argument with your young people, and simply hope and pray that you have placed in their hands a useful tool to help them build their highway of life.

I have found that the only way to do with perplexed people is to suggest to them a line of thought and then let them work it through for themselves.

THE FIRST QUESTION

Some critics may find fault with these articles by saying that I have dealt here with a question which is not fundamental to the thinking of the average youth. I do not agree with them, because I have found that the first speculations of even the adolescent mind center around the reason and purpose of existence, "Who am I and where am I going?"

Furthermore, I find that the second great question of youth, viz., "What is right and wrong?—Is not that up to the individual?"—Can only be answered when you have solved the first. There isn't any law of God for man unless you have both God and man as persons with a kinship one to the other.

A GOOD ANSWER

The best answer that I know that parents can give to their children when the question arises, "Why must I do this, or why must I not do it?" is just one little phrase: "Because I love you." That small boy of yours,

who is growing up out of the young savage to Christian manhood, that sweet faced angel girl, who sometimes lies or goes into tantrums, have no *adult* code of ethics. Why should they, when they have not the experience of years to test their actions? They have not yet grown up.

Dr. Joseph Collins, in the leading article of *Harper's Magazine* (January) tells the American people that they have never grown up, they are suffering in all phases of their life from adult childishness. He diagnoses the condition as the result of the arresting of their emotions. We speak of "under-development" of the physical and of the intellectual; is there not such a thing also as the *emotional moron*? The affections are the sources from which spring all morality. And one who has forgotten how to love, cannot be moved to do right even, in spite of the discipline and restraints of the law.

The very noticeable increase in crime all over the country is certainly not because we have insufficient laws; it is due rather to our failure to grow up emotionally and to learn how to give highest expression to the quality of love. Parental discipline used to be exercised in inspiring fear of punishment. We have now discovered that fear is an insufficient motive to control the actions of educated and reasoning human beings. You can get away from fear, but you can't get away from love. Fear sometimes does more harm than good, it works torments, but love never works any ill that we know of. Fear inspires hatred and suspicion, while love only brings joy and peace. I am not alluding to that spineless kind of love which avoids discipline and suffering. Grown-up love sacrifices and suffers. You must explain to your child that wrong-doing wounds and

hurts love, that it destroys respect and ultimately severs the ties which bind parents to children, and man to God. God's love suffered when humanity crucified His beloved Son, the wounds sank deep into His hands and feet and His head was garlanded not with flowers but with a crown of thorns. A friend of mine, a truly good Christian woman, was one time wrestling with her adolescent boy over his habit of telling lies. She told him plainly "—, if you ever lie to me again, I will get you to whip me instead of my punishing you any longer." The boy did lie again, and his mother bared her shoulders to the whip which she put in his hands. Drastic treatment, you say, but it taught that youngster that the greatest thing in the world, love, must suffer with his wrong-doing.

AN EXAMPLE

Another instance comes to my mind of a young man who had committed a terrible sin, which sank deep into his whole character. After I had heard his confession and had offered him the only help which could save him, he spoke out of the depths of his own soul—"If I only knew that God cared, or that anyone cared."

This crooked idea that the moral code is up to the individual and his own sense of right and wrong, would never have a chance to work its havoc among our young people if parents and teachers insist that it does matter, somebody does care, and God, above and beyond any human understanding cares whenever any of His children fail to obey His laws.

We have dealt in these articles with two fundamental problems in the religious life of youth. Perhaps the appeal will come more to parents than to their children. Ultimately, the responsibility for the future of religion rests upon the shoulders of the next generation. Are we giving them a square deal when we withhold from them advice and friendly counsel on matters which affect their lives so deeply? It is my firm conviction that the youth of our day are franker and less hypocritical than their forebearers. Much of the information they acquire outside of the circle of a loving and a Christian home endangers not only their religion but their morals. They will withstand the onslaughts of greater knowledge and the attacks of new theories if we can only arm them with a reasonable and consistent idea of the essentials. If we make our drive on the main questions which perplex them, the little problems will solve themselves. Don't nag them about their manners or their dress, but teach them fundamental truths out of your own experience. If you haven't anything to give them, then go and get it from those who have.

Start and grow up yourself if your development has been arrested emotionally. A little less time spent on business or play or social and civic matters will give you a chance to refresh your own soul and save the souls of the children God has given you.

Summer Conferences of the Midwest

By Rt. Rev. Campbell Gray

Bishop of Northern Indiana

AS the president of the provincial synod of the mid-west, I have just made a round of the summer conferences within the province, three of which synchronized, so that it was only possible to spend a couple of days at each of them. The purpose of these visits was the hope that out of them might grow something of mutual helpfulness. At the synod next fall, and also at the religious education meeting in Detroit informal round-table discussions will be arranged for any who happen to be present who are interested in Racine, Gambier, Wawasee, or Hillsdale.

The synod of the mid-west has a provincial commission on summer conferences which is apparently only loosely tied to the department of religious education, but which should function quite definitely through that department. The contacts of my visits and the findings of these two proposed groups will be reported through the commission to the department with the suggestion that after the synod meeting representatives from the executive committees and program committees from the four conferences might be invited to get together. Cooperation in the matter of programs and general administration will undoubtedly make for greater efficiency.

RACINE

There are a few things which seem distinctive in each conference. Racine is the parent of summer conferences in this province, and was originally started as a provincial affair. It was called the summer conference of the mid-west. Although it has changed this nomenclature, it is still somewhat dependent upon the general interest of the whole province for the personnel of those who attend. The other three conferences are directly under definite dioceses. The Racine conference has made two definite contributions to the province. First, it was the pioneer in the summer conference movement out of which has grown the other three. Second, it has been a great help and inspiration in making the National Center successful, and now at Racine there are so many conferences, gath-

erings, and meetings of various types that the Racine Summer Conference has somewhat suffered on account of its very success. But this need not be the case in the future, for there is an abundance of possible constituency if the dioceses grouped around Racine will get behind the conference.

GAMBIER

At Gambier the proportion of young people and adults was about fifty-fifty. They have a dean of young men and a dean of young women. The members there this year were slightly less than formerly, due to the fact that they have found it wise to make some definite restrictions. A record of class attendance is kept with promise of certain awards or marks of merit, and if one's records show that one is there merely for a good time and not for work, after admonishment, one may be sent home or registration refused the following year. As a result of this rule, Gambier reports a better conference than ever. There are not only general courses for young people, but also separate courses for young men and for young women.

WAWASEE

Wawasee is distinctive in that it is a much shorter conference than the others, that limited accommodations make the possible number considerably less, and also in that it separates in time as well as in program the young people's conference and the adults'. The young people meet first, and it is a convention of the entire state of Indiana, being the official joint diocesan association of the young people of Indianapolis and Northern Indiana. Any young people who desire to stay through the adult conference are welcome, and any adult who desires to come early enough for the young people's conference is also welcome. Many of the conferees have remarked upon the compensations and advantages of a certain type which one has in a smaller group.

HILLSDALE

At Hillsdale the proportion of young people and adults is about three to one in favor of the young people. In the earlier days of this conference it was mostly an adult affair. The diocese of Michigan was the pioneer in this province in young people's work. They therefore concentrated on the young people with the above result. They have no desire to lessen the number of young people attending, but they do strongly desire to increase the adult attendance so as to restore a more perfect balance. One of the splendid things at Hillsdale is the large number of counselors they have, so that each small group of young people are directly under a definite counselor, who is responsible

for that personal contact. The morale is excellent.

NEEDS

There seems to be one general need running throughout all the conferences. This movement has now passed through about a decade of existence. Some eight or ten years ago elementary courses in the various phases of the Church's life and work were quite necessary for us all, but now there has grown up quite a body of men and women who have regularly attended conferences for a number of years. Without any undue intellectual pride, or any feeling of superiority, this group is beginning to feel that the general program of courses is still somewhat elementary, and when they register in certain classes they are getting over again what they have had year after year. It would be a great pity to specialize to a very great extent, because all the conferences are gathering in a new personnel each year which still need and will ever need the basic things, but on the other hand, it might be well for faculties and program committees to consider the need of a certain number of courses in rather advanced subjects and specialized topics.

The summer conference has apparently reached a certain stage in its development which may perhaps be a little problematical, but the possible influence that may be established has only but begun. Roughly, about eight hundred persons in this province have come within the conference influence this summer. This number surely can be very greatly increased through the mutual cooperation of the conferences, the province, and the dioceses.

About Books

RELIGIOUS EXPERIENCE AND SCIENTIFIC METHODS by Henry Nelson Wieman, Ph. D. New York. The MacMillan Company. 1926.

REVIEW BY C. L. STREET

Though this is not a very big book, it is one of the most significant of the recent contributions to the philosophy of religion. Dr. Wieman's thesis is that both the religious approach and the scientific approach to reality are essential. Religion for its part needs the scientific method and all the rigorous thinking that that implies. And science, on the other hand, needs religion. Religion alone can keep alive that warmth and interest in life without which science and the gifts of science will be useless. Religion alone can save science from falling victim to its own routine, because it provides the creative impulse for new discoveries.

Dr. Wieman is one of the many teachers in the present philosophical

generation who pays tribute to the honored leadership of William James. But if it is a matter of affixing philosophical labels, he writes more like a realist than a pragmatist. The "objects" of religious experience, he believes, are as real as the objects of the more commonplace kinds of experience. He believes that religious knowledge must come from religious experience, and he says "religion must plant itself firmly on the data of science, else it will become the plaything of the sentimentalist, and nothing more." There is nothing sentimental about Dr. Wieman, and his clear thinking and straightforward writing is a refreshing tonic after some of the mush that is being written about religion at the present time.

The Microbe

By Bishop Johnson

YOU puny, ugly, slimy beast!
Unbidden guest at every feast!
Concealed within a savory dish
Of soup or pastry, meat or fish.

You nasty predatory bug!
With vicious habits of a thug,
Maliciously you lie in wait,
In dear old granny's dinner plate.

You vicious microscopic mote!
Who slyly enters granny's throat,
Ambushed within her daily food,
And pregnant with your deadly brood.

You craven, sneaking tiny pest!
In her insides you make a nest,
And there at once you quickly brew,
A million of your murderous crew.

You fiendish, gruesome little speck!
Insidiously her life you wreck.
She never harmed you yet you still
Indulge your wicked lust to kill.

But this would not be half so bad
If some investigators had
Not given you distinctive fame
As the sole source from which we
Came.

Since you were here before us all
It seems unmitigated gall
That in your crimes you do not pause;
You'r violating moral laws!

For tell me, Microbe, just for fun,
Wherefore these vicious circles run
If we in you were germinated,
Just why in you we terminated?

Just why it is, I'd like to know,
That morals from a microbe grow;
Why man is such a wondering fool
To worship such a blundering ghoul?

For man has that which microbes
Lack.

Then why forever harking back,
To find the source of moral laws,
In such a vicious final cause?

Preacher, Pulpit and Pew

By E. P. Jots

A new aid to good preaching has been discovered.

During the past summer a suburban church asked a church bureau to send a supply for a certain Sunday. The following Monday the clerk of session called to tell how much the congregation enjoyed the preacher of the day.

"That was a fine man you sent," said he; "the people all sat up and took notice. His gestures were great; he swung his arms and certainly sent it home. Can't you get him again for next Sunday?"

The minister was called on the phone and told that the congregation were so well pleased with him that they would like to have him return the following Sunday.

"Well, I'd like to," said he, "but I thing I'll have to refuse. I liked the people and enjoyed the service, but there was one thing that did not appeal to me: There were too many mosquitoes."

Three small boys were talking about their fathers. The son of a writer said:

"My father just writes a few words on a piece of paper and gets \$25 for it."

"Oh," said the lawyer's son, "my daddy just sits in a room and tells people what to do, and they give him \$50 for it."

"That's nothing," said the parson's son. "My dad gets up in the pulpit, preaches for a few minutes, and when he's finished it takes eight men to carry the money to the vestry."

A Florida man who was suddenly called North on business stopped off and spent Sunday in Washington. As he was passing a church during the evening he thought he would drop in, although the service was half over. The minister was preaching a sermon on heaven, and he exhausted the language in describing its glories. A man in the same pew turned to the Florida man and whispered: "It must be a beautiful place; how I would like to go there!"

The stranger responded: "Beautiful is no name for it. I've been there three years."

"Been to heaven three years!"

"Was he describing heaven?"

"Certainly; what did you think?"

"Well, I'll be everlastingly bumswizzled if I didn't think he was telling about Florida—but I did think he was making it pretty tame."

ST. AUGUSTINE'S SCHOOL

Our Oldest School for Negroes

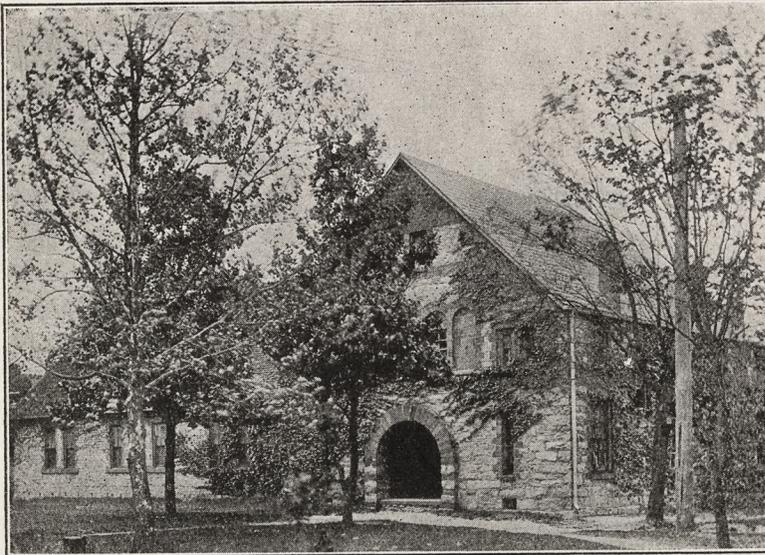
BY RT. REV. A. S. LLOYD

THE visitor at St. Augustine's, Raleigh, is first impressed by the genuineness of what he finds there. All the people responsible are so well developed and so competent for their tasks that it is a pleasure to observe

lowed obstacles to turn them aside from their good purpose.

Beginning in a very small way St. Augustine's grew just because it rested in the truth. Gradually its value came to be recognized, and lit-

the Church, St. Augustine's has fixed the standard for the teachers in the colored schools in the state of North Carolina. It has caused the nurse's profession among colored women to rank with the standard of registered nurses throughout the country. It has become the center where expert women workers in the Church, and for social service in the state, may be prepared for service. Now it has reached the final stage of its development in establishing a collegiate course where selected men and wom-



BENSON LIBRARY
An Attractive Building at St. Augustine's

them. The buildings are so intelligently planned and well constructed that they suggest real intelligence and courageous guiding. The impression is altogether pleasing.

The second thought is perhaps more stimulating. St. Augustine's is a delightful illustration not only of what the Church is able to do, but of the sane and useful fashion in which it does things, once its interest is aroused. In these days it requires an effort for us to realize the courage and wisdom of the men who in 1867 established in Raleigh for the colored people St. Augustine's Normal School and Collegiate Institute. It would be difficult to imagine an undertaking apparently more hopeless, or one likely to awaken so little response at the time the school was begun. In the light of events those concerned were more fortunate than they knew when the Reverend A. B. Hunter and his wife undertook to carry on the work, and God's blessing has been manifest in the choice of Mr. Hunter's successor. The school was kept alive by the unwavering fidelity and wisdom of those who, like Bishop Cheshire and others, never wavered in their support of Mr. and Mrs. Hunter, nor al-

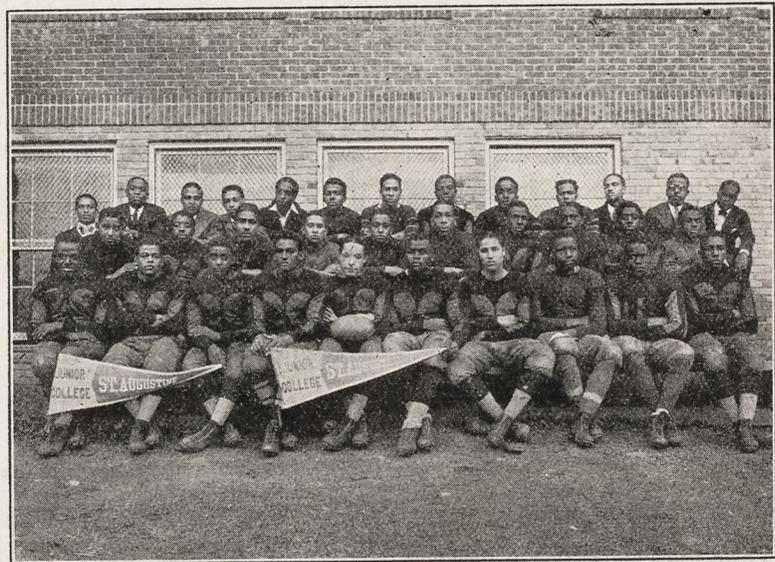
tle by little provision was made to meet the increasing demands made upon it by the Church and by the state.

Apart from the service the school has rendered in providing workers in



REV. E. H. GOOLD AND FAMILY
The Head of St. Augustine's School

en from all the schools of the Institute may be enabled to complete their training for leadership in their race. While as yet only a two years' course in this department has been provided for, there can be no doubt that when the Church knows of the



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Winners of State Championship, 1925



A GROUP OF NURSES
Being Trained at St. Agnes' Hospital

real work that is being done, abundant provision will be made for the complete collegiate course.

St. Augustine's has attained its present enviable position in spite of obstacles which, as men speak, might at any time have brought the work to disastrous conclusion. Its present position of strength is due primarily to the fact that there has never been anything in the school

that was not real; nor has it ever undertaken any new departure in its work except in response to demands which must be met. If Bishop Atkinson could see now the realization of the dream which drove him in 1867, he would marvel and give thanks for the loving kindness that will prosper whatever is done in our Lord's name and for the blessing of those whom He loves.

Letters from Witness Readers

NON-EPISCOPAL CHURCHES

A Letter to the Editor from the Rev. George L. Paine, Secretary of the Greater Boston Federation of Churches

In your article on "The Holy Catholic Church" in THE WITNESS for June 24, you write: "They (i. e., the Protestant denominations) have sacrificed the idea of fellowship at the altar, as the foundation of Christianity, to the idea of satisfying intellectual curiosity and gratifying emotional hysteria. It hasn't worked to produce, in Christian circles, the fruits of the Spirit, which are love, joy and peace. It has sacrificed love to passion; joy to suspicion; and peace to dissension." May I comment on these extraordinary statements? I had supposed that everybody agreed that as far as "the fruits of the spirit" are concerned, that there was really no essential difference between Catholics, Anglicans, and what you and our high-church brethren call Protestants. They have their full share of saints. We sing their hymns, we use their prayers, we study their theology, we rejoice in their devotional writings, and we

humbly try to imitate their lives. They, as we, are within "the Communion of saints."

As for "sacrificing peace to dissension," are they really more to blame than we? Of course, if we are all right and they all wrong in our respective opinions and principles, they are. We want "the lion and the lamb to lie down together." Are we justified in asking them to be the lamb *inside* the lion? We Episcopalians make good shouters for church unity. We don't take many steps in that direction.

The third criticism of your statement I would make has reference to what seems to be your idea of a Protestant church and its service. Are you not about 20-years behind the times in emphasizing their desire for "intellectual curiosity" and their "emotional hysteria?" I go constantly to churches of all denominations and almost invariably find the same spirit of quiet, devotional worshipfulness as in Episcopal Churches. I have received Holy Communion in Baptist, Congregational, Methodist, Presbyterian, Union, and other churches, and have felt, and felt that the others present felt, that we were

truly feeding on the Lord Jesus Christ. They do not believe in transubstantiation. Neither do I, though I heard one of our "fathers" preach on Corpus Christi Day recently, in Philadelphia, who unquestionably did, and said so point-blank. We can believe in the real spiritual presence of the Savior without holding that erroneous doctrine. It is also true that some of our brethren make more earnest preparation before coming to the Lord's Supper than do we. I have known churches that have a preparatory service each month, largely attended.

Sunday afternoons on Boston Common there are various speakers, each addressing his own group. I listen in from time to time. They usually have something to say against the Christian Church, and almost always they condemn the church for beliefs she does not hold, for practices of which only a small proportion of her membership is guilty. Very few of these loud-mouthed detractors ever visit the churches or converse with intelligent expounders of the Christian religion and know very little of the facts of the case. They create men of straw to revile and knock down. I am tempted to ask how often you, yourself, have worshipped in Protestant Churches? As a matter of fact, I find very few of my Episcopal friends who really know non-Episcopal churches from the inside. I wish more of them knew more. Then they would judge and speak and act differently—and more brotherly.

THE BISHOPS' CRUSADE

A Letter from Mr. Hector Baxter of Minneapolis, Minnesota

In your issue of July 1st, there are some things upon which I wish to make some remarks. First the "Bishops' Crusade."

At the bottom of the first column it reads as follows:

"This state of affairs convinces your commission that something is radically wrong with the Church. That trouble lies deep. It has little to do with material resources, organization of membership, but rather with the spirit,"

and never was a truer statement made by an individual or a commission or a committee.

I am in my forty-third year of service in this city and diocese, and from my observation and experience, the Episcopal Church (other churches also) have become commercialized. No longer is one glad of the privilege of rendering a service as a free-will offering unto Almighty God. Such persons give you to understand that such service should be paid. There is

(Continued on page 14)

America a Menace to Peace—Chesterton

G. K. Chesterton Says American Imperialism Is the Real Worlds Peril

SPIRITUALISTS

By the Rev. A. Manby Lloyd

For some months past it has been remarked that G. K. Chesterton has been severely criticizing Americans, in his more or less good humored way. In this week's *G. K.'s Weekly*, he tells us why.

There is (he says) a certain power of which the wealth of America is the most menacing manifestation just now; the problem of the hour as Prussia was once the problem of the hour.

He reminds us he was a pro-Boer when George Bernard Shaw was a Jingo; but he was against Prussian imperialism when everything was in its favor—long before the war—and he is now against American imperialism, which is worse than Prussian.

Of course there are any number of Americans who are not barbarians, but it is in the barbarian spirit that people think of bossing Spain or France with more money. He feels about huge American shops in London very much as he would feel about huge German barracks in London. He feels about the destruction of old Regent Street under a blaze of Broadway sky signs very much what he felt about the destruction of old Adelphi Terrace under German bombs. . . . The whole of this American march of commercialism is capitalism. . . . the last culmination of that 19th century experiment and error. Bolshevism has merely been the reaction against it—being born of capitalism, is an ugly brat and an unnatural child that hates its mother; but the mother is much more likely to kill the child.

Unfortunately she will kill a number of other and more valuable children. She is already killing all those varieties of culture and custom which are the children of the European civilization and the Catholic Church.

To sum up his argument it is Big Business (which is here) that is the enemy, not bolshevism (which is in the air). It is the capitalism that is a reality we have to fear, and not the communism, which has no existence outside small clubs of cranks.

"Of course, it is perfectly natural that these capitalists should not understand the simple fact that bolshevism is not the chief danger in the West. They themselves are the chief danger in the West. . . . Once see the Christian peasant where he stands



REV. G. A. STUDDERT-KENNEDY
To Answer Question Each Week

and what he stands for, and it is absolute and rigid consistency to defend him against the Jewish Commissar and the Yankee commercial traveller."

* * *

Spiritualists are very annoyed at a new film which was given its trade show yesterday, produced to show up "fake mediums" who prey on the credulous.

More than 700 spiritualists wrote to the film censor asking him to prevent the showing of this film, which is to be given a week's exclusive run at the Marble Arch Pavilion next week, and in deference to their views the title has been altered from "Spiritualism Exposed" to "Fake Ditto."

"Today," said Mr. Dennis Bradley, the Spiritualist author, "the proof at seances is mainly mental and not physical. We do not rely on the things which might be reproduced by any good conjuror as in this film."

Sir A. Conan Doyle, who was given an opportunity of addressing the audience, objected to the film on other grounds.

"Was it wise to put upon the screen a subject which would give pain to some people? Possibly there were weak people, who might occasionally become the victims of tricksters. But suppose you put on a film of some scandal connected with a high dignity of the Church?"

Hardly an analogy, Sherlock Holmes would say. There is no need to expose the wicked but contemptible tricksters. The people who do the most mischief are the pausable, honorable, above-board people like Conan Doyle and Vale Owen.

Studdert-Kennedy to Conduct New Feature

Famous Clergyman and Author Is to Answer Questions for Witness Readers

STARTS IN SEPTEMBER

The Rev. G. A. Studdert-Kennedy, famous war chaplain, clergyman and author, is to conduct a "Question Box" for THE WITNESS commencing with the first issue of September. In this department Mr. Studdert-Kennedy will answer, in his own characteristic way, one question a week thus keeping the feature down to a small space to comply with the paper's policy of brevity.

Mr. Studdert-Kennedy is the preacher of the day in London. There is not even standing room left at his services. The vigor and boldness with which he presents the Gospel have won the admiration and support of all classes. He is a modern prophet crying out against present day hypocrisies and defending the faith with a picturesqueness of language and keenness of arguments that "gets" the man in the street and commands the respect and assent of the man in the study.

His books, "I Believe," "Lies" and "The Wicket Gate" have sold into the thousands of copies and are known to every American Churchman, particularly since his visit to this country three years ago as a special lecturer for the Berkeley Divinity School.

In addition to this feature by Mr. Studdert-Kennedy, and the contributions of the regular editors, the paper is planning a special series on the Plans and Purposes of the Bishops' Crusade, with those prominent in the undertaking contributing the articles.

The first three issues of September will also contain articles by a recent graduate from a large midwestern university on College Morals which no clergyman or leader of young people, or parent, should fail to read.

It is hoped by the management that those who plan to take a Bundle commencing either September first or October first will place their order at once. Under the Bundle Plan, now being used in several hundred churches, the papers are sold at the church door on Sunday morning at five cents a copy. A statement is sent quarterly at three cents a copy.

St. Paul's, New Albany, Indiana, Rev. Frank J. Mallett, rector, celebrated its 92nd anniversary last week with a reception in the rectory which has just been thoroughly renovated.

Rouge and Cigarettes Are Not Unchristian

Discussion on Dress of Women a
Lively Topic for the Wellesley
Conference

YOUNG PEOPLE

By Rev. H. P. Almon Abbott

A Baptist minister in Syracuse, New York, resigns his pastorate every year, thereby affording his people a clear field in which to decide whether or not they wish him to continue as their pastor. So far, the annual decision has been unanimous that he should remain. It is a sporting and, withal, a politic move on the part of the reverend gentleman. How could a congregation be cruel in the face of such gratuitous magnanimity? Nevertheless, there are some of us, inclusive of bishops, who would refuse to take the chance!

* * *

I am running across parsons on the golf links every day. The air is full of profane silences!

* * *

The Rev. A. J. Gammack, rector of Christ Church, Fitchburg, Mass., in speaking at the Wellesley Conference, gives three cardinal rules for preaching: "1. Have something to say. 2. Say it. 3. Shut up." It reminds us of the present Bishop of London's maxim: "Stand up, Speak up. Shut up." Granted that you have something to say, one could not do better than follow Dr. Joseph Parker's advice: "Begin low. Speak slow. Catch fire. Speak higher. Blaze. Sit down."

* * *

Speaking at the Wellesley Conference the Rev. George W. Eccles, of Flushing, Long Island, had a good deal to say upon the subject of young people and their problems. The newspapers report as follows: "The questions of rouge and cigarettes do not really have any bearing upon the Christian life. They are out of the realm of religion, and very much in the realm of taste." And, again: "In the spirit of Studdert-Kennedy, I declare that the shortening of women's skirts has banished a lot of evil thinking from the world. We are accustomed to women's legs now—they fail to excite people. There is a limit, however! There are some women that should not wear short skirts. Good taste will determine this for them. Short skirts do reveal; they are intended to reveal; but what they reveal should be pleasing to the eye. The ends of beauty must be served."

I am rather inclined to agree with my sophisticated brother parson. At

any rate, I would not for a moment disagree with him. It is quite evident to me that he knows more about these things than I do. I remember once preaching a sermon in the course of which I spoke against short skirts. In calling a few days afterwards upon a parishoner, the servant who opened the door and enquired my name said: "Are you the minister who preached a sermon against short skirts for women? I saw something of what you had said in the newspaper. Well, let me tell you that you don't know anything about it. You never wore skirts of any sort, except in church. And, I am surprised that a minister should think about such things!"

It was a just rebuke, and I have permitted the fashions to fashion without my interference ever since. But, I do agree with Dr. Eccles, and most heartily, that the contour of the limbs should determine the length of the skirt. A prominent physician in England has recently said that England is fast becoming a nation of bandy-legged people. There is evidence, abundant evidence, that some of our women must be of pronouncedly British stock!

* * *

Young People! Young People! They are important, to themselves, to their parents and to the world in general. It is no wonder that so much is spoken about them and written about them. But, let us beware of an impossibility. We must not make them self-conscious! If they once begin to imagine that we are exploiting them for "copy" because the market is scarce, they will never forgive us. If we thunder about them too much, they may wake up to their own limitations, and then we should be bereft of our thunder. For them to discover that there were ever any young people in the world before them would be a calamity. We must preserve them in their pristine innocence of superlative worth! Let us go "piano" and cut out the "fortissimo" for a change. I speak feelingly, for the impression has recently been forced upon me that I am a back number, and that I am regarded by my young people as a necessary adjunct to the vociferous doings of my prescribed portion of the rising generation. The realization has come as somewhat of a shock. Hence the bitterness of the foregoing paragraphs! I am informed, however, and altogether in the nature of a sop, that although I do not know much, I am more intelligent than my young people imagined me to be!

Every clergyman in the diocese of Duluth attended a conference held at Cass Lake, July 5th-9th, which was led by Bishop Bennett.

News Paragraphs of The Episcopal Church

Famous Actress Tells Group of the
Importance of Religion in
Life of Artist

DR. GRANT TO BERKELEY

By Rev. W. B. Spofford

Edith Wynne Matthison, famous actress and a member of THE WITNESS F. L. E. Club, stirred the dinner held in New York recently to promote an alliance between the Church and the decent portion of the stage by a speech in which she depicted art as the servant of brotherhood. Miss Matthison is known for her portrayal of roles in Shakespeare, in "Everyman," and in plays written by her husband, Mr. Charles Rann Kennedy, such as "The Servant in the House" and "The Terrible Meek."

"Among the many inspired and inspiring phrases," said the actress, "that Christianity owes to the noble singers of old Israel is that which speaks of the beauty of holiness. And it has well been said by someone with a turn for subtlety that of equal value is the holiness of beauty. If the one represent the saint, at his highest moment of self-surrender, worship, contemplation, the other represents the artist, at his highest moment, namely of creation. Probably the union of both yields that perfection in whose image we are commanded to be perfect. Certainly, their divorce has always spelt disaster. For it must be admitted that religion without art can become banal, if not positively blasphemous; whilst art without religion can sometimes become bestial.

* * *

The editor of the Anglican Theological Review is the Rev. Frederick C. Grant, D.D., the former dean of Bexley Hall, the theological seminary of Kenyon College. Notice has been received at this office of the changing of the mailing address of the publication to Middletown, Connecticut. The Berkeley Divinity School is located in Middletown. We do not want to be too hasty, but we have an idea that Dr. Grant is to continue serving the Church in the field of theological education.

* * *

At the rural conference for clergymen held at Wisconsin University last year one of the star teachers was Professor Colbert of the University faculty. At a dinner given at the end of the conference last year Professor Colbert said: "The further I have gone with my studies in community life the greater has become my appreciation of the opportunity

of the rural church, not as a stepping stone, but as a definite specialized field of service, as a profession, as a life-time ministry. But it was not until I fell among the group of rural clergy of the Episcopal Church attending our summer school for rural ministers that I really began to have any hope for the rural church."

That was last year. On July 8th of this year, the closing day of the conference, Professor Colbert was confirmed by Bishop Green of Mississippi. Those attending this conference presented the Rev. Fred D. Goodwin, secretary for rural work, resigned, a gold fountain pen and pencil as a token of appreciation.

* * *

A year ago to July first the treasurer of the National Council had received 66 per cent of the minimum amount due on diocesan quotas. To July first this year over 90 per cent has been received; forty dioceses have paid over the minimum amount due; \$254,044 more is in hand than had been received up to this time last year.

* * *

Statues of the following missionaries are to be placed in the Cathedral of St. John the Divine, New York, being in the opinion of the trustees, the greatest of America's missionaries: Bishop Seabury, Bishop Kemper, Bishop Tuttle, and Robert Hunt, all of whom were of the Episcopal Church; Fr. Isaac Jogues and Fr. Junipero Serra, of the Roman Church; John Eliot, Congrega-

tionalist; and Roger Williams, Baptist.

* * *

The following is "lifted" from the Oregon Trail Churchman, which "lifted" it from the bulletin of St. John's Church, Joliet, Illinois:

"That pet ambition of yours—if you would know how near you are to the goal, run your eyes down the column below and pick out your rating. If you've passed the 40 per cent mark, you may get there. If you are "Hitting 'er up" over 70 per cent, hardly anything can stop you.

- " 0%—I won't.
- " 10%—I can't.
- " 20%—I don't know how.
- " 30%—I doubt it.
- " 40%—I wish I could.
- " 50%—I think I might.
- " 60%—I might.
- " 70%—I think I can.
- " 80%—I can.
- " 90%—I will.
- " 100%—I did."

* * *

Presiding Bishop Murray is to be presented with a cope similar to the one worn by the Archbishop of Canterbury by the Cathedral League of Maryland.

* * *

Nothing said for some time about parish papers. I commended the Trin-

**EVERGREEN, COLORADO
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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.

ity Messenger, edited by the rector of Trinity Church, Waterbury, Connecticut, the Rev. Henry Baldwin Todd. It is attractively made up and contains interesting material. He will probably gladly send you a copy so that you may judge for yourself.

* * *

We do not want the game of "Famous Living Episcopalians" to become tiresome. We will, therefore, take a vacation after the printing of this fine letter from Mr. R. S. Mitchell, of Portage, Wisconsin, which was the first letter to be received on the subject:

"On page 10 of THE WITNESS for July 1, you say you have received no letter as to Prof. Henry Fairfield Osborne as a "F. L. E." which you propounded a week or so ago.

"When I saw your first mention of him I thought of writing; but considered that my definite information is so meagre that my letter would look cheap and poor beside any fuller



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one, so did not write. I thought the question so easy that there would be a lot of letters. Still fear there will be some ahead of this.

"Two or three years ago the newspapers, even, made quite famous the Expedition of which he was head, to search for fossils in the 'Gobi Desert' or Mongolia; and considerable newspaper discussion was had as to "Evolution" and "The Missing Link."

"I understand he is the greatest or one of the greatest Paleontologists in the world. And he accomplished a great deal in the two or three expeditions he has managed, going west from China, or north-west, in the land of 'Genghis Kahn' and other kahns. And at least the first expedition took as much bravery as any missionary enterprise, before it was certainly known just how the natives would react to such a visit. That they proved quite friendly and hospitable, as shown in the quite detailed articles of his work in the monthly magazine 'Asia,' does not detract from the fact that still in all expeditions he and his party had to dare the risk of robber bands of Mongols.

"And the pictures in Asia showed the dinosaur eggs in the original nest as dug out of the gravel hillsides in the 'Gobi.'

"And some of the eggs even showed in them the traces of the skeleton of the little dinosaurs.

"All these expeditions were, I think, undertaken for the Metropolitan Museum, New York City.

"If I am not mistaken, Professor Osborne in one of his articles said that a certain well-known and famous Anti-Evolutionist (then living, at time of the article) described Professor Osborne as 'A long-legged professor who had come down out of the trees to push Christians off the sidewalk.'

"And said 'Anti-Evolutionist' also participated in a famous 'Evolution trial' in one of our southern states."

Great time last week in Waterville, Connecticut, when St. Paul's Church celebrated its 75th anniversary. A beautiful historical pageant was presented, written by Mrs. Oscar W. No-

ble, a parishioner, in which the leading part was taken by the rector, the Rev. E. P. S. Spencer. The parish is planning to build, and it was announced that over \$3,000 is already in hand for the purpose. The sermon at the anniversary service was preached by the Rev. John Lewis, rector of St. John's, Waterbury, a clergyman so popular in his community that it is said that many of the townfolks think the parish is named after him.

Thirty-seven clergymen attended the school of the Prophets at Albany. Dean White of Trinity Cathedral, Cleveland; Dean Callady of Christ Church Cathedral, Hartford; Rev. Fr. Hughson, O.H.C.; Rev. Dr. Edmunds, professor at the General Seminary, made up the faculty.

The twelve chaplains of the New York Mission Society held 4023 services last year in hospitals and prisons with an aggregate attendance of 213,264. A total of 24,478 communions were administered; 170 were confirmed and 1,310 baptized. The report contains many other interesting figures testifying to work well done.

Ninety campers, ten leaders and fourteen councillors at the young people's camp held at Beacon Beach, Florida. Bishop Juhon and the Rev. Melville E. Johnson were the "stars" of the party, with everyone

doing his share to uphold the traditions of this lively and helpful summer institution.

Rev. C. E. Cragg has resigned as rector of St. John's, Huntington, Long Island, after a notable service of sixteen years, which was made the subject of an elaborate resolution by the vestry.

Rev. Henry Bell Hodgkins was ordained to the priesthood on July 6th in St. John's, Savannah, Ga., by Bishop F. F. Reese. Rev. David Cady Wright of Christ Church, was the preacher.

Ninety young people attended the Alabama camp of their Service League which was held at Camp Winnataska, thirty miles from Birmingham, last month. The Rev. V. C. McMaster was the director. Other leaders were the Rev. O. deW. Randolph, Mrs. Florence Tarrant, Rev. Charles Clingman and the Rev. P. N. McDonald. It was decided to en-

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gage a full time young people's secretary for the diocese, the various leagues pledging a total of \$1,000 toward his salary.

* * *

Bishop Juhan and family of the Diocese of Florida are to be at Seewanee, Tennessee, during July, August and September.

* * *

Three hundred and eighty dollars will buy an acre in most places, but it takes that much to buy a foot of ground in Evanston, Illinois. So, when the vestry of St. Luke's purchased a lot 120 feet on one street and 203 feet on another, with a \$50,000 residence on it, for \$45,000, who is to say they are not good business men? The rector, the Rev. George Craig Stewart, will move in about September first, the property of the present rectory being improved with a modern apartment building, the income from which will finance the buying of the new property.

* * *

The Rev. Dr. P. R. Boudish who is in charge of the development of a large tract of land owned by the diocese of Duluth at Cass Lake where a school for Indian boys is being built was ordained priest on July 8th.

* * *

The Rev. John S. Bunting, rector of the Ascension, St. Louis, and the Rev. Charles F. Blaisdell, rector of Calvary, Memphis, are to give a series of lectures on the New Movement of Evangelism at the Seewanee Conference, in connection with the School of the Prophets. The subject is a live one and in the hands of two such wide awake men, should

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attract much attention. Several inquiries have come to this office, since the publishing of the message on Evangelism by the commission for the Bishops' Crusade, as to just what THE WITNESS is to do to further the movement. It is too soon to make formal announcements but we do promise you a series of stimulating articles dealing with it early in the fall.

* * *

Couple of laymen have written in to say that their rectors are not planning on any vacation this summer—this as a result of my snippy remarks on the subject of vacations. One, a layman from the Church of Our Saviour, the baby parish of Atlanta, says that the Rev. G. W. Gasque in any case hasn't mentioned one yet. Hope this doesn't make it hard for him to pull out for a couple of weeks. The other is from a member of Trinity Church, Highland Park, Illinois (Chicago Suburb) who says that the Rev. G. S. Keller has been getting such large numbers at the summer services that he has decided to stay on the job through the summer months.

* * *

At the recent commencement held at the University of the South, Seewanee, Tennessee, honorary degrees were awarded by the board of trustees to the following clergymen:

Doctor of Divinity: Right Rev. Robert Erskine Campbell, Bishop of Liberia; Right Rev. John Durham Wing, Bishop Co-Adjutor of South Florida; Right Rev. Campbell Gray,

Bishop of Northern Indiana, and the Rev. Edward Henry Eckel, Rector of St. Andrew's Church, Fort Worth, Texas.

* * *

Benson Heale Harvey was ordained deacon in St. Stephen's, Wilkesburg, Pa., on July 4th by Bishop Mann, being the third man to be presented from the parish during the rectorship of the Rev. William Parkess. Bishop Overs, former diocesan of Liberia, was the preacher. The ordinand sail next month to be a missionary in the Philippines.

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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

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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Services on Sunday: 8:00 and 11:00 A. M.;
7:30 P. M.

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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. J. Watson Rev. H. Watts
Sunday Services: 7:30, 11:00 A. M.
Church School, 9:30 A. 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.

Clerical Changes

MALANY, ROLLIN D., resigns as assistant at Christ Church, Detroit, to become rector of Trinity, Alpena, Michigan.

HOLT, HAROLD, rector at Portsmouth, Ohio, has been called to be assistant to Rev. Charles N. Lathrop, head of the department of Christian Social Service of the National Council. Acceptance not yet announced.

MITFORD, ARTHUR, layman, appointed assistant executive secretary of the Diocese of Michigan and editor of the Michigan Churchman.

JOHNSON, MELLEVILLE E., resigns All Saints, South Jacksonville, Florida, to accept appointment as student pastor at the University of Florida.

MATTHEWS, JOHN B., candidate for orders, has been placed in charge of St. Luke's, Marianna, Florida.

MALLINCKRODT, HARRIS, resigns from Calvary, Louisville, Kentucky, to become rector of St. Peter's, Fernandina, Florida.

ANDREWS, THEODORE S., resigns St. George's, Passaic, N. J., to become the rector of St. John's, Dover, N. J.

PROUT, CHARLES G., former rector of Grace, Canton, N. Y., to be in charge of St. James', Lake Delaware, N. Y.

WARD, N. L., curate at All Saints', Hoo-sick, N. Y., to be rector of St. John's, Mas-sena, N. Y.

RICHEY, ALBAN, JR., resigns assistant at All Saints', Great Neck, L. I., to be rector of St. James', Hyde Park-on-Hudson, N. Y.

Letters from Readers

(Continued from page 7)

no longer such a thing as gladness in service in the church. Self-denial and poverty are the seed germs of the Christian life. They have been deposed and displaced by selfishness of the worst type, for there is selfishness in the affairs of the Kingdom of Grace and Almighty God. There is too much scanning the horizon today, by bishops and clergy, for big salaries. The writer was shocked when he understood, after the last General Convention, that there had been voted to the Presiding Bishop the equivalent of \$25,000.00 a year.

I say, advisedly, that is an outrage in the church of God. We are building up a privileged class in the American Church. Bishops and certain

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clergy with high salaries. Clergy in parishes in the mission field, having a hard time to live respectably and bring up their families. I say that is not Christianity.

If the Presiding Bishop would send forth a letter of greeting to the Church at the opening of the Bishops' Crusade, saying that he was relinquishing to the missionary work of the Church all his salary excepting about \$10,000.00 a year. Such a greeting in the name of God, to the Episcopal Church in America would cause such a thrill throughout the church from center to circumference and its uttermost mission, as it has never experienced before in its history.

We have here in this city, a clergyman very much in the limelight, whom, rumors say, is paid \$15,000.00 a year and free house, fuel, etc. He never makes a call upon the sick or the afflicted; sends some person from his office to do so. His associate clergyman with a family, a wife and three children, has to hire his house to live in, travel by street car and is paid the beggarly sum of \$200.00 a month. I ask you frankly, in God's

name, is that Christianity? If you say it is, then put me down in great capital letters, which can be read across the continent, "I AM A PAGAN."

May I add that under "Preacher, Pulpit and Pew," in THE WITNESS of July 1st, the paragraph at the bottom of the column reminds me of an experience of the late Dwight L. Moody, when he and Mr. Sankey were holding a revival meeting in London, England. In the midst of the service Mr. Moody called on volunteers for prayer. A brother began to pray and continued so long and lustily that Mr. Moody sprang to his feet and said, "We will sing hymn number—so and so, while our brother is finishing his prayer." Was not that ecclesiastical strategy?

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